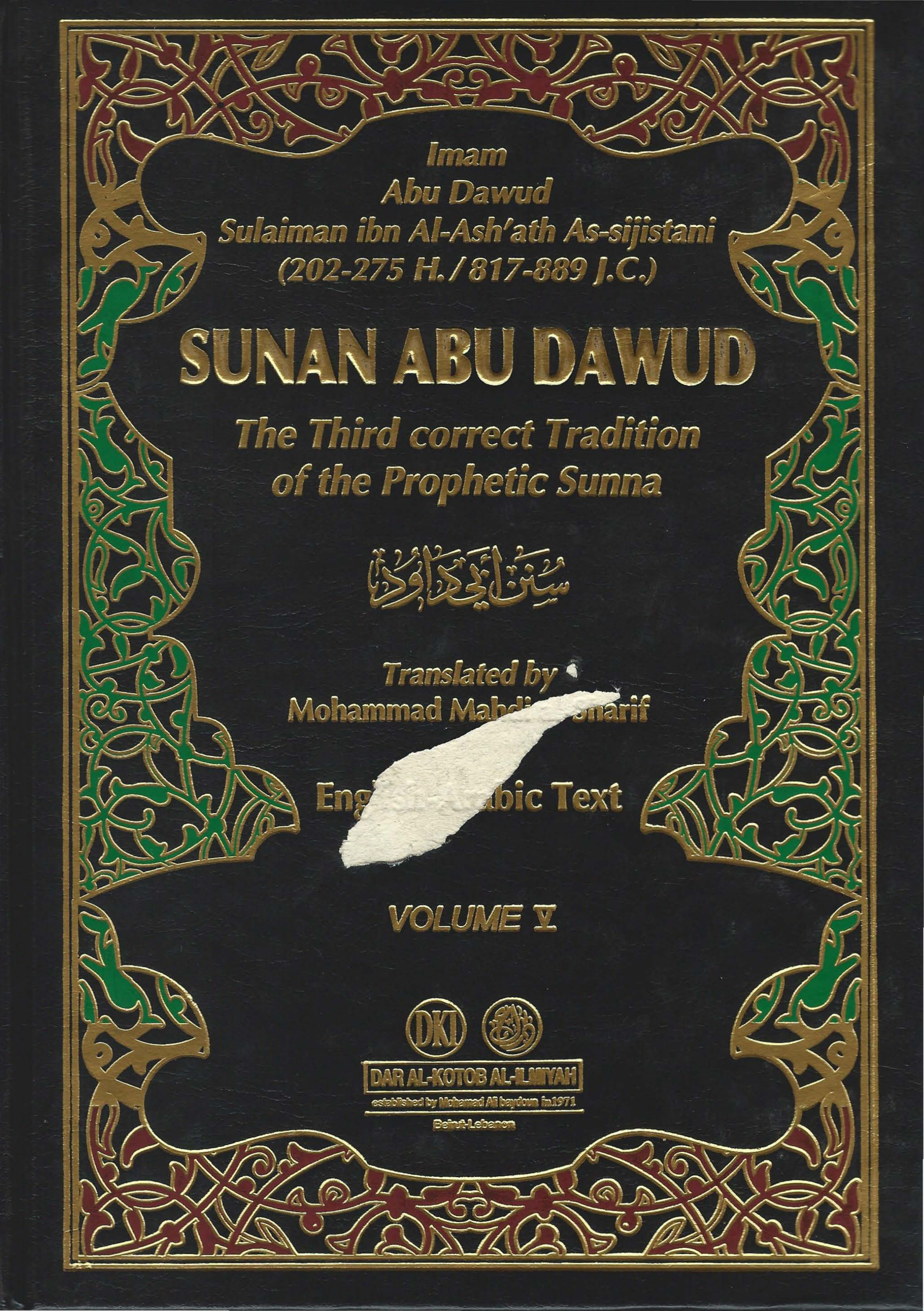
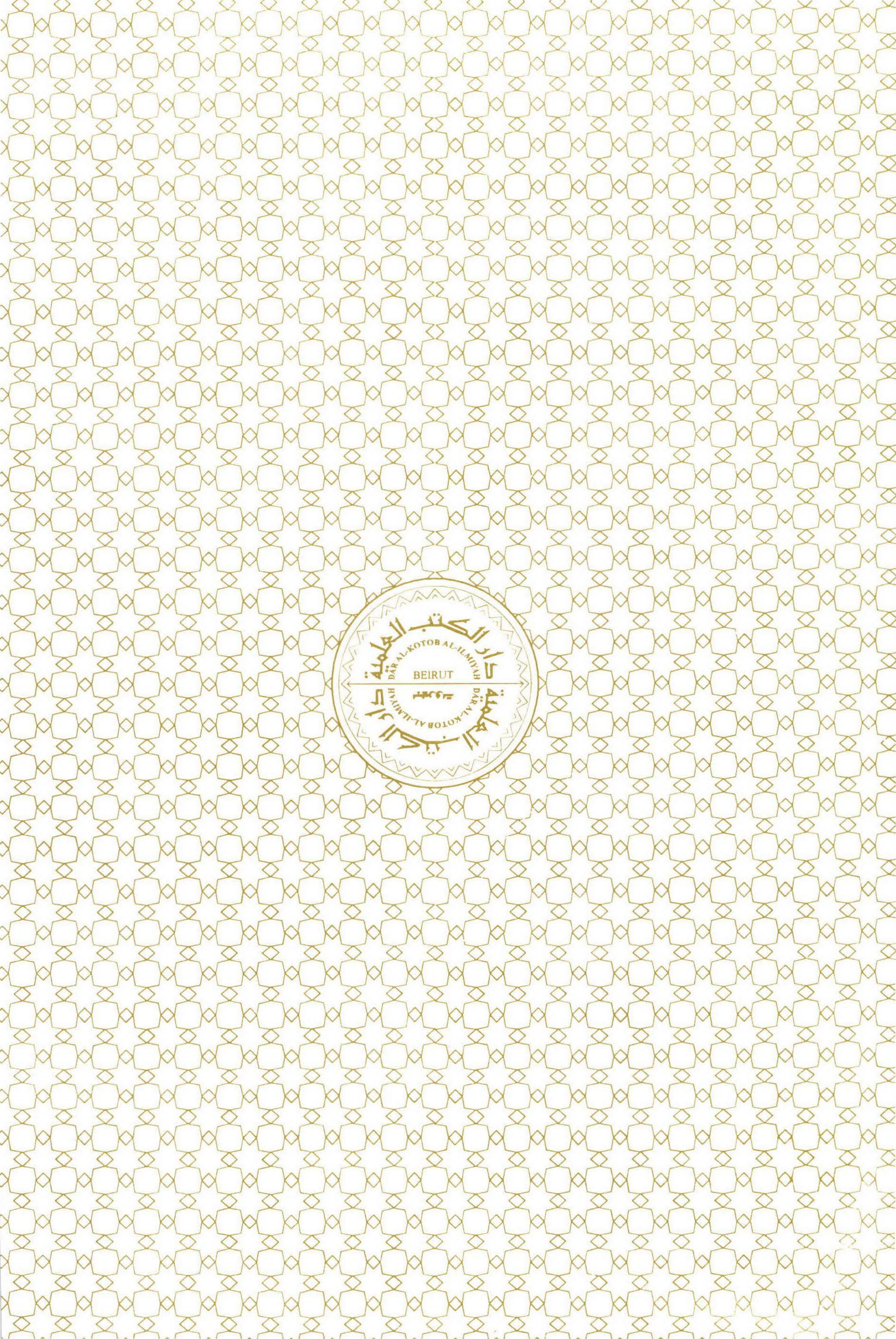

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DAR AL-KOTOB AL-ILMIYAH
established by Mohamad Ali baydoun in 1971
Beirut-Lebanon


دار الكتب العلمية
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دار الكتب العلمية
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1st edition
2008 A.D - 1429H

دار الكتب العلمية
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Mohamad Ali Baydoun Publications Dar Al-Kotob Al-Ilmiyah

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Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax:+961 5 804813
P.o.Box:11-9424 Beirut-lebanon
Riyad al-Soloh Beirut 1107 2290

عرمون، القبة،
مبنى دار الكتب العلمية
هاتف: ٨١٠/١١/١٢ ٨٠٤ ٥ ٩٦١+
فاكس: ٨١٣ ٨٠٤ ٥ ٩٦١ +
ص.ب: ٩٤٢٤ - ١١ بيروت - لبنان
رياض الصلح - بيروت ٢٢٩٠ ١١٠٧

http://www.al-ilmiyah.com
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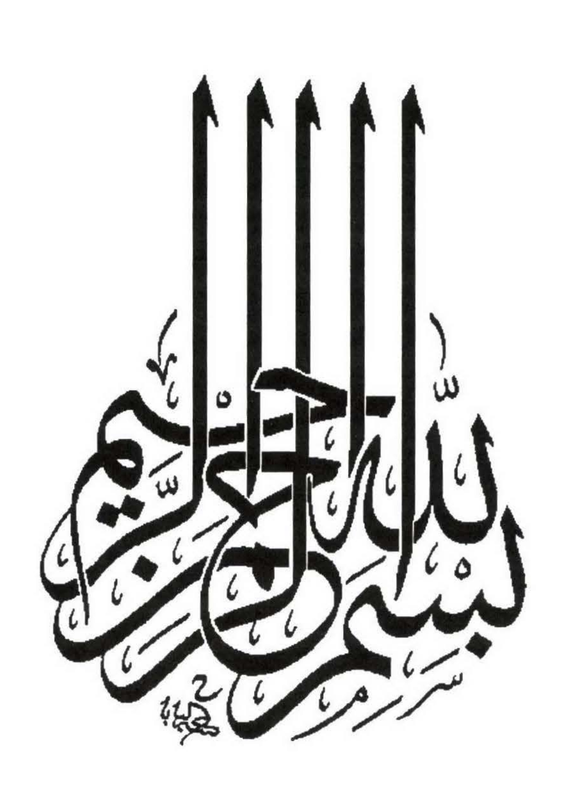
Title: Sunan Abu Dawud
(*The Third correct Tradition of the Prophetic Sunna*)

classification: Prophetic Hadith
Author : Imam Abu Dawud As-Sijistani
Translator : Mohammad Mahdi al-Sharif
Publisher : Dar Al-Kotob Al-ilmiyah
Pages : 2528 (5 Volumes)
Year : 2008
Printed in : Lebanon
Edition : *1st*

الكتاب: سنن أبي داود
إنكليزي-عربي
التصنيف : حديث
المؤلف : الإمام أبو داود السجستاني
المترجم : محمد مهدي الشريف
الناشر : دار الكتب العلمية - بيروت
عدد الصفحات: 2528 (5أجزاء)
سنة الطباعة : 2008
بلد الطباعة : لبنان
الطبعة : الأولى (لونان)



ISBN 2-7451-5608-X (10 dig)
ISBN 978-2-7451-5608-2 (13 dig)


بسم الله الرحمن الرحيم

(29/34) THE BOOK OF AFFLICTIONS AND GREAT BATTLES

[1] What About Afflictions And Its Indications?

4240- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot about what would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My companions knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

4241- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “There will be four afflictions, at the last of which the world will come to an end.” (In explanation of that, it is relevant to mention here the narration of Hudhaifah, in which the Messenger of Allah "Allah's blessing and peace be upon him" told that in the first affliction, only (the sanctity of the) blood would be violated; and in the second, (the sanctity of) both blood and property would be violated; and in the third, (the sanctity of) blood, property and private parts (indicating to fornication) would be violated; and in the fourth affliction, the Dajjal (imposter) would appear)

4242- It is narrated on the authority of Abdullah Ibn Umar that he said: We were sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he made a mention of the afflictions (which would happen towards the end of the time), and he talked about them so much until he came upon the mention of the affliction of Ahlas (heavy coarse dark covering placed over the saddles of camels, to which the affliction is ascribed on account of its long duration and darkness), thereupon a man asked: “O Messenger of Allah! What is the affliction of Ahlas?” he said: “It implies both flight (of the people from each other) and robbery (of property of each other); and then there would come the affliction of pleasure (in which the people will be given to luxuries of life, the aspects of alluring delight and pleasure by way of trial) whose smoke (first commencements) would arise from underneath the feet of a man claiming he belongs to my family, and of a surety he is not so, for it is not but the righteous and god-fearing who are my devotees. Then, after which the people would gather under the leadership of a man (unfitting for it, and

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

[34/29] ـ كتاب الفِتَن

[ت1/م1] ـ باب ذِكْر الفِتَنِ ودلائِلَها

4240 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عن أَبي وَائِلٍ، عن حُذَيْفَةَ قالَ: «قَامَ فِينَا رَسُولُ اللَّهِ ﷺ قَائِمًا، فَمَا تَرَكَ شَيْئًا يَكُونُ في مَقَامِهِ ذَلِكَ إلى قِيَامِ السَّاعَةِ إلاَّ حَدَّثَهُ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ من نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابُهُ هٰؤُلاءِ. وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إذَا غَابَ عَنْهُ، ثُمَّ إذَا رَآهُ عَرَفَهُ».

4241 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ قالَ: حدَّثنا أَبُو دَاوُدَ الْحَفَرِيُّ، عن بَدْرِ بنِ عُثْمَانَ، عن عَامِرٍ، عن رَجُلٍ، عن عَبْدِ اللَّهِ، عن النَّبيِّ ﷺ قالَ: «**تكُونُ في هٰذِهِ الأُمَّةِ أَرْبَعُ فِتَنٍ في آخِرِها الْفَنَاءُ**».

4242 ـ حدّثنا يَحْيَى بنُ عُثْمَانَ بنِ سَعِيدٍ الْحِمْصِيُّ: حدَّثنا أَبُو الْمُغِيرَةِ قالَ: حدَّثني عَبْدُ اللَّهِ بنُ سَالِمٍ قالَ: حدَّثني الْعَلاَءُ بنُ عُتْبَةَ، عن عُمَيْرِ بنِ هَانِىءٍ الْعَنْبَسِيِّ، قال: سَمعتُ عبدَ اللهِ بنَ عُمَرَ يَقُولُ: كُنَّا قُعُودًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْفِتَنَ فأَكْثَرَ في ذِكْرِهَا حَتَّى ذَكَرَ فِتْنَةَ الأَحْلاَسِ، فقالَ قائِلٌ: يَا رَسُولَ اللَّهِ، وَمَا فِتْنَةُ الأَحْلاَسِ؟ قالَ: «**هِيَ هَرَبٌ وَحَرَبٌ، ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَنُهَا مِنْ تَحْتِ قَدَمَي رَجُلٍ مِنْ أَهْلِ بَيْتِي، يَزْعُمُ أَنَّهُ مِنِّي، وَلَيْسَ مِنِّي، وَإِنَّمَا أَوْلِيَائِي الْمُتَّقُونَ، ثُمَّ يَصْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوَرِكٍ عَلَى ضِلَعٍ، ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ لا تَدَعُ أَحَدًا مِنْ هٰذِهِ الأُمَّةِ إلاَّ لَطَمَتْهُ لَطْمَةً، فإذَا قِيلَ انْقَضَتْ تَمَادَتْ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا،**

thus the matter would be as (unstable as is the state of) a hip on a rib. Then, there would appear the dark cunning affliction, which would leave no one from amongst this nation but that it would affect him with harm, and every time it would be said that it has vanished, it would continue to happen, to the extent that the morning would come upon a man while being in a state of faith, and it is not after evening would come upon him that he would revert to infidelity, during which the people would turn to be two parties: a party of faith, in which there is no place for hypocrisy, and a party of hypocrisy, in which there is no place for faith. When that time comes, then, lie in wait of the appearance of the Dajjal, on the same day or a day later."

4243- It is narrated on the authority of Hudhaifah that he said: By Allah, I do not know whether my companions have really forgotten or claimed to forget. By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" left no affliction leader up to the end of the world, whose followers would be three hundred and more but that he made a mention of his name, the name of his father and tribe.

4244- It is narrated on the authority of Subai Ibn Khalid that he said: I went to Kufah by the time Tustur was conquered, in order to import mules. I went to the mosque, and behold! There was a space between two men, and there was a man sitting (in the gathering), recognized, from looking at his face, to be from the people of Hijaz. I asked: "Who is the man?" the present people caught a disapproving glimpse of me and said: "Do you not know this (man)? He is Hudhaifah Ibn Al-Yaman, the companion of the Messenger of Allah "Allah's blessing and peace be upon him"." Hudhaifah said: "It was the habit of the people to ask the Messenger of Allah "Allah's blessing and peace be upon him" about good, and I used to ask him about evil." On that the people gazed at him sharply, thereupon he said: "I really know that which you deny (of my speech). I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Do you see this good in which we are now: is there evil to come after it, as well as it was before it?" he answered in the affirmative. I asked: "What is the (means of) protection from that O Messenger of Allah?" he said: "The sword." I asked: "O Messenger of Allah! What will there be to come after that?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah has a vicegerent on the earth, who strikes you on your back and usurps your property illegally, you should obey him, otherwise, it is better for you to die while sticking to the trunk of a tree." I asked: "Then, what is next?" he said: "Then, the Dajjal will appear, having river and fire: he, who falls into his fire, his reward will become binding, and his sins will

حَتَّى يَصِيرَ النَّاسُ إِلَى فُسْطَاطَيْنِ: فُسْطَاطِ إِيْمَانٍ لا نِفَاقَ فِيهِ، وَفُسْطَاطِ نِفَاقٍ لا إِيْمَانَ فِيهِ، فإِذَا كَانَ ذَاكُم فانْتَظِرُوا الدَّجَّالَ مِنْ يَوْمِهِ أَوْ مِنْ غَدِهِ».

4243 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ قالَ: حدَّثنا ابنُ أَبي مَرْيَمَ قالَ: أخبرنا ابنُ فَرُّوخٍ قالَ: أخبرني أُسَامَةُ بنُ زَيْدٍ قالَ: أخبرني ابنٌ لِقَبِيصَةَ بنِ ذُؤَيْبٍ، عن أَبِيهِ قالَ: قالَ حُذَيْفَةُ بنُ الْيَمَانِ: «واللَّهِ مَا أَدْرِي أَنَسِيَ أَصْحَابِي أَمْ تَنَاسَوْا، وَاللَّهِ مَا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ قَائِدِ فِتْنَةٍ إلى أَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مَنْ مَعَهُ ثَلاثَ مِئَةٍ فَصَاعِدًا إلاَّ قَدْ سَمَّاهُ لَنَا بِاسْمِهِ، وَاسْمِ أَبِيهِ، وَاسْمِ قَبِيلَتِهِ».

4244 ـ حدّثنا مُسَدَّدٌ قالَ: حدَّثنا أَبُو عَوَانَةَ، عن قَتَادَةَ، عن نَصْرِ بنِ عَاصِمٍ، عن سُبَيْعِ بنِ خَالِدٍ قالَ: أَتَيْتُ الكوفةَ في زمنِ فُتحتْ تُسْتَرُ أَجلِبُ منها بِغَالاً فدخلتُ الْمَسْجِد فإذَا صَدْعٌ مِنَ الرِّجَالِ، وَإِذَا رَجُلٌ جَالِسٌ تَعْرِفُ إِذَا رَأَيْتَهُ أَنَّهُ مِنْ رِجَالِ أَهْلِ الْحِجَازِ، قال: قُلْتُ: مَنْ هٰذَا؟ فَتَجَهَّمَنِي الْقَوْمُ وَقالُوا: أَمَا تَعْرِفُ هٰذَا؟ هٰذَا حُذَيْفَةُ بنُ الْيمانِ صَاحِبُ رَسُولِ اللَّهِ ﷺ.

فقالَ حُذَيْفَةُ: إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عن الْخَيْرِ وكُنْتُ أَسْأَلُهُ عن الشَّرِّ؛ فَأَحْدَقَهُ الْقَوْمُ بِأَبْصَارِهِمْ. فقالَ: إِنِّي قَدْ أَرَى الَّذِي تُنْكِرُونَ، إِنِّي قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ هَذا الْخَيْرَ الَّذِي أَعْطانا اللَّهُ تَعالى، أَيَكُونُ بَعْدَهُ شَرٌّ كَما كَانَ قَبْلَهُ؟ قالَ: «**نَعَمْ**». قُلْتُ: فما الْعِصْمَةُ مِنْ ذَلِكَ؟ قالَ: «**السَّيْفُ**». قال قُتَيبَةُ في حديثِه: قلت: وهل للسيفِ؟ـ يعني من بقية ـ قال: «**نعم**». قال: قلت: ماذا؟ قال: «**هُدْنَةٌ على دَخَنٍ**». قال: قُلْتُ: يَا رَسُولَ اللَّهِ، ثُمَّ مَاذَا يَكُونُ؟ قالَ: «**إِنْ كَانَ للَّه تَعَالَى خَلِيفَةٌ في الأَرْضِ، فَضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَأَطِعْهُ، وَإِلاَّ فَمُتْ وَأَنْتَ عَاضٌّ بِجِذْلِ**

be plotted out of his account; and he, who falls into his river, his sins will be assured to him, and his reward will be plotted out of his account." I asked: "Then, what is next?" he said: "Then, the Hour (of Judgement) will be established."

4245- The same is narrated on the authority of Khalid Ibn Khalid Al-Yashkuri, with a slight variation of wording, according to which, he further asked: "What will there be to come after the sword?" he said: "There will remain some (people) living with mutual feelings of resentment, and an armistice with smoke (of clashes to come)..."and the rest is the same. Qatadah used to apply this narration to the affliction of apostasy during the caliphate of Abu Bakr.

4246- It is narrated on the authority of Nasr Ibn Asim Al-Laithi that he said: We went to Al-Yashkuri, and we were a group belonging to Banu Laith, thereupon he asked: "Who are the people?" we said: "A people from Laith: we've come to you in order to ask you about the narration of Hudhaifah (pertaining to the affliction)." He mentioned the narration, in which he said: "O Messenger of Allah! Will there be evil after this good?" he said: "Yes: there will come affliction and evil." I asked: "O Messenger of Allah! Will there come good after this evil?" he said: "O Hudhaifah! Learn (the principles and laws of) Allah's Book, and follow what it contains (perchance you would be delivered from this evil)." He said that thrice. I further asked: "O Messenger of Allah! Will there come good after this evil?" he said: "There will come an armistice, based on the verge (of clashes and fights), and there will remain some people living with mutual feelings of resentment and grudges between them." I asked: "O Messenger of Allah! What is the armistice that will be based on the verge (of clashes and fights)?" he said: "It is that the people's hearts would never revert to the same (state of pureness and sincerity) in which they were (before it)." I asked once again: "O Messenger of Allah! Will there be evil after this good?" he said: "There will come an affliction (whose people will be) too blind and deaf (to see and pay attention to the truth), and the callers to it will be standing at the gates of the fire (of Hell): so, it will be much better for you O Hudhaifah, to die while sticking to the base of a tree than to follow anyone of them."

4247- The same is narrated on the authority of Subai Ibn Khalid from Hudhaifah from the Messenger of Allah "Allah's blessing and peace be upon him", in which Hudhaifah told that he (the Prophet) said: "If you should not find a caliph to follow, then, flee away (from the disputes) until

شَجَرَةٍ». قُلْتُ: ثُمَّ مَاذَا؟ قال: «**ثُمَّ يَخْرُجُ الدَّجَّالُ مَعَهُ نَهَرٌ وَنَارٌ، فَمنْ وَقَعَ في نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ، وَمَنْ وَقَعَ في نَهرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ**». قال قُلْتُ: ثُمَّ مَاذَا؟ قال: «**ثُمَّ هِيَ قِيَامُ السَّاعَةِ**».

4245 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ قالَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن مَعْمَرٍ، عن قَتَادَةَ، عن نَصْرِ بنِ عَاصِمٍ، عن خَالِدٍ الْيَشْكُرِيِّ بِهَذَا الْحَدِيثِ. قالَ: قُلْتُ بَعْدَ السَّيْفِ، قالَ: «**بَقِيَّةٌ عَلَى أَقْذَاءٍ، وَهُدْنَةٌ عَلَى دَخَنٍ**». ثُمَّ سَاقَ الْحَدِيثَ. قالَ: وَكَانَ قَتَادَةُ يَضَعُهُ عَلَى الرِّدَّةِ الَّتِي في زَمَنِ أَبي بَكْرٍ «**عَلَى أَقْذَاءٍ**» يَقُولُ على قَذًى، «**وَهُدْنَةٌ**» يَقُولُ: صُلْحٌ، «**عَلَى دَخَنٍ**» عَلَى ضَغَائِنَ.

4246 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا سُلَيْمَانُ ـ يَعني ابنَ المُغِيرَةِ ـ، عن حُمَيْدٍ، عن نَصْرِ بنِ عَاصِمٍ اللَّيْثِيِّ قالَ: أَتَيْنَا الْيَشْكُرِيَّ في رَهْطٍ مِنَ بَنِي لَيْثٍ فقالَ: مَنِ الْقَوْمُ؟ فَقُلْنَا: بَنُو لَيْثٍ، أَتَيْنَاكَ نَسْأَلُكَ عن حَدِيثِ حُذَيْفَةَ. قالَ: أَقْبَلْنَا مَعَ أَبي موسى قافِلِينَ، وغَارَتِ الدَّوابُّ بالكُوفَةِ. قال: فسأَلتُ أَبا موسى أنا وصاحِبٌ لي، فأَذِنَ لنا فقدِمْنَا الكوفةَ. فقلتُ لصاحبي: أَنا داخِلٌ المسجدَ، فإذا قامتِ السوقُ خرجْتُ إليكَ. قال: فدخَلْتُ المَسجِدَ فإذا فيهِ حَلْقَةٌ كأَنَّما قُطِعَتْ رُؤُوسُهُم يستَمِعُونَ إلى حديثِ رَجُلٍ. قال: فقُمتُ عليهِم، فجاءَ رجلٌ فقامَ إلى جَنْبِي، قالَ: فقلتُ: منْ هذا؟ قال: أَبَصْرِيٌّ أَنت؟ قالَ: قلت: نعم. قال: قد عَرَفتُ، ولو كنتَ كوفياً لم تسأَلْ عن هذا. قال: فدَنَوتُ منهُ فسَمِعتُ حُذَيفَةَ يقولُ:

كان الناسُ يَسأَلونَ رسُولَ اللَّهِ ﷺ عنِ الخَيرِ، وكنتُ أَسأَلُه عن الشَّرِّ، وعَرَفْتُ أَن الخَيرَ لنْ يَسْبِقَنِي. قلت: يا رسولَ اللَّهِ، هَلْ بَعْدَ هذا الخيرِ شرٌّ؟ فقال: «**يا حذيفةُ، تعلَّمْ كتابَ اللَّهِ، واتَّبِعْ ما فيه**». قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذا الْخَيْرِ شَرٌّ؟ قالَ: «**فِتْنَةٌ وَشَرٌّ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذا الشَّرِّ خَيْرٌ؟ قالَ: «**يَا حُذَيْفَةُ تَعَلَّمْ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ**» ثَلاثَ مَرَّاتٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذا الشَّرِّ خَيْرٌ؟ قالَ: «**هُدْنَةٌ عَلَى دَخَنٍ، وَجَمَاعَةٌ عَلَى أَقْذَاءٍ فِيهَا أَوْ فِيهِمْ**». قُلْتُ: يَا رَسُولَ اللَّهِ: الْهُدْنَةُ عَلَى الدَّخَنِ مَا هِيَ؟ قالَ: «**لا تَرْجِعُ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ**». قالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذا الْخَيْرِ شَرٌّ؟ قال: «**يا حُذَيْفَةُ، تَعَلَّمْ كتابَ اللَّهِ واتَّبِع ما فيه**»، ثلاثَ مراتٍ. قال: قلت: يا رسول اللَّهِ، بعدَ هذا الخيرِ شرٌّ؟ قال: «**فِتْنَةٌ عَمْيَاءُ صَمَّاءُ عَلَيْهَا دُعَاةٌ عَلَى أَبْوَابِ النَّارِ. فإنْ تَمُتْ يَا حُذَيْفَةُ وَأَنْتَ عَاضٌّ عَلَى جِذْلٍ خَيْرٌ لَكَ مِنْ أَن تَتَّبِعَ أَحَدًا مِنْهُمْ**».

4247 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا أَبُو التَّيَّاحِ، عن صَخْرِ بنِ بَدْرٍ الْعِجْلِيِّ، عن سُبَيْعِ بنِ خَالِدٍ بِهَذا الْحَدِيثِ، عن حُذَيْفَةَ، عن النَّبِيِّ ﷺ قالَ: «**فإنْ لَمْ**

death approaches you, for it is much better for you to die while sticking to the root of a tree." He told in its conclusion: I asked: "Then, what will there be to come after this?" he said: "(At that time, the Day of Judgement will have become so much close in time that) if there is a pregnant female-horse to produce a baby horse, it will not be produced before the Hour (of Judgement) will be established."

4948- It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah that Abdullah Ibn Amr Ibn Al-As said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who swears allegiance to a ruler to whom he gives the pledge of his hand and the sincerity of his heart, should obey him to the best of his capacity. If another man comes forward (in order to claim to be ruler) disputing his (the former's) authority, they (the Muslims) should behead the latter." I said to him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it. I said to him: This is your paternal cousin Mu'awiyah: he orders us to do such and such things. He said: Obey him as long as he orders you to obey Allah, and disobey him as long as he orders you to disobey Allah.

4249- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the Arabs from an evil which has come to be very close in time; and prosperous be he who withholds his hand (from fighting)."

4250- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)." Az-Zuhri tells that Salah is near Khaibar.

4251- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)." Az-Zuhri tells that Salah is near Khaibar.

4252- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the (different ends of the) earth were rolled up (and made so much close to each other) that I could see its Eastern and Western (sides), and I

تَجِدْ يَوْمَئِذٍ خَلِيفَةً فاهْرُبْ حَتَّى تَمُوتَ، فإنْ تَمُتْ وَأَنْتَ عَاضٌّ»، وَقالَ في آخِرِهِ قالَ: قُلْتُ: فَما يَكُونُ بَعْدَ ذَلِكَ؟ قال: «**لَوْ أَنَّ رَجُلاً نَتَجَ فَرَسًا لَمْ تُنْتَجْ حَتَّى تَقُومَ السَّاعَةُ**».

4248 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا الأعْمَشُ، عن زَيْدِ بنِ وَهْبٍ، عن عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ رَبِّ الْكَعْبَةِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّ النَّبيَّ ﷺ قال: «**مَنْ بَايَعَ إمَامًا فأَعْطاهُ صَفْقَةَ يَدِهِ، وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ ما اسْتَطاعَ، فإنْ جَاءَ آخَرُ يُنَازِعُهُ فاضْرِبُوا رَقَبَةَ الآخَرِ**». قلْتُ: أَنْتَ سَمِعْتَ هَذا مِنْ رَسُولِ اللَّهِ ﷺ؟ قالَ: سَمِعَتْهُ أُذُنايَ وَوَعَاهُ قَلْبِي. قلْتُ: هَذا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنا أَنْ نَفْعَلَ وَنَفْعَلَ. قالَ: «**أَطِعْهُ في طَاعَةِ اللَّهِ، وَاعْصِهِ في مَعْصِيَةِ اللَّهِ**».

4249 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى، عن شَيْبَانَ، عن الأعْمَشِ، عن أَبِي صَالِحٍ، عن أَبي هُرَيْرَةَ أَنَّ النَّبيَّ ﷺ قال: «**وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، أَفْلَحَ مَنْ كَفَّ يَدَهُ**».

4250 ـ قال أَبُو دَاوُدَ: حُدِّثْتُ عن ابنِ وَهْبٍ قال: حدَّثنا جَرِيرُ بنُ حَازِمٍ، عن عُبَيْدِ اللَّهِ بنِ عُمَرَ، عن نَافِعٍ، عن ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**يُوشِكُ المُسْلِمُونَ أَنْ يُحَاصَرُوا إلى المَدِينَةِ حَتَّى يَكُونُ أَبْعَدَ مَسَالِحِهِمْ سَلاَحٌ**».

4251 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ، عن عَنْبَسَةَ، عن يُونُسَ، عن الزُّهْرِيِّ، قال: «وَسَلاَحُ قَرِيبٌ مِنْ خَيْبَرَ».

4252 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُحَمَّدُ بنُ عِيسَى، قالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن أَبي قِلاَبَةَ، عن أَبي أَسْمَاءَ، عن ثَوْبَانَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إنَّ اللَّهَ تَعَالَى زَوَى لِيَ الأَرْضَ**»، أَوْ قَالَ: «**إنَّ رَبِّي زَوَى لِيَ الأَرْضَ فَرَأَيْتُ مَشَارِقَها وَمَغَارِبَها. وَإنَّ مُلْكَ أُمَّتِي سَيَبْلُغُ ما زُوِيَ لِي**

was given both the yellow and white treasures, i.e. both gold and silver, and it was said to me that the dominion of my (Muslim nation) will reach as far as what was rolled up of it for me (to see). I asked Allah Almighty (to give me) three things: not to destroy my nation with famine all at once, nor to invest an enemy from outside with authority to ruin them all at once, nor to let them taste the mutual vengeance each from the other. It was said to me: "If I issue a decree, never will it be cancelled. Indeed, I've given you (the privilege that) I will not destroy your nation by wholesale famine, and I will not invest an enemy from outside with authority to ruin them all at once even though it gathers and surrounds them from all the sides of this world, until they themselves destroy each other, and kill each other, and take each other as captives." Verily, it is the misleading leaders and imams that I fear most for my nation, and of a surety, if the sword is unsheathed in my nation (and they start killing one another), it will not be sheathed until the Day of Resurrection, and during that period some tribes of my (Muslim) nation will join the pagans and others will come to worship idols. (A short time) before the (establishment of the) Hour, there will appear as much as thirty liar Imposters, each of whom will allege he is a Prophet, even though I'm the Seal of the Prophets, and there will be no Prophet after me. Furthermore, a group of my (Muslim) nation will keep sticking to the truth, with which they will be helped (against their enemies), and no harm will they receive from such as differ with them until the Command of Allah Almighty (i.e. the wind by which the soul of every faithful believer remaining on the earth will be taken up) will come."

4253- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has delivered you from three (evil) things: that your Prophet should not invoke evil upon you, therewith you all will be ruined; that the people of falsehood will never prevail over those of truth; and that you all will never gather unanimously on falsehood."

4254- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The millstone of Islam will keep running for thirty-five, thirty-six or thirty-seven years (during which they will remain in the same state of right guidance, and righteousness, after which they will fall into disputes, wars and afflictions): if they should be ruined, they then will have followed the way of such (of nations) as had been ruined (before them); and if (they should revert to the same state of right guidance in which they had been during the rightly-guided caliphate and) their religion should be established

مِنها، وأُعْطيتُ الكنزَيْنِ: الأحْمَرَ، والأَبْيَضَ. وإِنِّي سَأَلْتُ رَبِّي تعالَى لأُمَّتِي أَنْ لا يُهْلِكَها بِسَنَةٍ بِعامَّةٍ وَلا يُسَلِّط عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قالَ لِي: يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً فإِنَّهُ لاَ يُرَدُّ، وَلا أُهْلِكُهُمْ بِسَنَةٍ بِعامَّةٍ، وَلا أُسَلِّطُ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَلَو اجْتَمَعَ عَلَيْهِمْ مَنْ بَيْنِ أَقْطَارِهَا، أَوْ قال: بِأَقْطَارِهَا، حتى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا، وَحتَّى يَكُونَ بَعْضُهُمْ يَسْبِي بَعْضًا. وَإِنَّمَا أَخَافُ عَلَى أُمَّتِي الأَئِمَّةَ الْمُضِلِّينَ، وَإِذا وُضِعَ السَّيْفُ في أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلى يَوْمِ الْقِيامَةِ، وَلا تُقُومُ السَّاعَةُ حتى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بالْمُشْرِكِينَ، وَحتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ. وَإِنَّهُ سَيَكُونُ في أُمَّتِي كَذَّابُونَ ثَلاثُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ، لا نَبِيَّ بَعْدِي. وَلاَ تَزَالُ طائفةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ» ـ قال ابنُ عِيسَى: «ظَاهِرِينَ» ثُمَّ اتَّفَقَا ـ «لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى».

4253 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا مُحَمَّدُ بنُ إِسْمَاعِيلَ: حدَّثني أَبِي قالَ ابنُ عَوْفٍ وَقَرَأْتُ في أَصْلِ إِسْمَاعِيلَ قال: حدَّثني ضَمْضَمٌ، عن شُرَيْحٍ، عن أَبي مَالِكٍ ـ يَعني الأَشْعَرِيَّ ـ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَجَارَكُمْ مِنْ ثَلاَثِ خِلاَلٍ: أَنْ لاَ يَدْعُوَ عَلَيْكُمْ نَبِيُّكُمْ فَتَهْلِكُوا جَمِيعًا، وَأَنْ لا يَظْهَرَ أَهْلُ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ، وَأَنْ لاَ تَجْتَمِعُوا عَلَى ضَلاَلَةٍ».

4254 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ قالَ: حدَّثنا عَبْدُ الرَّحْمٰنِ، عن سُفْيَانَ، عن مَنْصُورٍ، عن رِبْعِيِّ بنِ حِرَاشٍ، عن الْبَرَاءِ بنِ نَاجِيَةَ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ، عن النَّبيِّ ﷺ قالَ: «تَدُورُ رَحَى الإِسْلاَمِ بِخَمْسٍ وَثَلاَثِينَ، أَوْ سِتٍّ وَثَلاَثِينَ، أَوْ سَبْعٍ وَثَلاَثِينَ، فَإِنْ يَهْلِكُوا فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ يَقُمْ لَهُمْ سَبْعِينَ عَامًا». قالَ: قُلْتُ: أَمِمَّا بَقِيَ أَو مِمَّا

for them (once again), it will have continued well-established for seventy years." I asked him: "Will those (seventy years) be reckoned from what will come or from what has passed?" he said: "From what has passed."

4255-It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When the Last Hour is approached) the (units of) time would (be so much short and blighted of blessing that they would) come close to each other, the knowledge would be taken away, the affliction would be common, the miserliness would be put (in the hearts of the people) and there would be much tumult." It was said: "What is tumult O Messenger of Allah?" he said: "It indicates to almost wholesale bloodshed."

[2] It Is Forbidden To Run To Take Part In The Affliction

4256-It is narrated on the authority of Muslim Ibn Abu Bakrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come an affliction, in which the lying would be better than the sitting, and such the sitting would be better than the standing, and the standing would be better than the walking, and the walking would be better than the running." I asked: "O Messenger of Allah! What should I do (when this time comes)?" he said: "Anyone who has camels should stick to his camels and he who has sheep or goats should stick to his sheep or goats and he who has land should stick to his land." I further said: "O Messenger of Allah, what is your opinion about such as has neither camels nor sheep nor land?" He said: "He should take hold of his sword and strike its edge with the help of stone and then try to find a way of escape as possible as he could."

4257-The same story is narrated on the authority of Sa'd Ibn Abu Waqqas, in which he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me: if one enters the house upon me and stretches his hand against me with the intention to kill me (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, behave like (the righteous one of) both sons of Adam." Then, Yazid (a sub-narrator) recited: "If you dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against you to slay you: for I do fear Allah, the Cherisher of the Worlds." (Al-Ma'idah 28)

4258-It is narrated on the authority of Wabisah from Ibn Mas'ud that he said the same story of Abu Bakrah, in which he said: "And all its (the affliction's) killed ones will be admitted to the fire (of Hell)." He said: "O

مَضَى؟ قالَ: «**مِمَّا مَضَى**».

قال أَبُو دَاوُدَ: مَنْ قالَ: خِرَاشٍ. فَقَدْ أَخْطأَ.

4255 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثني يُونُسُ، عن ابنِ شِهَابٍ، قال: حدَّثني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ**». قيلَ: يَا رَسُولَ اللَّهِ أَيَّةُ هُوَ؟ قالَ: «**الْقَتْلُ الْقَتْلُ**».

[ت2/م2] ـ بابٌ في النَّهْيِ عنِ السَّعيِ في الفِتْنَة

4256 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا وَكِيعٌ، عن عُثْمَانَ الشَّحَّام قالَ: حدَّثني مُسْلِمُ بنُ أَبي بَكْرَةَ، عن أَبِيهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَجِعُ فِيهَا خَيْرًا مِنَ الْجَالِسِ، وَالْجَالِسُ خَيْرًا مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي، وَالْمَاشِي خَيْرًا مِنَ السَّاعِي**». قالَ: يَا رَسُولَ اللَّهِ، مَا تَأْمُرُنِي؟ قالَ: «**مَنْ كَانَتْ لَهُ إِبلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بأَرْضِهِ**». قالَ: فَمَنْ لَمْ يَكُنْ لَهُ شَيْءٌ مِنْ ذَلِكَ؟ قالَ: «**فَلْيَعْمِدْ إلى سَيْفِهِ فَلْيَضْرِبْ بِحَدِّهِ عَلَى حَرَّةٍ ثُمَّ لِيَنْجُ ما اسْتَطَاعَ النَّجَاءَ**».

4257 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ الرَّمْلِيُّ: حدثنا الْمُفَضَّلُ، عن عَيَّاشٍ، عن بُكَيْرٍ، عن بُسْرِ بنِ سَعِيدٍ، عن حُسَيْنِ بنِ عَبْدِ الرَّحْمٰنِ الأَشْجَعِيِّ أَنَّهُ سَمِعَ سَعْدَ بنَ أَبي وَقَّاصٍ عن النَّبيِّ ﷺ في هٰذَا الحديثِ قال: قلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إنْ دَخلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ لِيَقْتُلَنِي؟ قالَ: فقالَ رَسُولُ اللَّهِ ﷺ: «**كُنْ كَابْنِ آدَمَ**»، وَتَلاَ يَزِيدُ: ﴿لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِى﴾ [المائدة: 28] الآية.

4258 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا أَبي: حدَّثنا شِهَابُ بنُ خِرَاشٍ، عن الْقَاسِمِ بنِ غَزْوَانَ، عن إِسْحَاقَ بنِ رَاشِدٍ الْجَزَرِيِّ، عن سَالِمٍ قال: حدَّثني عَمْرُو بنُ وَابِصَةَ الأَسَدِيُّ، عن أَبِيهِ وَابِصَةَ، عن ابنِ مَسْعُودٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ، فَذَكَرَ بَعْضَ حَدِيثِ أَبي بَكْرَةَ قالَ: «**قَتْلاَهَا كلُّهُمْ في النَّارِ**». قالَ فيهِ: قلْتُ: مَتَى ذَاكَ يَا ابْنَ مَسْعُودٍ؟ قالَ: تِلْكَ أَيَّامُ الْهَرْجِ حَيْثُ لا يَأْمَنُ الرَّجُلُ

Ibn Mas'ud! When will it happen?" he said: "Those will be the days of tumult, on which a man will not feel secure from his sitter." I asked: "What should you order me to do in case that time approaches me?" he said: "You should withhold your tongue and hand (from taking part in it) and stick to your house." When Uthman was killed, I was so much scared that I rode and set out until I arrived in Sham, and met Khuraim Ibn Fatik, and told him about that, thereupon he took oath by Allah, other than Whom there is no partner that he had heard from the Messenger of Allah "Allah's blessing and peace be upon him", just the same as Ibn Mas'ud told me.

4259- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity; and as evening enters upon him while being an infidel, it is not after morning enters upon him that he becomes a believer. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the walking one is much better than the running one. So, you should break your bows, cut the strings of your (arrows), and strike (nothing but) stones with your swords; and if anyone of you is attacked, let him be like the better one of both sons of Adam (i.e. who let his brother kill him in order to draw upon himself the sin of his crime)."

4260- It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: I was taking hold of the hand of Ibn Umar on one of the streets of Medina when he came upon the head of an established grave (i.e. of Ibn Az-Zubair), thereupon Ibn Umar said: "Wretched be he, who has killed this (buried in this grave)!" when he went away he said: "I do not think but that he (the killer of Ibn Az-Zubair) proved wretched. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who walks towards a man from amongst my nation with the intention to kill him, let him (the would-be murdered) do as such (i.e. stretch his neck to him for killing), since the killer will be admitted to the fire (of Hell), and the murdered will be admitted to the Garden.""

4261- It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house, i.e. the grave, would come

جَلِيسَهُ. قلْتُ: فمَا تَأْمُرُنِي إنْ أَدْرَكَنِي ذَلِكَ الزَّمَانُ؟ قال. تكُفُّ لِسَانَكَ وَيَدَكَ، وَتَكُونُ حِلْسًا مِنْ أَحْلاَسِ بَيْتِكَ. فَلَمَّا قُتِلَ عُثْمَانُ طَارَ قَلْبِي مَطَارَهُ، فَرَكِبْتُ حتَّى أَتَيْتُ دِمَشْقَ فلَقِيتُ خُرَيْمَ بنَ فَاتِكٍ فَحَدَّثتُهُ، فَحَلَفَ باللَّهِ الَّذِي لاَ إلٰه إلاَّ هُوَ لَسَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ كَمَا حَدَّثَنِيهِ ابنُ مَسْعُودٍ.

4259 ـ حدّثنا مُسَدَّدٌ: حدثنا عَبْدُ الْوَارِثِ بنُ سَعِيدٍ، عن مُحَمَّدِ بنِ جُحَادَةَ، عن عَبْدِ الرَّحْمٰنِ بنِ ثَرْوَانَ، عن هُزَيْلٍ، عن أَبي مُوسَى الأَشْعَرِيِّ قال: قال رَسُولُ اللَّهِ ﷺ: «**إنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ المُظْلِمِ: يُصْبِحُ الرَّجُلُ فيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْمَاشِي فيهَا خَيْرٌ مِنَ السَّاعِي، فَكَسِّرُوا قِسِيَّكُم، وَقَطِّعُوا أَوْتَارَكُم، وَاضْرِبُوا سُيُوفَكُم بِالْحِجَارَةِ، فإنْ دُخِلَ ـ يَعني عَلَى أَحَدٍ مِنْكُم ـ فليَكُنْ كَخَيْرِ ابْنَيْ آدَمَ**».

4260 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا أَبُو عَوَانَةَ، عن رَقَبَةَ بنِ مَصْقَلَةَ، عن عَوْنِ بنِ أَبي جُحَيْفَةَ، عن عَبْدِ الرَّحْمٰنِ ـ يَعني ابنَ سَمُرَةَ ـ قال: كُنْتُ آخِذًا بِيَدِ ابنِ عُمَرَ في طَرِيقٍ مِنْ طُرُقِ المَدِينَةِ إذْ أَتَى عَلَى رَأْسٍ مَنْصُوبٍ فقالَ: شَقِيَ قَاتِلُ هٰذَا، فَلمَّا مَضَى قال: وَمَا أُرَى هٰذَا إلاَّ قَدْ شَقِيَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ مَشَى إلى رَجُلٍ مِنْ أُمَّتِي لِيَقْتُلَهُ فَلْيَقُلْ هَكَذا: فالْقَاتِلُ في النَّارِ، وَالْمَقْتُولُ في الْجَنَّةِ**».

قال أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ عن عَوْنٍ عن عَبْدِ الرَّحْمٰنِ بنِ سُمَيْرٍ أَوْ سُمَيْرَةَ، وَرَوَاهُ لَيْثُ بنُ أَبي سُلَيْمٍ عن عَوْنٍ عن عَبْدِ الرَّحْمٰنِ بنِ سُمَيْرَةَ.

قال أَبُو دَاوُدَ: قال لِي الْحَسَنُ بنُ عَلِيٍّ: حدثنا أَبُو الْوَلِيدِ، يَعني بِهَذا الْحَدِيثِ، عن أَبِي عَوَانَةَ، وقال: هُوَ في كِتَابِ ابن سَبُرَةَ وَقالُوا: سَمُرَة، وَقالُوا: سُمَيْرَة. هٰذَا كَلاَمُ أَبي الْوَلِيدِ.

4261 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَبي عِمْرَانَ الْجَوْنِيِّ، عن الْمُشَعَّثِ بنِ طَرِيفٍ، عن عَبْدِ اللَّهِ بنِ الصَّامِتِ، عن أَبي ذَرٍّ قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا ذَرٍّ**»، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسعْدَيْكَ. فَذَكَرَ الحديثَ قالَ فِيهِ: «**كَيْفَ أَنْتَ إذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ بالْوَصِيفِ؟**» ـ يَعني

to be sold by a slave (on account of the multitudes of the dead people), what should you do?" he said: "(I will do) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient." He further said: "O Abu Dharr! Tell me, if the people went on (affliction and tumult and) killing one another so much to the extent that the black rocky land (a place in Medina whose rocks are as black as) oil would be covered with blood (of the multitudes of the killed persons), what should you do?" he said: "I will do as Allah and His Messenger will guide me." He said: "You should join those to whom you belong." He said: "Should I not carry my sword and fight such as does so?" he said: "Then, you would share with them whatever (sins and errors) they would be in. but, enter your home (and close the gate upon you)." I said: "O Messenger of Allah! If my house is intruded (what should I do?)" He said: "If you fear the glitter of the sword might frighten you, put the end of your upper garment over your face, until the one (who intends to kill you) will draw upon himself your sin as well as his, and thus become from amongst the denizens of the fire (of Hell)."

4262- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the walking one is much better than the running one. So, you should stick to your houses."

4263- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that he said: By Allah, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! And blessed will be he, who is put to trial, and even though, he keeps patient."

[3] What About Withholding Tongue (From Speaking Evil)?

4264- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions (whose people will prove) too deaf, mute and blind (to pay attention to, speak and even see the truth, since they will fail to make

القَبْر ـ. قال: قلتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَوْ قالَ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ، قالَ: «**عَلَيْكَ بِالصَّبْرِ**» أَوْ قَالَ: «**تَصَبَّرْ**» ثُمَّ قَالَ لي: «**يَا أَبَا ذَرٍّ**» قُلْتُ: لَبَّيْكَ وسَعْدَيْكَ قال: «**كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَحْجَارَ الزَّيْتِ قَدْ غَرِقَتْ بالدَّمِ؟**» قلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قال: «**عَلَيْكَ بِمَنْ أَنتَ مِنْهُ**». قالَ قلْتُ: يَا رَسُولَ اللَّهِ أَفلاَ آخُذُ سَيْفِي فأَضَعُهُ عَلَى عَاتِقِي؟ قال: «**شَارَكْتَ الْقَوْمَ إِذًا**». قالَ: قُلْتُ: فما تَأْمُرُنِي؟ قال: «**تَلْزَمُ بَيْتَكَ**». قال: قُلت: فإن دَخَلَ عَليَّ بَيْتِي؟ قال: «**فإِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ فَأَلْقِ ثَوْبَكَ عَلَى وَجْهِكَ يَبُوءُ بإِثْمِكَ وَإِثْمِهِ**».

قال أَبُو دَاوُدَ: لَمْ يَذْكُرِ المُشَعَّثَ في هٰذَا الحديثِ غَيْرُ حَمَّادِ بنِ زَيْدٍ.

4262 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ قال: حدَّثنا عَفَّانُ بنُ مُسْلِمٍ قال: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: أخبرنا عَاصِمٌ الأَحْوَلُ، عن أَبي كَبْشَةَ قال: سَمِعْتُ أَبَا مُوسَى يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَيْنَ أَيْدِيكُم فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ: يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فيها خَيْرٌ مِنَ المَاشِي، وَالْمَاشِي فيهَا خَيْرٌ مِنَ السَّاعِي**». قالُوا: فمَا تَأْمُرُنَا؟ قالَ: «**كُونُوا أَحلاَسَ بُيُوتِكُم**».

4263 ـ حدّثنا إِبراهِيمُ بنُ الْحَسَنِ المِصِّيصِيُّ: حدَّثنا حَجَّاجٌ ـ يَعني ابنَ مُحَمَّدٍ ـ قال: حدَّثنا اللَّيْثُ بنُ سَعْدٍ، قال: حدَّثني مُعَاوِيَةُ بنُ صَالِحٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بنَ جُبَيْرٍ حَدَّثَهُ، عن أَبِيهِ، عن المِقْدَادِ بنِ الأَسْوَدِ قالَ: ٱيْمُ اللَّهِ، لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ، إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ، إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ، وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا**».

[ت3/م3] ـ بابٌ في كَفِّ اللِّسانِ

4264 ـ حدّثنا عَبْدُ الْمَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ: حدَّثني ابنُ وَهْبٍ: حدَّثني اللَّيْثُ، عن يَحْيَى بنِ سَعيدٍ قال: قال خالِدُ بنُ أَبي عِمْرَانَ، عن عَبْدِ الرَّحْمٰنِ بنِ الْبَيْلَمَانِيِّ، عن عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عن أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ:

distinction between truth and falsehood): whoever approaches them, they will come to attract him, and the effect of the tongue in those (afflictions) will be as (strong as) that of the sword."

4265- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction, which will ruin almost all the Arabs, whose killed ones will be admitted to the fire (of Hell), in which the effect of the tongue will be much stronger and more destructive than that of the sword."

Abu Dawud says: The same is narrated on the authority of Al-A'jam, through another chain of transmission.

4266- The same is narrated on the authority of Ziyad Al-A'jam, of white ears.

[4] The Concession To Set Out To The Desert In Flight Of Affliction

4267- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

[5] It Is Forbidden To Be Involved In Fighting During Afflictions

4268- It is narrated on the authority of Al-Ahnaf Ibn Qais that he said: I set out with the intention to take part in the battle (of Al-Jamal, in order to help Ali Ibn Abu Talib). Abu Bakrah met me and asked: "Where are you going?" I replied: "I am going to help that person." He said: "Go back for I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire." I said: "O Allah's Apostle! It is all right for the murderer but what about the murdered one?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

4269- The same is narrated on the authority of Al-Hasan through the same chain of transmission.

[6] The Grievous Punishment Of Killing A Faithful Believer

4270- It is narrated on the authority of Khalid Ibn Dihqan that he said: While we were in the battle of Constantinople, one of the chiefs and those belonging to the highest social class among them came and he was famous of that among the people, called Hani' Ibn Kulthum Ibn Sharik Al-Kinani, and he saluted Abdullah Ibn Abu Zakariyya, and he knew his right.

«**سَتَكُونُ فِتْنَةٌ صَمَّاءُ بَكْمَاءُ عَمْيَاءُ مَنْ أَشْرَفَ لَها اسْتَشْرَفَتْ لَهُ، وَإِشْرَافُ اللِّسَانِ فيهَا كَوُقُوعِ السَّيْفِ**».

4265 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ، حدثنا حَمَّادُ بنُ زَيْدٍ قال: حدثنا لَيْثٌ، عن طَاوُسٍ، عن رَجُلٍ يُقَالُ لَهُ: زِيَادٌ، عن عَبْدِ اللَّهِ بن عَمْرٍو قال: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّهَا سَتَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ، قَتْلاَهَا في النَّارِ، اللِّسَانُ فيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ**».

قال أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ عن لَيْثٍ عن طَاوُسٍ عن الأَعْجَمِ.

قال: إنما هو زيادٌ الأعجمُ.

4266 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى بنِ الطَّبَّاعِ: حدَّثنا عَبْدُ اللَّهِ بنُ عَبْدِ القُدُّوسِ قال زِيَادٌ: سِيمين كُوش.

[ت4/م4] ـ بابُ ما يُرخَّصُ فيه من البَدَاوة في الفِتنة

4267 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن عَبْدِ الرَّحْمٰنِ بن عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبي صَعْصَعَةَ، عن أَبِيهِ، عن أَبي سَعِيدٍ الْخُدْرِيِّ، قال: قال رَسُولُ اللَّهِ ﷺ: «**يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمًا يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَواقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِن الْفِتَنِ**».

[ت5/م5] ـ بابٌ في النَّهْيِ عنِ القتال في الفِتنة

4268 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ وَيُونُسَ، عن الْحَسَنِ، عن الأَحْنَفِ بنِ قَيْسٍ قال: خَرَجْتُ وَأَنَا أُرِيدُ ـ يَعني في الْقِتَالِ ـ فَلَقِيَنِي أَبُو بَكْرَةَ فقال: ارْجِعْ، فإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ في النَّارِ**». قالَ: يَا رَسُولَ اللَّهِ هٰذَا الْقَاتِلُ، فمَا بَالُ المَقْتُولِ؟ قال: «**إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ**».

4269 ـ حدّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ الْعَسْقَلاَنِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا مَعْمَرٌ، عن أَيُّوبَ، عن الْحَسَنِ بإِسْنَادِهِ وَمَعْنَاهُ مُخْتَصَرًا.

قال أَبُو دَاوُدَ: لِمحمدٍ أَخٌ ضَعِيفٌ ـ يَعني ابنَ المُتَوَكِّلِ ـ يُقَالُ لَهُ: حُسَيْنٌ.

[ت6/م6] ـ بابٌ في تَعظيمِ قَتْل المُؤمِنِ

4270 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبٍ، عن خَالِدِ بنِ دِهْقَانَ قالَ: كُنَّا في غَزْوَةِ الْقُسْطَنْطِينِيَّةِ بِذُلُقْيَةَ، فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فِلَسْطِينَ مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ يَعْرِفُونَ ذٰلِكَ لَهُ يُقَالُ لَهُ: هَانِيءُ بنُ كُلْثُومِ بنِ شَرِيكٍ الْكِنَانِيُّ، فَسَلَّمَ

Khalid said: Abdullah Ibn Abu Zakariyya told us: I heard Umm Ad-Darda' saying: I heard Abu Ad-Darda' having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Perchance Allah might forgive all sins, barring the sin of such as dies while ascribing partners to Allah (in worship), or such of believers as kills a faithful believer intentionally."

(...) It is narrated on the authority of Hani Ibn Kulthum that he said: I heard Mahmud Ibn Ar-Rabie relating from Ubadah Ibn As-Samit that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No believer kills a faithful believer wrongfully with contentment, but that no obligatory nor supererogatory deeds (or no ransom nor repentance) will be accepted by Allah from him (on the Day of Judgement)."

(...) It is narrated on the authority of Khalid that he said: Ibn Abu Zakariyya told me from Umm Ad-Darda' from Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer remains easy (in proceeding on towards good deeds) and good as long as he does not shed blood unlawfully; and once he sheds blood unlawfully, he will be given to damage and failure."

(...) A Hadith like this is narrated on the authority of Khalid Ibn Dihqan from Mahmud Ibn Ar-Rabie from Ubadah Ibn As-Samit from the Messenger of Allah "Allah's blessing and peace be upon him".

4271- It is narrated on the authority of Khalid Ibn Dihqan that he said: I asked Yahya Ibn Yahya Al-Ghassani about one's contentment with his killing a believer, thereupon he said: "It applies to those who are involved in fighting during the afflictions, with anyone of them killing the other, seeing that he is on the right guidance, and thus, he never asks for Allah's Forgiveness."

4272- It is narrated on the authority of Kharijah Ibn Zaid that he said: I heard Zaid Ibn Thabit having said in this very place: The following Holy Verse "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (An-Nisa 93) was revealed six months after the revealing of Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment." (Al-Furqan 68) (This means the commandment it implies abrogated that of Al-Furqan).

عَلَى عَبْدِ اللَّهِ بنِ أبي زَكَرِيًّا وَكَانَ يَعْرِفُ لَهُ حَقَّهُ، قالَ لَنا خالِدٌ: فحدَّثنا عَبْدُ اللَّهِ بنُ أبي زكَرِيًّا، قال: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إلاَّ مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا**». فقال هَانِىءُ بنُ كُلْثُومٍ: سَمِعْتُ مَحْمُودَ بنَ الرَّبِيعِ يُحَدِّثُ، عن عُبَادَةَ بنِ الصَّامِتِ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عن رَسُولِ اللَّهِ ﷺ أَنَّهُ قال: «**مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ بِقَتْلِهِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلا عَدْلاً**». قال لَنَا خَالِدٌ: ثُمَّ حدثنا ابنُ أبي زَكَرِيًّا عن أُمِّ الدَّرْدَاءِ عن أبي الدَّرْدَاءِ عن رَسُولِ اللَّهِ ﷺ أَنَّهُ قال: «**لا يَزَالُ المُؤْمِنُ مُعْنِقًا صَالِحًا مَا لَمْ يُصِبْ دَمًا حَرَامًا، فإذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ**».

وَحَدَّثَ هَانِىءُ بنُ كُلْثُومٍ، عن مَحْمُودِ بنِ الرَّبِيعِ، عن عُبَادَةَ بنِ الصَّامِتِ عن رَسُولِ اللَّهِ ﷺ مِثْلَهُ سَوَاءً.

4271 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بنُ عَمْرٍو، عن مُحَمَّدِ بنِ مُبَارَكٍ قالَ: حدَّثنا صَدَقَةُ بنُ خَالِدٍ أَوْ غَيْرُهُ قالَ: قالَ خَالِدُ بنُ دِهْقَانَ: «سَأَلْتُ يَحيى بنَ يَحيى الْغَسَّانِيَّ عنْ قَوْلِهِ: اغتبَطَ بِقَتْلِهِ، قالَ: الَّذِينَ يُقَاتِلُونَ في الْفِتْنَةِ فَيَقْتُلُ أَحَدُهُمْ فَيَرَى أَنَّهُ عَلَى هُدَى، فلا يَسْتَغْفِرُ اللَّهَ تَعَالَى ـ يَعني مِنْ ذَلِكَ ـ».

قال أَبُو دَاوُدَ: وَقال: فَاعْتَبَطَ يَصُبُّ دَمَهُ صَبًّا.

4272 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا حَمَّادٌ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ إِسْحَاقَ، عن أَبي الزِّنَادِ، عن مُجَالِدِ بنِ عَوْفٍ أَنَّ خَارِجَةَ بنَ زَيْدٍ قالَ: سَمِعْتُ زَيْدَ بنَ ثَابِتٍ في هٰذَا المَكَانِ يَقُولُ: «أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا﴾ [النساء: 93] بَعْدَ الَّتي في الْفُرْقَانِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ [الفرقان: 68] بِسِتَّةِ أَشْهُرٍ».

4273- It is narrated on the authority of Sa'id Ibn Jubair that he said: I asked Ibn Abbas and he said: "When the following Holy Verse was revealed: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment", the pagans of Mecca said: "Indeed, we've killed the soul which Allah has made unlawful, ascribed partners to Allah (in worship), and committed fornication." On that occasion Allah Almighty revealed: "Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (70) this then is particular to those (pagans). As to the Holy Verse of An-Nisa: If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him", it addresses the Muslims, i.e. if a man has knowledge of the laws and principles of Islam, and then he kills a faithful believer intentionally, his punishment will be the fire of Hell, and no repentance will be accepted from him." I (Sa'id) said: I made a mention of that to Mujahid who said: "Barring such as shows regrets and sighs."

4274- The same story is narrated on the authority of Ibn Abbas, who told that Allah's statement "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" was revealed in reference to the pagans. It was also revealed: "Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar 53)

4275- It is narrated on the authority of Ibn Abbas that he said: Nothing has abrogated (the commandment implied in Allah's saying): "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him."

4276- It is narrated on the authority of Abu Mijlaz that he said pertaining to Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)" no doubt, the fire of Hell is really his recompense; and Allah could exempt him from it if He so likes."

4273 ـ حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن سَعِيدِ بنِ جُبَيْرٍ، أَوْ حَدَّثني الْحَكَمُ، عن سَعِيدِ بنِ جُبَيْرٍ قال: «سَأَلْتُ ابنَ عَبَّاسٍ فقالَ: لَمَّا نَزَلَتِ الَّتي في الْفُرْقَانِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾[الفرقان: 68] قالَ مُشْرِكُو أَهْلِ مَكَّةَ: قَدْ قَتَلْنَا النَّفْسَ التي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلٰهًا آخرَ، وَأَتَيْنَا الْفَوَاحِشَ، فأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ﴾[الفرقان: 70] فَهٰذِهِ لأُولئِكَ. قالَ: وأَمَّا التي في النِّسَاءِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾[النساء: 93] الآيَةَ، قالَ: الرَّجُلُ إِذَا عَرَفَ شَرَائِعَ الإِسْلاَمِ ثُمَّ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جهَنَّمُ فَلاَ تَوْبَةَ لَهُ. فَذَكَرْتُ هٰذَا لِمُجَاهِدٍ فقال: إلاَّ مَنْ نَدِمَ».

4274 ـ حدّثنا أَحْمَدُ بنُ إبراهِيمَ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ قالَ: حدثني يَعْلَى، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ في هٰذِهِ الْقِصةِ في: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾[الفرقان: 68] أَهْلَ الشِّرْكِ. قالَ: وَنَزَلَ: «﴿يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنفُسِهِمْ﴾ [الزمر: 53].

4275 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ: حدَّثنا سُفْيَانُ، عن الْمُغِيرَةِ بنِ النُّعْمَانِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ [النساء: 93] قال: مَا نَسَخَهَا شَيْءٌ.

4276 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا أَبُو شِهَابٍ، عن سُلَيْمَانَ التَّيْمِيِّ، عن أَبي مِجْلَزٍ في قَوْلِهِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: 93] قالَ: «هِيَ جَزَاؤُهُ، فإِنْ شَاءَ اللَّهُ أَنْ يَتَجَاوَزَ عَنْهُ فَعَلَ».

[7] Which Forgiveness Is Expected From Killing?

4277- It is narrated on the authority of Sa'id Ibn Zaid that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", who made a mention of an affliction, which he regarded as very grievous, thereupon we or they said: "O Messenger of Allah! If this (affliction) has come upon us, surely, it will ruin us (in the world as well as in the hereafter)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, it is sufficient for you that you will be killed in it." Sa'id said: Later on, I came to see that my brothers were killed.

4278- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This nation of mine is a nation unique of (Allah's) mercy, in the sense that no punishment is binding upon its people in the hereafter, for the punishment of its people is only in this world, in the form of afflictions, earthquakes, and killing."

[ت7/م7] ـ بابُ ما يُرْجَى في القَتلِ

4277 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبو الأَحْوَصِ سَلاَّمُ بنُ سُلَيْم، عن مَنْصُورٍ، عن هِلاَلِ بنِ يَسَافٍ، عن سَعِيدِ بنِ زَيْدٍ قالَ: «كُنَّا عِنْدَ النَّبيِّ ﷺ فَذَكَرَ فِتْنَةً فَعَظَّمَ أَمْرَهَا، فَقُلْنَا أَوْ قالُوا: يَا رَسُولَ اللَّهِ، لَئِنْ أَدْرَكَتْنَا هٰذِهِ لَتُهْلِكَنَّا؟ فقالَ رَسُولُ اللَّهِ ﷺ: «**كَلاَّ! إنَّ بِحَسْبِكُمُ الْقَتْلَ**». قالَ سَعِيدٌ: فَرَأَيْتُ إخْوَانِي قُتِلُوا».

4278 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ قالَ: حدَّثنا كَثِيرُ بنُ هِشَام: حدَّثنا الـمَسْعُودِيُّ، عن سَعِيدِ بنِ أَبي بُرْدَةَ، عن أَبِيهِ، عن أَبِي مُوسَى قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمَّتِي هٰذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ في الآخِرَةِ، عَذَابُهَا في الدُّنْيَا الْفِتَنُ، وَالزَّلاَزِلُ، وَالْقَتْلُ**».

(30/35) THE BOOK OF THE RIGHTLY-GUIDED RULER

4279- It is narrated on the authority of Jabir Ibn Samurah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “This religion (of Islam) will keep standing until twelve rulers will have come upon all of whom the whole nation will agree unanimously.” I heard many other words from the Messenger of Allah "Allah's blessing and peace be upon him", which I did not understand, thereupon I asked my father: “What has he said?” he said: “All of whom will be from the Quraish (people).”

4280- It is narrated on the authority of Jabir Ibn Samurah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “This religion (of Islam) will remain strong and powerful up to the coming of twelve rulers.” On that, the people magnified Allah, and made noise. Then, he said a word in a low tone, thereupon I asked my father: “What has he said?” he said: “All of whom will be from the Quraish (people).”

4281- The same is narrated on the authority of Jabir Ibn Samurah, with the following addition: When he returned to his residence, the Quraish people went to him and asked: “Then, what will there be to come?” he said: “Then, there will be tumult (mutual killing).”

4282- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “If there will be even no more than a single day to the end of the world, Allah Almighty will make long that day until He sends a man from me, or belonging to my family, whose name agrees with mine, and the name of whose father agrees with that of my father: he will fill the earth with justice and fairness in substitution for whatever injustice and wrongness with which it will have been filled.” According to the narration of Sufyan: “The world will not come to an end until the Arabs will be ruled by a man belonging to my family, whose name agrees with mine.”

4283- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: “If there will be even no more than a single day to the end of the world, Allah Almighty will send a man belonging to my family, who will fill the earth with justice in substitution for whatever injustice with which it will have been filled.”

[35/30] ـ كتابُ المَهْدِيِّ

[ت000/م1] ـ بابٌ

4279 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا مَرْوَانُ بنُ مُعَاوِيَةَ، عن إِسْمَاعِيلَ ـ يَعني ابنَ أَبي خَالِدٍ ـ، عن أَبِيهِ، عن جَابِرِ بنِ سَمُرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَزَالُ هٰذَا الدِّينُ قائِمًا حَتَّى يَكُونَ عَلَيْكُم اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ تَجْتَمِعُ عَلَيْهِ الأُمَّةُ**». فَسَمِعْتُ كَلاَمًا مِنَ النَّبيِّ ﷺ لَمْ أَفْهَمْهُ، فقُلْتُ لأَبِي: مَا يَقُولُ؟ قالَ: «**كُلُّهُمْ مِنْ قُرَيْشٍ**».

[ت000/م2]

4280 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا دَاوُدُ، عن عَامِرٍ، عن جَابِرِ بنِ سَمُرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَزَالُ هٰذَا الدِّينُ عَزِيزًا إِلى اثْنَي عَشَرَ خَلِيفَةً**». قالَ: فَكَبَّرَ النَّاسُ وَضَجُّوا ثُمَّ قالَ كَلِمَةً خَفِيَّةً. قلْتُ لأَبي: يَا أَبَتِ ما قالَ؟ قال: «**كُلُّهُمْ مِنْ قُرَيْشٍ**».

[ت000/م3]

4281 ـ حدّثنا ابنُ نُفَيْلٍ: حدَّثنا زُهَيْرٌ: حدَّثنا زِيَادُ بنُ خَيْثَمَةَ: حدَّثنا الأَسْوَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ، عن جَابِرِ بنِ سَمُرَةَ بِهَذَا الْحَدِيثِ.

زَادَ: فَلَمَّا رَجَعَ إلى مَنْزِلِهِ أَتَتْهُ قُرَيْشٌ فقالُوا: ثُمَّ يَكُونُ مَاذَا؟ قالَ: «**ثُمَّ يَكُونُ الْهَرْجُ**».

[ت000/م4]

4282 ـ حدّثنا مُسَدَّدٌ، أَنَّ عُمَرَ بنَ عُبَيْدٍ حَدَّثَهُمْ. (ح)، وحدَّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدثنا أَبُو بَكْرٍ ـ يَعني ابنَ عَيَّاشٍ ـ (ح)، وحدَّثنا مُسَدَّدٌ قال: حدَّثنا يَحْيَى، عن سُفْيَانَ. (ح): وحدَّثنا أَحْمَدُ بنُ إبراهِيمَ قالَ: حدثنا عُبَيْدُ اللَّهِ بنُ مُوسَى: أخبرنا زَائِدَةُ. (ح)، وحدَّثنا أَحْمَدُ بنُ إبراهِيمَ قالَ: حدَّثني عُبَيْدُ اللَّهِ بنُ مُوسَى عن فِطْرٍ، المَعْنَى وَاحِدٌ ـ كُلُّهُمْ، عن عَاصِمٍ، عن زِرٍّ، عن عَبْدِ اللَّهِ، عن النَّبيِّ ﷺ قالَ: «**لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ يَوْمٌ**» قال زَائِدَةُ في حَدِيثِهِ: «**لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ**»، ثُمَّ اتَّفَقُوا: «**حَتَّى يُبْعَثَ اللَّهُ فِيهِ رَجُلاً مِنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِىءُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمَ أَبِي**».

زَادَ في حَدِيثِ فِطْرٍ: «**يَمْلأُ الأَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا**».

وقالَ في حَدِيثِ سُفْيَانَ: «**لاَ تَذْهَبُ أَوْ لا تَنْقَضي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِىءُ اسْمُهُ اسْمِي**».

قال أَبُو دَاوُدَ: لَفْظُ عُمَرَ وَأَبي بَكْرٍ بِمَعْنَى سُفْيَانَ.

[ت000/م5]

4283 ـ حدَّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا الْفَضْلُ بنُ دُكَيْنٍ: حدَّثنا فِطْرٌ، عن الْقَاسِمِ بنِ أَبي بَزَّةَ، عن أَبي الطُّفَيْلِ، عن عَلِيٍّ، عن النَّبيِّ ﷺ قالَ: «**لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلاَّ يَوْمٌ لَبَعَثَ اللَّهُ رَجُلاً مِنْ أَهْلِ بَيْتِي يَمْلأُهَا عَدْلاً كَمَا مُلِئَتْ جَوْرًا**».

4284- It is narrated on the authority of Umm Salamah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (expected) rightly-guided ruler will be from my offspring, from the descendants of Fatimah."

4285- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rightly-guided ruler is expected to be from me (i.e. belonging to my family): he will have no hair in the front part of his head, and he will be adunc-nosed. He will fill the earth with justice and fairness, in recompense for whatever injustice and wrongness with which it will have been filled; and the term of his ruling will be seven years."

4286- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will fall in dispute at the time of the death of a certain caliph, thereupon a man would leave Medina for Mecca, and some people from the inhabitants of Mecca would come to him, and prompt him to set out against his well, and give him the pledge of allegiance between the corner (of the Black Stone) and the Station (of Abraham), and when a military expedition would be dispatched to him from Sham, the earth would sink down with them at Baida' in the area between Mecca and Medina. When the people see that, the nobles of Sham and the elite of Iraq would come to give the pledge of allegiance to him between the corner (of the Black Stone) and the Station (of Abraham). Then, a man from the Quraish people, whose maternal uncles belong to (the tribe of) Kalb would appear, and dispatch a military expedition to him but they would be defeated; and this would be the detachment of Kalb, and disappointed be he, who would not witness the (distribution of the) booty of Kalb. The property would be distributed justly, and he would act in his ruling the people upon the sunnah of their Prophet "Peace be upon him". In this way, Islam would come to fix its roots in the ground. The period of his ruling would be seven years, after which he would die and the Muslims would offer the funeral prayer for him."

Abu Dawud says: According to Hisham, it is said that the period of his ruling would be nine years, even though some make it only seven years.

4287- The same story is narrated on the authority of Qatadah, in which he is inclined to make the period of his ruling nine years.

[ت000/ م6]

4284 ـ حدّثنا أَحْمَدُ بنُ إبراهِيمَ: حدَّثني عَبْدُ اللَّهِ بنُ جَعْفَرٍ الرَّقِّيُّ: حدَّثنا أَبُو المَلِيحِ الْحَسَنُ بنُ عُمَرَ، عن زِيَادِ بنِ بَيَانٍ، عن عَلِيِّ بنِ نُفَيْلٍ، عن سَعِيدِ بنِ المُسَيَّبِ، عن أُمِّ سَلَمَةَ قالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**المَهْدِيُّ مِنْ عِتْرَتِي مِنْ وَلَدِ فَاطِمَةَ**».

قالَ عَبْدُ اللَّهِ بنُ جعفرٍ: وَسَمِعْتُ أَبَا المَلِيحِ يُثْنِي عَلَى عَلِيِّ بنِ نُفَيْلٍ، وَيَذْكُر مِنْهُ صَلاَحًا.

[ت000/ م7]

4285 ـ حدَّثنا سَهْلُ بنُ تَمَّامِ بنِ بَزِيعٍ: حدَّثنا عِمْرَانُ الْقَطَّانُ، عن قَتَادَةَ، عن أَبي نَضْرَةَ، عن أَبي سَعِيدٍ الْخُدْرِيِّ قال: قَالَ رَسُولُ اللَّهِ ﷺ: «**المَهْدِيُّ مِنِّي، أَجْلَى الْجَبْهَةِ، أَقْنَى الأَنْفِ: يَمْلأُ الأَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا، وَيَمْلِكُ سَبْعَ سِنِينَ**».

[ت000/ م8]

4286 ـ حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا مُعَاذُ بنُ هِشَامٍ: حدَّثني أَبِي، عن قَتَادَةَ، عن صَالِحٍ أَبِي الْخَلِيلِ، عن صَاحِبٍ لَهُ، عن أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ، عن النَّبيِّ ﷺ قالَ: «**يَكُونُ اخْتِلاَفٌ عِنْدَ مَوْتِ خَلِيفَةٍ، فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ المَدِينَةِ هَارِبًا إلى مَكَّةَ، فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ، وَهُوَ كَارِهٌ، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالمَقَامِ. وَيُبْعَثُ إِلَيْهِ بَعْثٌ مِنَ الشَّامِ، فَيُخْسَفُ بِهِمْ بالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالمَدِينَةِ. فإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَبْدَالُ الشَّامِ، وَعَصَائِبُ أَهْلِ العِرَاقِ فَيُبَايِعُونَهُ. ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَخْوَالُهُ كَلْبٌ، فَيَبْعَثُ إِلَيْهِمْ بَعْثًا، فَيَظْهَرُونَ عَلَيْهِمْ، وَذَلِكَ بَعْثُ كَلْبٍ، وَالْخَيْبَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كَلْبٍ، فَيَقْسِمُ الْمَالَ وَيَعْمَلُ في النَّاسِ بِسُنَّةِ نَبِيِّهِمْ ﷺ، وَيُلْقِي الإِسْلاَمُ بِجِرَانِهِ في الأَرْضِ، فَيَلْبَثُ سَبْعَ سِنِينَ، ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ المُسْلِمُونَ**».

قال أَبُو دَاوُدَ: وقال بَعْضُهُمْ عن هِشَامٍ: تِسْعَ سِنِينَ. وقالَ بَعْضُهُمْ: سَبْعَ سِنِينَ.

[ت000/ م9]

4287 ـ حدَّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا عَبْدُ الصَّمَدِ، عن هَمَّامٍ، عن قَتَادَةَ بِهَذَا الْحَدِيثِ قال: «**تِسْعَ سِنِينَ**».

قال أَبُو دَاوُدَ: قال غَيْرُ مُعَاذٍ عن هِشَامٍ: «**تِسْعَ سِنِينَ**».

4288- The same is narrated on the authority of Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him", even though the narration of Mu'adh is more perfect.

4289- The same story is narrated on the authority of Umm Salamah, in which a mention is made of the army with which the earth would sink down. I (Umm Salamah) asked: "O Messenger of Allah! What about such as sets out under compulsion?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "He would be also vulnerable to the sinking down of the earth, but on the Day of Judgement, he will be resurrected just according to his real intention."

4290- Abu Dawud says: I was reported on the authority of Ali that he caught a glimpse of his son Al-Hasan and then said: "This son of mine is a chief, as the Messenger of Allah "Allah's blessing and peace be upon him" described him, and from his offspring, there would come a man having the same name of your Prophet "Peace be upon him"; and he would resemble him in character, even though not in appearance, and he would fill the earth with justice."

4290- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from behind the river would appear, called Al-Harith Ibn Harrath, and a man called Mansur would be the leader of the front portion of his (army): he would tread the path for the family of Muhammad (to take the power) in the same way as the Quraish people had trodden the path for the Messenger of Allah "Allah's blessing and peace be upon him" (to convey the message); and it is binding upon every faithful believer to help and support him."

[ت000/م10]

4288 ـ حدَّثنا ابنُ المُثَنَّى قالَ: حدَّثنا عَمْرُو بنُ عَاصِمٍ، قالَ: حدَّثنا أَبُو الْعَوَّامِ قالَ: حدَّثنا قَتَادَةُ، عن أَبي الْخَلِيلِ، عن عَبْدِ اللَّهِ بنِ الْحَارِثِ، عن أُمِّ سَلَمَةَ، عن النَّبيِّ ﷺ بِهَذا الْحَدِيثِ، وَحَدِيثُ مُعَاذٍ أَتَمُّ.

[ت000/م11]

4289 ـ حدَّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن عَبْدِ الْعَزِيزِ بنِ رُفَيْعٍ، عن عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ، عن أُمِّ سَلَمَةَ، عن النَّبيِّ ﷺ بِقِصَّةِ جَيْشِ الْخَسْفِ؛ قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ كَانَ كَارِهًا؟ قال: «**يُخْسَفُ بِهِمْ وَلَكِنْ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ**».

[ت000/م12]

4290 ـ قال أَبُو دَاوُدَ: وَحُدِّثْتُ عن هَارُونَ بنِ الْمُغَيْرَةِ قالَ: حدَّثنا عَمْرُو بنُ أَبي قَيْسٍ، عن شُعَيْبِ بنِ خَالِدٍ، عن أَبي إِسْحَاقَ قالَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ ـ وَنَظَرَ إلى ابْنِهِ الْحَسَنِ ـ فقالَ: «إِنَّ ابْنِي هٰذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبيُّ ﷺ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى باسْمِ نَبِيِّكُم ﷺ يُشْبِهُهُ في الْخُلُقِ وَلاَ يُشْبِهُهُ في الْخَلْقِ. ثُمَّ ذَكَرَ قِصَّةَ يَمْلأُ الأَرْضَ عَدْلاً».

4290 م ـ وقالَ هَارُونُ: حدَّثنا عَمْرُو بنُ أَبي قَيْسٍ، عن مُطَرِّفِ بنِ طَرِيفٍ، عن أَبي الْحَسَنِ، عن هِلاَلِ بنِ عَمْرٍو قالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبيُّ ﷺ: «**يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ: الْحَارِثُ بنُ حَرَّاثٍ عَلَى مُقَدِّمَتِهِ رَجُلٌ يُقَالُ لَهُ: مَنْصُورٌ يُوَطِّىءُ أَوْ يُمَكِّنُ لآلِ مُحَمَّدٍ كَمَا مَكَّنَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ، وَجَبَ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ**»، أَوْ قالَ: «**إِجَابَتُهُ**».

(31/36) THE BOOK OF GREAT BATTLES

[1] What About The Generation Of Each Century?

4291- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Indeed, Allah Almighty sends, at the head of every century, such as gives life to the religion of the (Muslim) nation.”

[2] What About The Great Battles With The Romans?

4292- It is narrated on the authority of Jubair Ibn Nufair that he said: Let’s go to Dhu-Mikhbar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and when we came to him Jubair asked him about the armistice, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “You will have a peace treaty with the Romans, during which you both will live safely, and both of you will take part in fighting an enemy from behind you, and you will emerge victorious and get booty, receiving no harm. On your return, you will descend at a meadow of many hills, thereupon a man from the Christians will raise the cross and say: “The cross has prevailed.” A man from amongst the Muslims will grow angry and stand and break it. At that time, the Romans will prove treacherous, and go on mobilizing their forces for war (against you).”

4293- The same story is narrated on the authority of Hassan Ibn Atiyyah, with the following addition: “Then, the Muslims will rush towards their arms, and fight (the Romans), and they will be honoured by Allah with martyrdom.”

Abu Dawud says: The same is narrated on the authority of Al-Awza’i, through another chain of transmission.

[3] The Portents Of The Great Battles

4294- It is narrated on the authority of Mu’adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The residence in Jerusalem is the (portent of the) ruin of Yathrib, and the ruin of Yathrib is the (portent of the) emergence of the great battle, and the emergence of the great battle is the (portent of the) the conquest of Constantinople, and the conquest of Constantinople is the (portent of the) appearance of the Dajjal.” Then, he batted the thigh or the shoulder of such as to whom he related this narration, and said: “No doubt, this is a fact as clear as is the fact of your sitting here.” He means Mu’adh Ibn Jabal.

[31/36] ـ كتاب الملاحم

[ت1/م1] ـ بابُ ما يُذْكَرُ في قَرْنِ المِئَةِ

4291 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: أخبرنا ابنُ وَهْبٍ: أخبرني سَعِيدُ بنُ أَبِي أَيُّوبَ، عن شَرَاحِيلَ بنِ يَزِيدَ المَعَافِرِيِّ، عن أَبِي عَلْقَمَةَ، عن أَبي هُرَيْرَةَ فِيمَا أَعْلَمُ، عن رَسُولِ اللَّهِ ﷺ قالَ: «**إنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِئَةِ سَنَةٍ مَنْ يُجَدِّدُ لها دِينَهَا**».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمٰنِ بنُ شُرَيْحٍ الإسْكَنْدَرَانِيُّ، لَمْ يَجُزْ بِهِ شَرَاحِيلَ.

[ت2/م2] ـ باب ما يُذْكَرُ مِنْ مَلاحِمِ الرُّومِ

4292 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا الأَوْزَاعِيُّ، عن حَسَّانَ بنِ عَطِيَّةَ قالَ: مَالَ مَكْحُولٌ وَابنُ أَبي زَكَرِيَّا إلَى خَالِدِ بنِ مَعْدَانَ، وَمِلْتُ مَعَهُمْ، فَحَدَّثَنَا عن جُبَيْرِ بنِ نُفَيْرٍ، عن الْهُدْنَةِ. قالَ: قالَ جُبَيْرٌ: انْطَلِقْ بِنَا إلى ذي مِخْبَرٍ، رَجُلٍ مِنْ أَصْحَابِ النَّبيِّ ﷺ. فَأَتَيْنَاهُ فَسَأَلَهُ جُبَيْرٌ عن الْهُدْنَةِ، فقالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا، فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُم، فَتُنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ. ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ، فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ: غَلَبَ الصَّلِيبُ، فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدُقُّهُ، فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ**».

4293 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانيُّ قالَ: حدَّثنا الْوَلِيدُ بنُ مُسْلِم قالَ: حدَّثنا أَبُو عَمْرٍو، عن حَسَّانَ بنِ عَطِيَّةَ بِهَذَا الْحَدِيثِ، وَزَادَ فِيهِ: «**وَيَثُورُ الْمُسْلِمُونَ إلى أَسْلِحَتِهِمْ فَيَقْتَتِلُونَ فيُكْرِمُ اللَّهُ تِلْكَ الْعِصَابَةَ بالشَّهَادَةِ**».

قال أَبُو دَاوُدَ: إلاَّ أَنَّ الْوَلِيدَ جَعَلَ الحديثَ عن جُبَيْرٍ عن ذِي مِخْبَرٍ عن النَّبيِّ ﷺ.

قال أَبُو دَاوُدَ: رَوَاهُ رَوْحٌ وَيَحْيَى بنُ حَمْزَةَ وَبِشْرُ بنُ بَكْرٍ عن الأَوْزَاعِيِّ كَمَا قالَ عِيسَى.

[ت3/م3] ـ بابٌ في أَماراتِ المَلاحمِ

4294 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ: حدَّثنا هَاشِمُ بنُ الْقَاسِمِ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ ثَابِتِ بنِ ثَوْبَانَ، عن أَبِيهِ، عن مَكْحُولٍ، عن جُبَيْرِ بنِ نُفَيْرٍ، عن مَالِكِ بنِ يَخَامِرَ، عن مُعَاذِ بنِ جَبَلٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ، وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ الْقُسْطَنْطِينِيَّةِ، وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَّالِ**». ثُمَّ ضَرَبَ بَيَدِهِ عَلَى فَخِذِ الَّذي حَدَّثَهُ ـ أَوْ مَنْكِبِهِ ـ ثُمَّ قالَ: «**إنَّ هٰذَا لَحَقٌّ كَمَا أَنَّكَ هٰهُنَا، أَوْ كَمَا أَنَّكَ قَاعِدٌ**» يَعْني مُعَاذَ بنَ جَبَلٍ.

[4] The Succession Of The Great Battles

4295- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (period during which the) great battle, the conquest of Constantinople, and the appearance of Ad-Dajjal will be seven months."

4296- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be six years between the (end of the) great battle and the conquest of Constantinople; and in the seventh year, Ad-Dajjal will appear."

[5] What About The Gathering Of The Peoples Against These Of Islam?

4297- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The nations are about to gather against you, in the same way as eaters gather round the bowl (of food)." A man said: "Is it on account of the fact that we will be a few in number at that time?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, for you will be great in number, but at the same time, you will be like the scum carried by a torrent, to the extent that Allah will cause your enemies to have no fear nor respect for you, and at the same time, Allah will throw weakness into your hearts." A man asked: "From which does the weakness come?" he said: "From the love you will have for the world, and the dislike you will have for death (even in Allah's Cause)."

[6] The Stronghold Of Protection At The Time Of The Great Battles

4298- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The shelter of the Muslims at the time (of the great battle) will be in a land known as Ghutah, by the side of the city of Damascus, the best of Sham's towns."

[...]

4299- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)."

4300- It is narrated on the authority of Az-Zuhri: Salah is near Khaibar.

[ت4/م4] ـ بابٌ في تَوَاتُرِ المَلاحِمِ

4295 ـ حدّثنا عَبْدُ اللّٰهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا عِيسَى بنُ يُونُسَ، عن أَبي بَكْرِ بن أَبي مَرْيَمَ، عن الْوَلِيد بنِ سُفْيَانَ الْغَسَّانِيِّ، عن يَزِيدَ بنِ قُطَيْبٍ السَّكُونِي، عَنْ أَبي بَحْرِيَّةَ، عن معاذِ بنِ جبلٍ قال: قَالَ رَسُولُ اللّٰهِ ﷺ: **«الملحَمَةُ الكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ في سَبْعَةِ أَشْهُرٍ»**.

4296 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ الْحِمْصِيُّ: حدَّثنا بَقِيَّةُ، عن بَحِيرٍ، عن خَالِدٍ، عن ابنِ أَبِي بِلاَلٍ، عن عَبْدِ اللّٰهِ بنِ بُسْرٍ أَنَّ رَسُولَ اللّٰهِ ﷺ قالَ: **«بَيْنَ الْمَلْحَمَةِ وبين فَتْحِ المَدِينَةِ سِتُّ سِنِينَ، وَيَخْرُجُ المَسِيحُ الدَّجَّالُ في السَّابِعَةِ»**.

قال أَبُو دَاوُدَ: هٰذَا أَصَحُّ مِنْ حَدِيثِ عِيسَى.

[ت5/م5] ـ بابٌ في تَدَاعِي الأُمَمِ على أَهلِ الإِسلامِ

4297 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بنُ إِبراهِيمَ الدِّمَشْقِيُّ: حدَّثنا بِشْرُ بنُ بَكْرٍ: حدَّثنا ابنُ جَابِرٍ: حدَّثني أَبُو عَبْدِ السَّلاَمِ، عن ثَوْبَانَ قال: قال رَسُولُ اللّٰهِ ﷺ: **«يُوشِكُ الأُمَمُ أَنْ تَدَاعَىٰ عَلَيْكُمْ كَمَا تَدَاعَىٰ الأَكَلَةُ إِلى قَصْعَتِهَا»**، فقالَ قَائِلٌ: وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قال: **«بَلْ أَنْتُم يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُم غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُورِ عَدُوِّكُمُ المَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ اللّٰهُ في قُلُوبِكُمُ الْوَهَنَ»**، فقالَ قَائِلٌ: يَا رَسُولَ اللّٰهِ وَمَا الْوَهَنُ؟ قالَ: **«حُبُّ الدُّنْيَا وَكَرَاهِيَةُ المَوْتِ»**.

[ت6/م6] ـ بابٌ في المَعْقِلِ منَ الملاحِمِ

4298 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثني يَحْيَى بنُ حَمْزَةَ: حدَّثنا ابنُ جَابِرٍ قالَ: حدَّثني زَيْدُ بنُ أَرْطَاةَ قالَ: سَمِعْتُ جُبَيْرَ بنَ نُفَيْرٍ، يُحَدِّثُ، عن أَبي الدَّرْدَاءِ أَنَّ رَسُولَ اللّٰهِ ﷺ قالَ: **«إِنَّ فُسْطَاطَ المُسْلِمِينَ يَوْمَ المَلْحَمَةِ بالْغُوطَةِ إِلى جَانِبِ مَدِينَةٍ يُقَالُ لَهَا: دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ»**.

[ت000/م7]

4299 ـ قال أَبُو دَاوُدَ: حُدِّثْتُ عن ابنِ وَهْبٍ قالَ: حدَّثني جَرِيرُ بنُ حَازِمٍ، عن عُبَيْدِ اللّٰهِ بنِ عُمَرَ، عن نَافِعٍ، عن ابنِ عُمَرَ قالَ: قال رَسُولُ اللّٰهِ ﷺ: **«يُوشِكُ المُسْلِمُونَ أَنْ يُحَاصَرُوا إِلى المَدِينَةِ حَتَّى يَكُونَ أَبْعَدَ مَسَالِحِهِمْ سَلاَحُ»**.

4300 ـ حدَّثنا أَحْمَدُ بنُ صَالِحٍ، عن عَنْبَسَةَ، عن يُونُسَ، عن الزُّهْرِيِّ قالَ: «وَسَلاَحُ قَرِيبٌ مِنْ خَيْبَرَ».

[7] There Will Be No Internal Afflictions During The Great Battles (With The Enemies)

4301- It is narrated on the authority of Awf Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never combine two (opposing) swords against this (Muslim) nation, i.e. a sword from inside, and a sword from its enemies."

[8] It Is Forbidden To Provoke Both The Turks And Abyssinians

4302- It is narrated on the authority of Abu Sukainah, one of the freed ones, from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave the Abyssinians (and do not fight them) as long as they leave you (and do not wage war against you); and leave the Turks as long as they leave you."

[9] What About Fighting The Turks?

4303- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Hour (of Judgement) will not be established before you fight the Turks, whose faces are as big as the leather shields and whose sandals are made of hair."

4304- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair; and the Hour (of Judgement) will not be established before you fight a people of small eyes and short noses, whose faces are (as big) as leather shields."

4305- It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people of small eyes, i.e. the Turks, will fight you, whom you will defeat thrice, until you pursue them in the Arab Peninsula: in the first one, such as flees from amongst them will be saved; and in the second one, some will be delivered, and others will be ruined; and in the third one, they all will be given to destruction."

[10] What About Basrah?

4306- It is narrated on the authority of Muslim Ibn Abu Bakrah that he said: I heard my father having related from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Some of my nation will descend at an open space which they name Basrah, near a river known as

[ت7/م000] ـ باب ارتفاع الفِتْنة في الملاحِم

4301 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ قالَ: حدَّثنا إِسْمَاعِيلُ. (ح)، وحدَّثنا هَارُونُ بنُ عَبْدِ اللَّهِ قالَ: حدَّثنا الْحَسَنُ بنُ سَوَّارٍ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا سُلَيْمَانُ بنُ سُلَيْم، عن يَحْيَى بنِ جَابِرِ الطَّائِيِّ قالَ هَارُونُ في حَدِيثِهِ عن عَوْفِ بنِ مَالِكٍ، قال: قال رَسُولُ اللَّهِ ﷺ: **«لَنْ يَجْمَعَ اللَّهُ عَلَى هٰذِهِ الأُمَّةِ سَيْفَيْنِ: سَيْفًا مِنْهَا، وَسَيْفًا مِنْ عَدُوِّهَا»**.

[ت8/م8] ـ بابٌ في النَّهْيِ عنْ تَهْيِيجِ التُّرْكِ والحَبَشَةِ

4302 ـ حدّثنا عِيسَى بنُ مُحَمَّدٍ الرَّمْلِيُّ: حدَّثنا ضَمْرَةُ، عن السَّيْبَانِيِّ، عن أبي سُكَيْنَةَ ـ رَجُلٍ مِنَ الْمُحَرَّرِينَ ـ عن رَجُلٍ مِنْ أَصْحَابِ النَّبيِّ ﷺ، عن النَّبيِّ ﷺ أَنَّهُ قالَ: **«دَعُوا الْحَبَشَةَ مَا وَدَعُوكُم، وَاتْرُكُوا التُّرْكَ مَا تَرَكُوكُم»**.

[ت9/م9] ـ بابٌ في قتال التُّرْكِ

4303 ـ حدّثنا قُتَيْبَةُ قال: حدَّثنا يَعْقُوبُ ـ يَعني الإِسْكَنْدَرَانِيَّ ـ، عن سُهَيْلٍ ـ يَعني ابنَ أبي صَالِحٍ ـ، عن أَبِيهِ، عن أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ: قَوْمًا وَجُوهُهُمْ كَالمَجَانِّ الْمُطَرَّقَةِ يَلْبَسُونَ الشَّعْرَ»**.

4304 ـ حدّثنا قُتَيْبَةُ، وابنُ السَّرْحِ وَغَيْرُهُمَا، قالُوا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن أبي هُرَيْرَةَ رِوَايَةً. قالَ ابنُ السَّرْحِ إِنَّ النَّبيَّ ﷺ قالَ: **«لا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُم الشَّعْرُ. وَلا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطَرَّقَةُ»**.

4305 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ التِّنِّيسِيُّ: حدَّثنا خَلاَّدُ بنُ يَحْيَى: حدَّثنا بَشِيرُ بنُ المُهَاجِرِ: حدثنا عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عن أَبِيهِ، عن النَّبيِّ ﷺ في حَدِيثٍ: **«يُقَاتِلُكُم قَوْمٌ صِغَارُ الأَعْيُنِ»** يَعني التُّرْكَ، قالَ: **«تَسُوقُونَهُمْ ثَلاَثَ مِرَارٍ حَتَّى تُلْحِقُوهُمْ بِجَزِيرَةِ الْعَرَبِ، فَأَمَّا في السِّيَاقَةِ الأُولَى فَيَنْجُو مَنْ هَرَبَ مِنْهُمْ، وَأَمَّا في الثَّانِيَةِ فَيَنْجُوا بَعْضٌ وَيَهْلِكُ بَعْض، وَأَمَّا في الثَّالِثَةِ فَيُصْطَلَمُونَ»**. أو كَمَا قالَ.

[ت10/م10] ـ بابٌ في ذِكْر البَصْرَةِ

4306 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الْوَارِثِ: حدَّثني أَبي: حدثنا سَعِيدُ بنُ جُمْهَانَ قالَ: حدَّثنا مُسْلِمُ بنُ أَبِي بَكْرَةَ، قالَ: سَمِعْتُ أَبي يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قال: **«يَنْزِلُ النَّاسُ مِنْ أُمَّتِي بِغَائِطٍ يُسَمُّونَهُ الْبَصْرَةَ عِنْدَ نَهَرٍ**

Tigris, having a bridge over it, whose inhabitants will grow in number, and they will be from amongst the helpers and supporters of the Muhajirs and Muslims. When it will be towards the end of the time, the offspring of Qantura, of large faces and small eyes will come and halt at the bank of the river, whereupon its people will divide into three parties: one will choose to follow the tails of cows (i.e. flee from war) and they will be given to destruction; another will give preference to themselves (and surrender) and they will be the infidels; and the third will place their offspring behind their backs, and undertake fighting them, and they will be the martyrs."

4307- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Anas! The people will disperse into different regions, one of which called Basrah or Basira: if you happen to enter or come upon it, keep yourself away from its cultivated land, grazing land, market, and the gate of its governors, and I rather advise you to stick to its precincts, for it will witness land-sliding, ejections, and earthquakes, and a people who will spend the night in it, and it is not after morning comes upon them that they will be transformed into apes and swine."

4308- It is narrated on the authority of Ibrahim Ibn Salih Ibn Dirham that he said: My father related: We set out as pilgrims, and on the way we met a man who said to us: "Is there, by your side, a town called Ubullah?" we answered in the affirmative, thereupon he said: "Who of you could assure to me to pray on behalf of me two or four rak'ahs in the mosque of Ashshar, saying: "These (rak'ahs) are offered on behalf of Abu Hurairah"? no doubt, I heard my bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him", having said: "On the Day of Judgement, Allah will raise, from the mosque of Ashshar, martyrs, none other than whom (even from amongst the martyrs) will be standing in the company of the martyrs of (the holy battle of) Badr.""

Abu Dawud says: This mosque is next to the river.

[11] It Is Forbidden To Provoke The Abyssinians

4309- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave the Abyssinians (and do not fight them) as long as they leave you, for none barring the two-braided black man from Abyssinia will extract the treasure of the Ka'bah."

يُقَالُ لَهُ: دِجْلَةُ يَكُونُ عَلَيْهِ جِسْرٌ يَكْثُرُ أَهْلُهَا، وَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ».

قال ابنُ يَحْيَى: قال أَبُو مَعْمَرٍ: «**وَتَكُونُ مِنْ أَمْصَارِ الْمُسْلِمِينَ، فإذَا كَانَ فِي آخِرِ الزَّمَانِ جَاءَ بَنُو قَنْطُورَاءَ عِرَاضُ الْوُجُوهِ، صِغَارُ الأَعْيُنِ حَتَّى يَنْزِلُوا عَلَى شَطِّ النَّهْرِ، فَيَتَفَرَّقُ أَهْلُهَا ثَلاثَ فِرَقٍ: فِرْقَةٌ يَأْخذونَ أَذْنَابَ الْبَقَرِ وَالْبَرِّيَّةَ وَهَلَكُوا. وَفِرْقَةٌ يَأْخُذُونَ لأَنْفُسِهِمْ وَكَفَرُوا. وَفِرْقَةٌ يَجْعَلُونَ ذَرَارِيَّهُمْ خَلْفَ ظُهُورِهِمْ وَيُقَاتِلُونَهُمْ، وَهُمُ الشُّهَدَاءُ**».

4307 ـ حدّثنا عَبْدُ اللَّهِ بنُ الصَّبَّاحِ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ عَبْدِ الصَّمَدِ، قال: حدَّثنا مُوسَى الْحَنَّاطُ، لا أَعْلَمُهُ إلاَّ ذَكَرَهُ عن مُوسَى بنِ أَنسٍ، عن أَنَسِ بنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لَه: «**يَا أَنس، إنَّ النَّاسَ يُمَصِّرُونَ أَمْصَارًا، وَإنَّ مِصْرًا مِنهَا يُقَالُ لَها الْبَصْرَةُ أَوْ الْبُصَيْرَةُ. فإنْ أَنْتَ مَرَرْتَ بِهَا، أَوْ دَخَلْتَهَا فإيَّاكَ وَسِبَاخَهَا، وكِلاَءَهَا، وَسُوقَهَا وَبَابَ أُمَرَائِهَا، وَعَلَيْكَ بِضَوَاحِيهَا، فإنَّهُ يَكُونُ بِهَا خَسْفٌ، وَقَذْفٌ، وَرَجْفٌ، وَقَوْمٌ يَبِيتُونَ يُصْبِحُونَ قِرَدَةً وَخَنَازِيرَ**».

4308 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا إبراهِيمُ بنُ صَالِحِ بنِ دِرْهَم قالَ: سَمِعْتُ أَبِي يَقُولُ: انْطَلَقْنَا حَاجِّينَ فإذَا رَجُلٌ فقالَ لَنَا: إلى جَنْبِكُم قَرْيَةٌ يُقَالُ لَها: الأُبُلَّةُ؟ قُلْنَا: نَعَمْ. قالَ: مَنْ يَضْمَنُ لِي مِنْكُم أَنْ يُصَلِّيَ لِي فِي مَسْجِدِ الْعَشَّارِ رَكْعَتَيْنِ، أَوْ أَرْبعًا، وَيقُولَ هٰذِهِ لأَبِي هُرَيْرَةَ: سَمِعْتُ خَلِيلِي أَبَا الْقَاسِمِ ﷺ يَقُولُ: «**إنَّ اللَّهَ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَّارِ يَوْمَ الْقِيَامَةِ شُهَدَاءَ، لا يَقُومُ مَعَ شُهَدَاءِ بَدْرٍ غَيْرُهُمْ**».

قال أَبُو دَاوُدَ: هٰذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرَ.

[ت11/م11] ـ بابُ النهيِ عن تَهْيِيجِ الحَبَشَةِ

4309 ـ حدّثنا الْقَاسِمُ بنُ أَحْمَدَ الْبَغْدَادِيُّ: حدَّثنا أَبُو عَامِرٍ، عن زُهَيْرِ بنِ مُحَمَّدٍ، عن مُوسَى بنِ جُبَيْرٍ، عن أَبِي أُمَامَةَ بنِ سَهْلِ بنِ حَنِيفٍ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، عن النَّبِيِّ ﷺ قالَ: «**اتْرُكُوا الْحَبَشَةَ مَا تَرَكُوكُمْ، فإنَّهُ لا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إلاَّ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ**».

[12] The Portents Of The Hour (Of Judgement)

4310- It is narrated on the authority of Abu Zur'ah that he said: Some people came to Marwan in Medina, and heard him telling that the first sign (which portends the Hour of Judgement) will be the emergence of the Dajjal. I went to Abdullah Ibn Amr and told him about that, thereupon Abdullah Ibn Amr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first sign (which portends the Hour of Judgement) to appear will be the rising of the sun from its setting place, followed by the coming out of the beast to the people in the forenoon." Abdullah said: Whichever of them will come first, the other will be close to it (in time). Abdullah further said, and he was well-acquainted with knowledge: I do not think but that (the first is) the rising of the sun from its setting place.

4311- It is narrated on the authority of Hudhaifah Ibn Asid that he said: We were sitting by the shade of an upper room belonging to the Messenger of Allah "Allah's blessing and peace be upon him", discussing the matter of the Hour (of Judgement), and our voices grew louder, thereupon he looked at us and said: "The Hour will not be established until ten portents will appear: the rising of the sun from its setting place, the appearance of the beast, the coming out of the Gog and Magog, the emergence of Ad-Dajjal, the descent of Jesus son of Mary "Peace be upon him", the smoke, land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would come out from the bottom of Aden, and would drive people to the place of their assembly."

4312- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Hour (of Judgement) will not be established until the sun will rise from its setting place; and once it rises and the people see it, all on it (the earth) will then come to believe; and this will be at the time it will be of no profit to a soul to believe, when it has not believed earlier."

[13] What About The Euphrates's Uncovering Of A Treasure Of Gold?

4313- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Euphrates is about to uncover a treasure of gold: he, who attends that, should take nothing of it."

4314- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, substituting "mountain" for "treasure".

[ت12/م12] ـ بابُ أَماراتِ السَّاعَةِ

4310 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حدَّثني إِسْمَاعِيلُ، عن أَبي حَيَّانَ التَّيْمِيِّ، عن أَبي زُرْعَةَ قالَ: جَاءَ نَفَرٌ إلى مَرْوَانَ بِالْمَدِينَةِ فسمِعُوهُ يحدِّث في الآياتِ أَنَّ أَوَّلها الدَّجَّالُ. قال: فانصرَفْتُ إِلى عَبْدِ اللَّهِ بنِ عَمْرٍو فَحَدَّثْتُهُ، فقالَ عَبْدُ اللَّهِ: لَمْ يُقَلْ شَيْئًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، أَو الدَّابَّةُ عَلَى النَّاسِ ضُحًى، فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فالأُخْرَى عَلَى أَثَرِهَا**».

قالَ عَبْدُ اللَّهِ: وكَانَ يَقْرأُ الْكُتُبَ، وَأَظُنُّ أَوَّلَهُمَا خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا.

4311 ـ حدّثنا مُسَدَّدٌ وَهَنَّادٌ، المَعْنَى، قالَ مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ قالَ: حدثنا فُرَاتٌ الْقَزَّازُ عن عَامِرِ بنِ وَاثِلَةَ. وقالَ هَنَّادٌ: عن أَبي الطُّفَيْلِ، عن حُذَيْفَةَ بنِ أَسِيدٍ الْغِفَارِيِّ قالَ: كُنَّا قُعُودًا نَتَحدَّثُ في ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ ﷺ، فَذَكَرْنا السَّاعَةَ فارْتَفعَتْ أَصْواتُنَا، فقالَ رَسُولُ اللَّهِ ﷺ: «**لَنْ تكُونَ، أَوْ لَنْ تَقُومَ السَّاعَةُ حَتَّى تكُونَ قَبْلَها عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخروجُ الدَّابَّةِ، وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَالدَّجَّالُ، وَعِيسَى ابنُ مَرْيَمَ، وَالدُّخَانُ، وَثَلاَثُ خُسُوفٍ: خَسْفٌ بالمَغْرِبِ، وَخَسْف بالمَشْرِقِ، وَخَسْف بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذٰلِكَ نارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنٍ، تَسُوقُ النَّاسَ إلى المَحْشَرِ**».

4312 ـ حدّثنا أَحْمَدُ بنُ أَبي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا مُحَمَّدُ بنُ الْفُضَيْلِ، عن عُمَارَةَ، عن أَبي زُرْعَةَ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**لا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فإذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَاكَ حِينَ** ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾ [الأنعام: 158] الآية».

[ت13/م13] ـ بابٌ في حَسْرِ الفُراتِ عنْ كَنْزٍ منْ ذَهَبٍ

4313 ـ حدّثنا عَبْدُ اللَّهِ بنُ سَعِيدٍ الْكِنْدِيُّ: حدَّثني عُقْبَةُ بنُ خَالِدٍ السَّكُونيُّ: حدثنا عُبَيْدُ اللَّهِ، عن خُبَيْبِ بنِ عَبْدِ الرَّحْمٰنِ، عن حَفْصِ بنِ عَاصِمٍ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عن كَنْزٍ مِنْ ذَهَبٍ، فَمنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا**».

4314 ـ حدّثنا عَبْدُ اللَّهِ بنُ سَعِيدٍ الكِنديُّ: حدَّثني عُقْبَةُ ـ يعْني ابنَ خَالِدٍ ـ: حدَّثني عُبَيْدُ اللَّهِ، عن أَبي الزِّنَادِ، عن الأَعْرَجِ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ مِثْلَهُ، إلاَّ أَنَّهُ قالَ: «**يَحْسِرُ عنْ جَبَلٍ مِنْ ذَهَبٍ**».

[14] What About The Emergence Of The Dajjal?

4315- It is narrated on the authority of Rib'i Ibn Hirash that he said: Both Hudhaifah and Abu Mas'ud gathered, and Hudhaifah said: "No doubt, I have better knowledge of what the Dajjal will have: he will have a sea of water and a river of fire; and that which you will see as fire is water, and that which you will se as water is fire. So, whoever of you catches up with that, and intends to have water, let him drink from that which he will se as fire, for he will find that it is really water." Abu Mas'ud confirmed: "As such I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said."

4316- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Prophet was sent by Allah but that he warned his Nation of that one-eyed liar Dajjal: behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters (standing for the word Unbeliever)."

4317- The same is narrated on the authority of Shu'bah.

4318- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the following addition: "Which every Muslim will be able to read."

4319- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who hears of (the emergence of) Ad-Dajjal, let him keep himself far away from him, for by Allah, a man comes to him thinking he is a believer, thereupon he follows him because of the suspicious things with which he will be endowed."

4320- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've talked to you so much about the Dajjal, and even though, I fear you would not be able to recognize him: Al-Masih Ad-Dajjal is a short man, of large stride, curly hair, and he is blind in one eye, and his eye is disfigured, i.e. it is neither protruding, nor sunk. But, if you are put to confusion pertaining to him, you should know that your Lord is not one-eyed."

4321- It is narrated on the authority of An-Nawwas Ibn Sam'an that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal and said: "If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take

[ت14/م14] ـ بابُ ذِكْرِ خُروجِ الدَّجَّالِ

4315 ـ حدّثنا الحسَنُ بنُ عَمْرٍو: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن رِبْعِيِّ بنِ حِرَاشٍ قالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبو مَسْعُودٍ، فقالَ حُذَيْفَةُ: «**لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ بَحْرًا مِنْ ماءٍ وَنَهْرًا مِنْ نَارٍ. فالَّذِي تَرَوْنَ أَنَّهُ نار مَاءٌ، وَالَّذِي تَرَوْنَ أَنَّهُ ماءٌ نَارٌ، فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ فأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذي يُرَى أَنَّهُ نَارٌ، فإِنَّهُ سَيَجِدُهُ مَاءً**».

قال أَبُو مَسْعُودٍ الْبَدْرِيُّ: هَكَذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ.

4316 ـ حدّثنا أَبُو الوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عن قَتَادَةَ قالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يُحَدِّثُ عن النَّبيِّ ﷺ أَنَّهُ قالَ: «**مَا بُعِثَ نَبِيٌّ إلاَّ قَدْ أَنْذَرَ أُمَّتَهُ الدَّجَّالَ الأَعْوَرَ الْكَذَّابَ، أَلاَ وإِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُم تَعَالَى لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مكتوبًا كَافِرٌ**».

4317 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى في هذا الحديث، عن مُحَمَّدِ بنِ جَعْفَرٍ، عن شُعْبَةَ: «**ك ف ر**».

4318 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن شُعَيْبِ بنِ الْحَبْحَابِ، عن أَنَسِ بنِ مَالِكٍ، عن النَّبيِّ ﷺ في هَذَا الْحَدِيثِ: «**يَقْرَؤُهُ كُلُّ مُسْلِمٍ**».

4319 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا جَرِيرٌ: حدَّثنا حُمَيْدُ بنُ هِلاَلٍ، عن أَبي الدَّهْماءِ قال: سَمِعْتُ عِمْرَانَ بنَ حُصَيْنٍ، يُحَدِّثُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَمِعَ بالدَّجَّالِ فَلْيَنْأَ عَنْهُ، فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ، أَوْ لِمَا يُبْعَثُ بِهِ مِنْ الشُّبُهَاتِ**» هٰكَذَا قالَ.

4320 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ: حدَّثنا بَقِيَّةُ: حدَّثني بَحِيرٌ، عن خَالِدِ بنِ مَعْدَانَ، عن عَمْرِو بنِ الأَسْوَدِ، عن جُنَادَةَ بنِ أَبي أُمَيَّةَ، عن عُبَادَةَ بنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**إِنِّي قَدْ حَدَّثْتُكُمْ عن الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لا تَعْقِلُوا. إِنَّ مَسِيحَ الدَّجَّالِ رَجُلٌ قَصِيرٌ أَفْحجُ جَعْدٌ أَعْوَرُ مَطْمُوسُ الْعَيْنِ، لَيْسَ بنَاتِئَةٍ وَلا جَحْرَاءَ، فإِنْ أُلْبِسَ عَلَيْكُم فاعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ**».

قال أَبُو دَاوُدَ: عَمْرُو بنُ الأَسْوَدِ وَلِيَ الْقَضَاءَ.

4321 ـ حدّثنا صَفْوَانُ بنُ صَالحٍ الدِّمَشْقِيُّ الْمُؤَذِّنُ: حدَّثنا الْوَلِيدُ: حدَّثنا ابنُ جَابِرٍ: حدَّثني يَحْيَى بنُ جَابِرٍ الطَّائِيُّ، عن عَبْدِ الرَّحْمٰنِ بنِ جُبَيْرِ بنِ نُفَيْرٍ، عن أَبِيهِ، عن النَّوَّاسِ بنِ سَمْعَانَ الْكِلاَبِيِّ قال: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ فقالَ: «**إِنْ يَخْرُجْ وَأَنَا فِيكُم فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُم فامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللَّهُ**

care of every Muslim on my behalf (and safeguard him against his evil). He who amongst you would survive to see him should recite over him the opening verses of the Surah of the Cave, for they are your shelter from its trial." We said: "O Messenger of Allah, how long would he stay on the earth?" He said: "For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days." We said: "O Messenger of Allah! Would one day's prayers suffice for that day which would be as long as one year?" Thereupon he said: "No, but you should estimate its time (and then observe prayer). Then, Jesus, son of Mary will descend at the white Minaret, East of Damascus, and catch hold of him at the gate of Ludd and kill him."

4322- The same is narrated on the authority of Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him".

4323- It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps (and always recites) the first ten Holy Verses of the Cave, will be protected from the trial of Ad-Dajjal."

Abu Dawud says: The same is narrated on the authority of Qatadah, substituting "the concluding ten Verses" for "the first ten Verses".

4324- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be no Prophet between me and him i.e. Jesus, son of Mary: and of a surety he will descend, and when you see him, you should recognize him: he is a man of medium height, red and white complexion, and he will appear in two yellowish garments, as if his head is dribbling water, even though it receives no water. He will fight the people for Islam, break the cross, kill the swine, and cancel out the Jizyah. During his lifetime, all cults barring Islam will be ruined by Allah Almighty. Al-Masih Ad-Dajjal will also be ruined. He will live on earth for forty years, after which he will die, and the Muslims will offer funeral prayer on him."

[15] The Story Of The Female-Reconnoiterer

4325- It is narrated on the authority of Fatimah Bint Qais that she said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering the Isha prayer and then he came out to the people and said: "However, what has delayed me from coming to you (to lead the prayer) is that speech of Tamim Ad-Dari which he related to me from a man who was in an island...: behold! There was a woman dragging her hair, whom I asked: "Who are you?" she said: "I'm a female-reconnoiterer.

خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَدْرَكَهُ مِنْكُم فَلْيَقْرَأْ عَلَيْهِ فواتح سُورَةِ الْكَهْفِ، فإِنَّهَا جِوَارُكُم مِنْ فِتْنَتِهِ». قُلْنا: وَمَا لُبْثُهُ في الأَرْضِ؟ قالَ: «**أَرْبَعُونَ يَوْمًا: يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُم**». فقُلْنَا: يَا رَسُولَ اللَّهِ هٰذَا الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ وَلَيْلَةٍ؟ قال: «**لاَ، اقْدُرُوا لَهُ قَدْرَهُ. ثُمَّ يَنْزِلُ عِيسَى ابنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، فَيُدْرِكُهُ عِنْدَ بَابِ لُدٍّ فَيَقْتُلُهُ**».

4322 ـ حدّثنا عِيسَى بنُ مُحَمَّدٍ: حدَّثنا ضَمْرَةُ، عن السَّيْبَانِيِّ، عن عَمْرِو بنِ عَبْدِ اللَّهِ، عن أَبي أُمَامَةَ، عن النَّبيِّ ﷺ نَحْوَهُ، وَذَكَرَ الصَّلَوَاتِ مِثْلَ مَعْنَاهُ.

4323 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا هَمَّامٌ: حدَّثنا قَتَادَةُ، عن سَالِمِ بنِ أَبي الْجَعْدِ، عن مَعْدَانَ بنِ أَبي طَلْحَةَ، عن حَدِيثِ أَبي الدَّرْدَاءِ يَرْوِيهِ عن النَّبيِّ ﷺ قالَ: «**مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ**».

قال أَبُو دَاوُدَ: وَكَذَا قال هِشَامٌ الدَّسْتَوَائِيُّ، عن قَتَادَةَ، إلاَّ أَنَّهُ قال: «**مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ**».

وقالَ شُعْبَةُ عن قَتَادَةَ: «**مِنْ آخِرِ الْكَهْفِ**».

4324 ـ حدّثنا هُدْبَةُ بنُ خَالِدٍ: حدَّثنا هَمَّامُ بنُ يَحْيَى، عن قَتَادَةَ، عن عَبْدِ الرَّحْمٰنِ بنِ آدَمَ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قالَ: «**لَيْسَ بَيْنِي وَبَيْنَهُ**» يَعْني عِيسَى عَلَيْهِ السَّلاَمُ «**نَبِيٌّ، وَإِنَّهُ نَازِلٌ فإِذَا رَأَيْتُمُوهُ فاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إلى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، فَيُقَاتِلُ النَّاسَ عَلَى الإِسْلاَمِ فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيُهْلِكُ اللَّهُ في زَمَانِهِ الْمِلَلَ كُلَّهَا إلاَّ الإِسْلاَمَ، وَيُهْلِكُ الْمَسِيحَ الدَّجَّالَ فَيَمْكُثُ في الأَرْضِ أَرْبَعِينَ سَنَةً، ثُمَّ يُتَوَفَّى فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ**».

[ت15/م15] ـ بابٌ في خَبَرِ الجسَّاسَةِ

4325 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا عُثْمَانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثنا ابنُ أَبي ذِئْبٍ، عن الزُّهْرِيِّ، عن أَبي سَلَمَةَ، عن فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ الْعِشَاءَ الآخِرَةَ ذَاتَ لَيْلَةٍ، ثُمَّ خَرَجَ فقالَ: «**إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمٌ الدَّارِيُّ عن رَجُلٍ كَانَ في جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، فإِذَا أَنَا بِامْرَأَةٍ تَجُرُّ شَعَرَهَا، قال: مَا أَنْتِ؟ قالَتْ: أَنَا الْجَسَّاسَةُ، اذْهَبْ إلى ذَلِكَ الْقَصْرِ. فأَتَيْتُهُ فإِذَا رَجُلٌ**

But go to this church." I entered and behold! There was a very old man dragging his hair, and he was in heavy bonds, and he was in a state of deep sad and pain. I asked him: "Who are you?" he said: "I'm the Dajjal. Has the Prophet of the unlettered people appeared among them?" I said: "Yes." He asked: "Has his people submitted to or opposed him?" I said: "They've submitted to him." He said: "This is good for them."

4326- It is narrated on the authority of Fatimah Bint Qais that she said: I heard the voice of the announcer of the Messenger of Allah "Allah's blessing and peace be upon him", making an announcement that the prayer would be observed in congregation. So I set out and observed prayer along with The Messenger of Allah "Allah's blessing and peace be upon him". When The Messenger of Allah "Allah's blessing and peace be upon him" had finished his prayer, he sat on the pulpit smiling and said: "Let Everyone keep sitting at his place!" He then said: "Do you know why I had asked you to assemble?" They said: "Allah and His Messenger know best." He said: "By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Ad-Dari, a Christian, who came and gave me the pledge of allegiance, and embraced Islam, told me something, which agrees with what I was telling you about Ad-Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean island at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of these) they could not distinguish its face from its back. They said: "Woe to you! Who are you?" It said: "I am a female-reconnoiterer. Go to this person in the monastery as he is very much eager to know about you." He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found the most well-built person we've ever seen, with his hands tied to his neck and having iron shackles between his two legs up to the ankles..."and he mentioned the story in which he (that creature) asked them about the date-palm trees of Bisan, about the lake of Tabariyya, about the spring of Zughar, about the unlettered Prophet, (and when they informed him) he said: "I am Ad-Dajjal and I'm about to be given permission to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two." The Messenger of Allah "Allah's blessing and

شَعَرَهُ يَجُرُّ مُسَلْسَلٌ في الأَغْلاَلِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالأَرْضِ. فَقُلْتُ: مَنْ أَنْتَ؟ فقالَ: أَنَا الدَّجَّالُ، خَرَجَ نَبيُّ الأُمِّيِّينَ بَعْدُ؟ قُلْتُ: نَعَمْ. قالَ: أَطَاعُوهُ أَمْ عَصَوْهُ؟ قُلْتُ: بَلْ أَطَاعُوهُ. قالَ: ذَاكَ خَيْرٌ لَهُمْ».

4326 ـ حدّثنا حَجَّاجُ بنُ أَبي يَعْقُوبَ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا أَبي قالَ: سَمِعْتُ حُسَيْنَ المُعَلِّمَ قالَ: حدثنا عَبْدُ اللَّهِ بنُ بُرَيْدَةَ: حدثنا عَامِرُ بنُ شَرَاحِيلَ الشَّعْبِيُّ، عن فَاطِمَةَ بِنْتِ قَيْسٍ قالَتْ: «سَمِعْتُ مُنَادِيَ رَسُولِ اللَّهِ ﷺ يُنَادِي: أَنِ الصَّلاَةُ جامِعَةٌ. فَخَرَجْتُ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ جَلَسَ عَلَى المِنْبَرِ وَهُوَ يَضْحَكُ، قالَ: «**لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلاَّهُ**». ثُمَّ قالَ: «**هَلْ تَدْرُونَ لِمَ جَمَعْتُكُمْ؟**» قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قالَ: «**إِنِّي مَا جَمَعْتُكُمْ لِرَهْبَةٍ وَلا رَغْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ أَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلاً نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ، وَحدَّثني حَدِيثًا وَافَقَ الَّذِي حَدَّثْتُكُمْ عن الدَّجَّالِ، حدَّثني أَنَّهُ رَكِبَ في سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامٍ، فَلَعِبَ بِهِمُ المَوْجُ شَهْرًا في الْبَحْرِ، وأَرْفَئُوا إلى جَزِيرَةٍ حِينَ مَغْرِبِ الشَّمْسِ فَجَلَسُوا في أَقْرُبِ السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرَةُ الشَّعْرِ. قالُوا: وَيْلَكِ ما أَنْتِ؟ قالَتْ: أَنَا الْجَسَّاسَةُ، انْطَلِقُوا إلى هٰذَا الرَّجُلِ في هَذا الدَّيْرِ، فإِنَّهُ إلى خَبَرِكُمْ بالأَشْوَاقِ. قالَ: لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً. فانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ ـ قَطُّ ـ خَلْقًا، وَأَشَدُّهُ وَثَاقًا، مَجْمُوعَةٌ يَدَاهُ إلى عُنُقِهِ**». فَذَكَرَ الْحَدِيثَ وَسَأَلَهُمْ عن نَخْلِ بَيْسَانَ، وَعن عَيْنِ زُغَرَ، وَعن النَّبيِّ الأُمِّيِّ، قال: إِنِّي أَنا المسيحُ الدَّجَّالُ، وإنه يُوشَكُ أن يؤْذَنَ لي في الخُرُوجِ. قال النبيُّ ﷺ:

peace be upon him" said: “Behold he (Ad-Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is In the east, he is in the east.” He pointed with his hand towards the east. I (Fatimah Bint Qais) said: I preserved this narration In my mind from The Messenger of Allah "Allah's blessing and peace be upon him".

4327- It is narrated on the authority of Fatimah Bint Qais that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Zhuhr prayer and then ascended the pulpit, and he used not to do so except on Fridays...and the remaining of the story is mentioned.

4328- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said one day while being on the pulpit: “While some people were sailing in the sea, they ran short of food, thereupon an island became visible to them, and they came out in search for the news pertaining to that, and a female-reconnoiterer appeared to them.” I asked Abu Salamah: “What is the female-reconnoiterer?” he said: “A woman of thick hair, and she was dragging the hair of her body and head.” She asked them to go to this palace...and the rest is the same, in which he asked them about the date-palm trees of Bisan, about the lake of Tabariyya, about the spring of Zughar, and he said: “He is Al-Masih.” Ibn Abu Salamah said to me: “This narration has something which I’ve retained in memory: Jabir bore witness that this (Dajjal) was Ibn Sayyad.” I said: “But Ibn Sayyad died.” He said: “Even though if he died (the testimony of Jabir is considerable).” I said: “But he embraced Islam.” He said: “Even though if he embraced Islam (the testimony of Jabir is considerable).” I said: “But he entered Medina.” He said: “Even though if he entered Medina (the testimony of Jabir is considerable).”

[16] The Story Of Ibn Sayyad

4329- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went in the company of some persons including Umar Ibn Al-Khattab to Ibn Sayyad and he found him playing with children near the fortification of Banu Maghalah and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of the Prophet) until The Messenger of Allah "Allah's blessing and peace be upon him" struck his back with his hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: “Do you bear witness that I am The Messenger of Allah?” Ibn Sayyad looked toward him and said: “I bear witness to the fact that you are The Messenger of the unlettered people.” Ibn Sayyad said to the

«وَإِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُو». مَرَّتَيْنِ، وَأَوْمَأَ بِيَدِهِ قِبَلَ المَشْرِقِ. قالَتْ: حَفِظْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ» وَسَاقَ الْحَدِيثَ.

4327 ـ حدّثنا مُحَمَّدُ بنُ صُدْرَانَ: حدثنا المُعْتَمِرُ بن سُليمانَ: حدَّثنا إِسْمَاعِيلُ بنُ أَبي خَالِدٍ، عن مُجَالِدِ بنِ سَعِيدٍ، عن عَامِرٍ قالَ: «أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ صَعِدَ المِنْبَرَ، وَكَانَ لا يَصْعَدُ عَلَيْهِ إِلاَّ يَوْمَ جُمُعَةٍ قَبْلَ يَوْمَئِذٍ». ثُمَّ ذَكَرَ هٰذِهِ الْقِصَّةَ.

قال أَبُو دَاوُدَ: ابنُ صُدْرَانَ بَصْرِيٌّ غَرِقَ في الْبَحْرِ مَعَ ابنِ مِسْوَرٍ لَمْ يَسْلَمْ مِنْهُمْ غَيْرُهُ.

4328 ـ حدّثنا وَاصِلُ بنُ عَبْدِ الأَعْلَى: حدَّثنا ابنُ فُضَيْلٍ، عن الْوَلِيدِ بنِ عَبْدِ اللَّهِ بنِ جُمَيْعٍ، عن أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عن جَابِرٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى المِنْبَرِ: **«إِنَّهُ بَيْنَمَا أُنَاسٌ يَسِيرُونَ فِي الْبَحْرِ فَنَفِدَ طَعَامُهُمْ فَرُفِعَتْ لَهُمْ جَزِيرَةٌ، فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمُ الْجَسَّاسَةُ»**. فقُلْتُ لأَبِي سَلَمَةَ: وَمَا الْجَسَّاسَةُ؟ قال: امْرَأَةٌ تَجُرُّ شَعْرَ جِلْدِهَا وَرَأْسِهَا. قالَتْ: فِي هٰذَا الْقَصْرِ. فَذَكَرَ الْحَدِيثَ. وَسَأَلَ عن نَخْلِ بَيْسَانَ، وَعن عَيْنِ زُغَرَ. قال: هُوَ المَسِيحُ؟ فقال لِي ابنُ أَبِي سَلَمَةَ: إِنَّ فِي هٰذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ. قال: شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابنُ صَيَّادٍ؟ قُلْتُ: فإِنَّهُ قَدْ مَاتَ. قال: وَإِنْ مَاتَ. قُلْتُ: فإِنَّهُ قَدْ أَسْلَمَ. قال: وَإِنْ أَسْلَمَ. قُلْتُ: فإِنَّهُ قَدْ دَخَلَ المَدِينَةَ. قال: وَإِنْ دَخَلَ المَدِينَةَ.

[ت16/م16] ـ بابٌ في خَبَرِ ابنِ صائدٍ

4329 ـ حدّثنا أَبُو عَاصِمٍ خُشَيْشُ بنُ أَصْرَمَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ مَرَّ بِابنِ صَائِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلاَمٌ، فلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ: **«أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ»**؟ قالَ: فَنَظَرَ إِلَيْهِ ابنُ صَيَّادٍ فقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. ثُمَّ قالَ ابنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فقالَ لَهُ النَّبِيُّ ﷺ: **«آمَنْتُ بِاللَّهِ وَرُسُلِهِ»**. ثُمَّ قالَ لَهُ النَّبِيُّ ﷺ: **«مَا يَأْتِيكَ؟»** قالَ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فقالَ لَهُ النَّبِيُّ ﷺ: **«خُلِّطَ عَلَيْكَ الأَمْرُ»**. ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي قَدْ خَبَّأْتُ لَكَ**

Messenger of Allah "Allah's blessing and peace be upon him": "Do you bear witness to the fact that I am The Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said (disapprovingly): "I affirm my faith in Allah and in His messengers." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What do you think?" Ibn Sayyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you (in reference to Allah's saying: "the Day that the sky will bring forth a kind of smoke (or mist) plainly visible" (Ad-Dukhan 10) (can you tell me that?)" Ibn Sayyad said: "It is Ad-Dukh (the smoke)." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "May you be disgraced and dishonoured, you would not be able to go beyond your rank." Umar Ibn Al-Khattab said: "O Messenger of Allah! Permit me to strike his neck." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he is the same (Ad-Dajjal) who would appear near the Last Hour, you would not be able to overpower him, otherwise there is no good for you to kill him."

4330- It is narrated on the authority of Nafi' that Ibn Umar used to say: "By Allah, I have no suspicion that Al-Masih Ad-Dajjal (the liar Imposter of protruding eyes) is Ibn Sayyad."

4331- It is narrated on the authority of Muhammad Ibn Al-Munkadir that he said: I saw Jabir having taken oath by Allah that the Dajjal was Ibn Sayyad. I said to him: "Do you take oath by Allah upon that?" he said: "I saw Umar Ibn Al-Khattab having taken oath upon that in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" made no objection to that."

4232- It is narrated on the authority of Jabir that he said: We missed Ibn Sayyad on the day of Harrah.

4333- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before thirty imposters will appear, each having a false claim that he is Allah's Messenger."

4334- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

خَبِيئَةً»، وَخَبَّأَ لَهُ: ﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: 10]. قالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ. فقالَ رَسُولُ اللَّهِ ﷺ: «**اخْسَأْ فَلَنْ تَعْدُو قَدْرَكَ**». فقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فأَضْرِبَ عُنُقَهُ. فقالَ رَسُولُ اللَّهِ ﷺ: «**إنْ يَكُنْ فَلَنْ تُسَلَّطَ عَلَيْهِ**» يَعني الدَّجَّالَ، «**وَإلاَّ يَكُنْ هُوَ، فَلاَ خَيْرَ في قَتْلِهِ**».

4330 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ ـ يَعني ابنَ عَبْدِ الرَّحْمٰنِ ـ، عن مُوسَى بنِ عُقْبَةَ، عن نَافِعٍ قالَ: كَانَ ابنُ عُمَرَ يَقُولُ: «واللَّهِ مَا أَشُكُّ أَنَّ المَسِيحَ الدَّجَّالَ ابنُ صَيَّادٍ».

4331 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا شُعْبَةُ، عن سَعْدِ بنِ إبراهِيمَ، عن مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: «رَأَيْتُ جَابِرَ بنَ عَبْدِ اللَّهِ يَحْلِفُ باللَّهِ أَنَّ ابنَ الصَّائِدِ الدَّجَّالُ. فَقُلْتُ: تَحْلِفُ باللَّهِ؟ فقالَ: إنِّي سَمِعْتُ عُمَرَ يَحْلِفُ باللَّهِ تَعَالَى عَلَى ذَلِكَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يُنْكِرْهُ رَسُولُ اللَّهِ ﷺ.

4332 ـ حدّثنا أَحْمَدُ بنُ إبراهِيمَ: حدَّثنا عُبَيْدُ اللَّهِ ـ يَعْني ابنَ مُوسَى ـ قالَ: حدَّثنا شَيْبَانُ، عن الأَعْمَشِ، عن سَالِمٍ، عن جَابِرٍ قالَ: «فَقَدْنَا ابنَ صَيَّادٍ يَوْمَ الْحَرَّةِ».

4333 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعني ابنَ مُحَمَّدٍ ـ، عن الْعَلاَءِ، عن أَبِيهِ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلاَثُونَ دَجَّالُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ تَعَالَى**».

4334 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا مُحَمَّدٌ ـ، يَعني ابنَ عَمْرٍو ـ، عن أَبي سَلَمَةَ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**لا**

Hour (of Judgement) will not be established before thirty liars and imposters will appear, each telling lies about Allah and His Messenger."

4335- The same is narrated on the authority of Ubaidah As-Salmani, whom I asked: "Do you see that this (Al-Mukhtar) belongs to them?" he said: "He belongs to their chiefs."

[17] Enjoining (What Is Right) And Forbidding (What Is Wrong)

4336- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first (aspect of) failure which befell the children of Israel was that whenever anyone of them met another, he would say to him: "O so and so! Fear Allah and leave whatever (evil) you do, since it is unlawful for you to do it!" then, when he met him on the coming day (and he did not desist), nothing prevented him from sharing with him food and drink, and sitting with him. When they did so, Allah made their hearts confused by one another." Then, he recited: "Curses were pronounced on those among the Children of Israel who rejected Faith, on the tongue of David and of Jesus the son of Mary: because they disobeyed and transgressed... but most of them are indeed rebellious wrongdoers." Then, he said: "Nay, by Allah! You should enjoin what is right, forbid what is evil, hold back the wrongness of the wrongdoer, and force (or compel) them to (return to) the truth."

4337- The same is narrated on the authority of Ibn Mas'ud from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "Otherwise, Allah will make your hearts confused by each other, and curse you in the same way as He has cursed them."

Abu Dawud says: The same is narrated on the authority of Abdullah.

4338- It is narrated on the authority of Qais: Once, Abu Bakr got up (and delivered a speech, in which he) praised Allah and lauded Him, and then he said: "O people! You might recite Allah's saying: "O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray. The return of you all is to Allah: it is He Who will show you the truth of all that you do." However, you might understand it differently. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the people see the evil and do not change it, Allah will punish them generally."" Abu Bakr further said in the narration of Hushaim: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No people among whom the sins and mistakes are committed and even though they have power to change that, they do not change it but that Allah Almighty is about to punish them generally."

تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلاثُون كَذَّابًا دَجَّالاً، كُلُّهُمْ يَكْذِبُ عَلَى اللَّهِ وَعَلى رَسُولِهِ».

4335 ـ حدّثنا عَبْدُ اللَّهِ بنُ الْجَرَّاحِ، عن جَرِيرٍ، عن مُغِيرَةَ، عن إبراهِيمَ قالَ: قالَ عَبِيدَةُ السَّلْمَانِيُّ بِهَذا الْخبرِ، قالَ: فَذَكَرَ نَحْوَهُ فَقُلْتُ لَهُ: أَتُرَى هٰذا مِنْهُمْ؟ ـ يَعني الْمُخْتَارَ ـ فقالَ عَبِيدَةُ: أَمَا إِنَّهُ مِنَ الرُّؤُوسِ.

[ت17/م17] ـ بابُ الأمرِ والنَّهيِ

4336 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا يُونُسُ بنُ رَاشِدٍ، عن عَلِيِّ بنِ بَذِيمَةَ، عن أَبي عُبَيْدَةَ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**إنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ: كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هٰذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فإِنَّهُ لا يَحِلُّ لَكَ. ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلاَ يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ. فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ**. ثُمَّ قالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾ ـ إلى قَوْلِهِ ـ ﴿فَٰسِقُونَ﴾ [المائدة: 78]. ثُمَّ قالَ: «**كَلاَّ واللَّهِ لَتَأْمُرُنَّ بالمَعْرُوفِ، وَلَتَنْهَوُنَّ عن المُنْكَرِ وَلَتَأْخُذُنَّ عَلَى يَدَيِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا**».

4337 ـ حدّثنا خَلَفُ بنُ هِشَامٍ: حدَّثنا أَبُو شِهَابٍ الْحَنَّاطُ، عن الْعَلاَءِ بنِ الْمُسَيَّبِ، عن عَمْرِو بنِ مُرَّةَ، عن سَالِمٍ، عن أَبي عُبَيْدَةَ، عن ابنِ مَسْعُودٍ، عن النَّبِيِّ ﷺ بِنَحْوِهِ. زَادَ: «**أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُم عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ**».

قال أَبُو دَاوُدَ: رَوَاهُ المحَارِبِيُّ، عن الْعَلاَءِ بنِ الْمُسَيَّبِ، عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ مُرَّةَ، عن سَالِمٍ الأَفْطَسِ، عن أَبي عُبَيْدَةَ، عن عَبْدِ اللَّهِ. وَرَوَاهُ خَالِدٌ الطَّحَّانُ، عن الْعَلاَءِ، عن عَمْرِو بنِ مُرَّةَ، عن أَبي عُبَيْدَةَ.

4338 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ. (ح): وحدَّثنا عَمْرُو بنُ عَوْنٍ قالَ: أخبرنا هُشَيْمٌ، المَعْنى، عن إِسْمَاعِيلَ، عن قَيْسٍ قالَ: قالَ أَبُو بَكْرٍ بَعْدَ أَنْ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ: يَا أَيُّهَا النَّاسُ إنّكم تَقرؤُونَ هٰذِهِ الآيَةَ وَتَضَعُونَهَا عَلَى غَيْرِ مَوَاضِعِهَا: ﴿عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: 105]. قال عن خَالِدٍ: وَإِنَّا سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ: «**إنّ النَّاسَ إذَا رَأَوُا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابٍ**». وَقال عَمْرٌو، عن هُشَيْمٍ: وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِم بالمَعَاصِي ثُمَّ يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا ثُمَّ لا يُغَيِّرُوا إلاَّ يُوشِكُ أَنْ يَعُمَّهُمُ اللَّهُ مِنْهُ بِعِقَابٍ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ ـ كَمَا قالَ خَالِدٌ ـ أَبُو أُسَامَةَ وَجَمَاعَةٌ. قالَ شُعْبَةُ فِيهِ: «**مَا مِنْ قَوْمٍ يُعْمَلُ فيهِمْ بالمَعَاصِي هُمْ أَكْثَرُ مِمَّنْ يَعْمَلُهُ**».

4339- It is narrated on the authority of Jarir (Ibn Abdullah Al-Bajali) that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “No man lives with a people among whom he commits sins and mistakes and even though they have power to change that, they do not change it but that Allah Almighty will punish them generally before their death.”

4340- It is narrated on the authority of Abu Sa’id Al-Khudri that he said: I heard Allah’s Apostle “Allah’s blessing and peace be upon him” having said: “Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith.”

4341- It is narrated on the authority of Abu Umayyah Ash-Sha’bani that he said: I came to Abu Tha’labah Al-Khushani and asked him: “How do you do concerning this Holy Verse?” he said: “Which Verse do you mean?” I said: “Allah’s saying: “O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray.””” He said: “No doubt, you’ve found one so much experienced and well-versed (to tell you about it). I asked about it The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to me: “You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul, and let the common people, for there will be days to come upon you, on which whoever patiently perseveres (on sticking to his faith) will be like the one grasping a piece of fire (in his hand), and whoever works (righteousness) will have a reward like the reward of fifty workers who work as your work.” Abdullah Ibn Al-Mubarak said: Someone other than Utbah (a sub-narrator) added: It was said to him: “O Messenger of Allah! (A reward like) the reward of fifty men among us or among them?” on that he said: “No, (a reward like) the reward of fifty men among you.”

4342- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “How would you be at a time, which is about to come, when the people will be sifted (with the result that the best of them will be taken away), and there will remain only the dregs (and the worst) of them, whose

4339 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ: حدَّثنا أَبو إِسْحَاقَ أَظُنُّهُ، عن ابنِ جَرِيرٍ قال: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: **«مَا مِنْ رَجُلٍ يَكُونُ في قَوْمٍ يَعْمَلُ فِيهِمْ بالمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلاَ يُغَيِّرُوا، إلاَّ أَصَابَهُمُ اللَّهُ بعذابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا»**.

4340 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَهَنَّادُ بنُ السَّرِيِّ قالاَ: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن إِسْمَاعِيلَ بنِ رَجَاءٍ، عن أَبِيهِ، عن أَبي سَعِيدٍ، وعنْ قَيْسِ بنِ مُسْلِمٍ، عن طَارِقِ بنِ شِهَابٍ، عن أَبي سَعِيدٍ الْخُدْرِيِّ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ»** وَقَطَعَ هَنَّادٌ بَقِيَّةَ الْحَدِيثِ، وَفَّاهُ ابنُ الْعَلاَءَ: **«فإنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فإنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ»**.

4341 ـ حدّثنا أَبُو الرَّبِيعِ سُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ: حدَّثنا ابنُ الْمُبَارَكِ، عن عُتْبَةَ بنِ أَبِي حَكِيمٍ قال: حدَّثني عمْرُو بنُ جَارِيَةَ اللَّخْمِيُّ قال: حدَّثني أَبُو أُمَيَّةَ الشَّعْبَانِيُّ، قالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ فقُلْتُ: يَا أَبَا ثَعْلَبَةَ، كَيْفَ تقُولُ في هٰذِهِ الآيَةِ: ﴿عَلَيْكُمْ أَنفُسَكُمْ﴾ [المائدة: 105]؟ قالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتَ عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فقالَ: **«بَلِ ائْتَمِرُوا بالمَعْرُوفِ، وَتَنَاهَوْا عن المُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ: فَعَلَيْكَ بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فإنَّ مِنْ وَرَائِكُم أَيَامَ الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلاً يَعْمَلُونَ مِثْلَ عَمَلِهِ»**. وَزَادَنِي غَيْرُهُ قالَ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رجلاً مِنْهُمْ؟ قالَ: **«أَجْرُ خَمْسِينَ مِنْكُم»**.

4342 ـ حدّثنا الْقَعْنَبِيُّ أَنَّ عَبْدَ الْعَزِيزِ بنَ أَبي حَازِمٍ حَدَّثَهُمْ، عن أَبِيهِ، عن عُمَارَةَ بنِ عَمْرٍو، عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ أَنَّ رسُولَ اللَّهِ ﷺ قالَ: **«كَيْفَ بِكُمْ وَبِزَمَانٍ»**، أَوْ: **«يُوشِكُ أَنْ يَأْتِيَ زَمَانٌ يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً، تَبْقَى**

pledges and trusts will be broken, and they then will become at odds as such" and he intertwined his fingers. They said: "Then, how would we do O Messenger of Allah when such (time) would be?" he said: "Act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you."

4343- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: While we were sitting around the Messenger of Allah "Allah's blessing and peace be upon him", he made a mention of the affliction and said: "When you see that the people break their pledges, and disrespect their trusts, and come to be (in confusion) like this (and he intertwined his fingers)." I stood towards him and said: "What should I do at that time might Allah make my life be sacrificed for you?" he said: "Stick to your house, and have control over your tongue, and further act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you."

4344- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best deed of Jihad is a word of truth to be said in the presence of an unjust ruler or governor."

4345- It is narrated on the authority of Al-Urs Ibn Amirah Al-Kindi from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "When a mistake or a sin is committed in a territory, then, such as witnesses it and dislikes or disapproves it is like such as is absent from it, and such as is absent from it, even though he accepts it is like such as witnesses it."

4346- The same is narrated on the authority of Adi Ibn Adi from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "When a mistake or a sin is committed in a territory, then, such as witnesses it and dislikes it is like such as is absent from it."

4347- It is narrated on the authority of Abu Al-Bakhtari that he said: I was reported by such as heard the Messenger of Allah "Allah's blessing and peace be upon him", or by one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will not be given to destruction until they will (have their sins and mistakes so much

حُثَالَةٌ مِنَ النَّاسِ قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ وَاخْتَلَفُوا فَكَانُوا هَكَذَا»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ. فقالُوا: كَيْفَ بِنَا يَا رَسُولَ اللَّهِ؟ فقالَ: «**تَأْخُذُونَ مَا تَعْرِفُونَ، وَتَذَرُونَ مَا تُنْكِرُونَ، وَتُقْبِلُونَ عَلَى أَمْرِ خَاصَّتِكُم، وَتَذَرُونَ أَمْرَ عَامَّتِكُم**».

قال أَبُو دَاوُدَ: هَكَذَا رُوِيَ عن عَبْدِ اللَّهِ بنِ عَمْرو، عن النَّبيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

4343 ـ حدّثنا هارُونَ بنُ عَبْدِ اللَّهِ: حدَّثنا الْفَضْلُ بنُ دُكَيْنٍ: حدَّثنا يُونُسُ بنُ أَبي إِسْحَاقَ، عن هِلاَلِ بنِ خَبَّابٍ أَبي الْعَلاَءِ قالَ: حدَّثني عِكْرِمَةُ قالَ: حدَّثني عَبْدُ اللَّهِ بنُ عَمْرِو بنِ الْعَاصِ قالَ: بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ ﷺ إِذْ ذَكَرَ الْفِتْنَةَ أَو ذُكِرَتْ عندَهُ فقالَ: «**إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرِجَتْ عُهُودُهُمْ، وَخَفَّتْ أَمَانَاتُهُمْ، وَكَانُوا هَكَذَا**» وَشَبَّكَ بَيْنَ أَصَابِعِهِ، قالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: كَيْفَ أَفْعَلُ عِنْدَ ذَلِكَ، جَعَلَنِي اللَّهِ فِدَاكَ؟ قالَ: «**الْزَمْ بَيْتَكَ، وَامْلِكْ عَلَيْكَ لِسَانَكَ، وَخُذْ بِمَا تعْرِفُ وَدَعْ مَا تُنْكِرُ، وَعَلَيْكَ بِأَمْرِ خَاصَّةِ نَفْسِكَ، وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ**».

4344 ـ حدّثنا مُحَمَّدُ بنُ عُبَادَةَ الْوَاسِطِيُّ: حدَّثنا يَزِيدُ ـ يَعني ابنَ هَارُونَ ـ: أخبرنا إِسْرَائِيلُ: حدثنا مُحَمَّدُ بنُ جُحَادَةَ، عن عَطِيَّةَ الْعَوْفِيِّ، عن أَبي سَعِيدٍ الْخُدْرِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ**».

4345 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا أَبُو بَكْرٍ: حدَّثنا مُغِيرَةُ بنُ زِيَادٍ الْمُوصِلِيُّ، عن عَدِيِّ بنِ عَدِيٍّ، عن الْعُرْسِ بنِ عَمِيرَةَ الْكِنْدِيِّ، عن النَّبيِّ ﷺ قالَ: «**إِذَا عُمِلَتِ الْخَطِيئَةُ في الأَرْضِ كَانَ مَنْ شَهِدَهَا فكَرِهَهَا**» وَقالَ مَرَّةً: «**أَنْكَرَهَا، كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا**».

4346 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ قالَ: حدَّثنا أَبُو شِهَابٍ، عن مُغِيرَةَ بنِ زِيَادٍ، عن عَدِيِّ بنِ عَدِيٍّ، عن النَّبيِّ ﷺ نَحْوَهُ، قال: «**مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا**».

4347 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ، وَحَفْصُ بنُ عُمَرَ قالاَ: حدَّثنا شُعْبَةُ، وَهٰذَا لَفْظُهُ، عن عَمْرِو بنِ مُرَّةَ، عن أَبي الْبَخْتَرِيِّ قالَ: أخبرَني مَنْ سَمِعَ النَّبيَّ ﷺ يَقُولُ:

that punishment becomes biding upon them, and the One Who punishes them will have) excuse against them."

[18] The Establishment Of The Hour (Of Judgement)

4348- It is narrated on the authority of Abdullah Ibn Umar that he said: Towards the end of the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (almost a month before his death), he offered the Isha prayer and when he concluded the prayer with the end salutation he stood and said: "Do you see this night of yours? At the conclusion of one hundred years, there will survive none from amongst those living now on the surface of the earth." Ibn Umar commented: However, the people misunderstood the statement of the Messenger of Allah "Allah's blessing and peace be upon him", seeing that after one hundred years (none from amongst the living beings will remain on earth); and the Messenger of Allah "Allah's blessing and peace be upon him" said that there would remain none from those living just on the very day (he was speaking) on the surface of the earth, i.e. that this generation would vanish (by the end of the century).

4349- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means will Allah put to failure (the wealthy and rich among) this nation (to keep patient for reckoning) for half a day (i.e. five hundred years on the Day of Judgement from joining the poor ones)." (According to another interpretation: "Allah will not cause my nation to fail (to be given a respite for no less than) half a day (before the establishment of the Day of Judgement)."

4350- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I hope (the wealthy and rich among) this nation will not fail (to keep patient for reckoning) that their Lord will delay them (from joining the poor among the nation) for half a day." (or "Allah will not cause my nation to fail (to be given a respite for no less than) half a day (before the establishment of the Day of Judgement)." Sa'd was asked: "For which does half a day stand?" he said: "It stands for five hundred years."

وقال سُلَيْمَانُ: قال: حدَّثني رَجُلٌ مِنْ أَصْحَابِ النَّبيِّ ﷺ أَنَّ النَّبيَّ ﷺ قالَ: «**لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ**».

[ت18/م18] ـ بابُ قِيامِ الساعةِ

4348 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ قالَ: أخبرَني سَالِمُ بنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بنُ سُلَيْمانَ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ قالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلاَةَ الْعِشَاءِ في آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فقالَ: «**أَرَأَيْتَكُم لَيْلَتَكُم هٰذِهِ، فإِنَّ عَلَى رَأْسِ مِئَةِ سنةٍ مِنْهَا لا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ**»، قالَ ابنُ عُمَرَ: فَوَهَلَ النَّاسُ في مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ فِيمَا يَتَحَدَّثُونَ عنْ هٰذِهِ الأَحَادِيثِ عن مِئَةِ سَنَةٍ، وَإِنَّمَا قالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ» يُرِيدُ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ.

4349 ـ حدّثنا مُوسَى بنُ سَهْلٍ: حدَّثنا حَجَّاجُ بنُ إِبراهِيمَ: حدَّثنا ابنُ وَهْبٍ، حدَّثني مُعَاوِيَةُ بنُ صَالِحٍ، عن عَبْدِ الرَّحْمٰنِ بنِ جُبَيْرٍ، عن أَبِيهِ، عن أَبي ثَعْلَبَةَ الْخُشَنِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**لَنْ يُعْجِزَ اللَّهُ هٰذِهِ الأُمَّةَ مِنْ نِصْفِ يَوْمٍ**».

4350 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا أَبُو الْمُغِيرَةِ: حدثني صَفْوَانُ، عن شُرَيْحِ بنِ عُبَيْدٍ، عن سَعْدِ بنِ أَبي وَقَّاصٍ، عن النَّبيِّ ﷺ أَنَّهُ قالَ: «**إِنِّي لأَرْجُو أَنْ لا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ**». قِيلَ لِسَعْدٍ: وَكَمْ نِصْفُ يَوْمٍ؟ قالَ: خَمْسُ مئةِ سَنَةٍ.

(32/37) THE BOOK OF LEGAL PUNISHMENTS

[1] Judgement of whom defect

4351- It is narrated on the authority of Ikrimah that Ali burnt some apostates who renegaded from Islam, and when the news of that reached Ibn Abbas he said: "(Had I been in Ali's place) I would not have burnt them with the fire, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not punish like Allah's punishment"; and I would rather have killed them in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him", for the Messenger of Ala Said: "Kill such as changes his religion (of Islam)." When this news reached Ali he said: "Might Allah bestow mercy upon Ibn Abbas!"

4352- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I'm The Messenger of Allah, except in one of three cases: The married person who committed adultery, (taking) the life (in retribution) for life, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims)."

4353- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that Muhammad is The Messenger of Allah, except in one of three cases: The person who commits adultery after getting married, and in this case he should be stoned to death; a man who set out as fighter against Allah and His Messenger, and in this case, he should be killed or crucified, or exiled from the land; or a man who kills a soul illegally, for which retribution should be exacted from him."

4354- It is narrated on the authority of Abu Musa that he said: I went to the Prophet "Allah's blessing and peace be upon him" in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet "Allah's blessing and peace be upon him" was brushing his teeth with a teeth-stick. He said (to me): "O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?" I said: "By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position." It

[32 /37] ـ كتاب الحُدُود

[ت1/م1] ـ بابُ الحُكْم فيمنِ ارْتدَّ

4351 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا إِسْمَاعِيلُ بنُ إبراهِيمَ: أخبرنا أَيُّوبُ، عن عِكْرِمَةَ: أَنَّ عَلِيًّا عليه السلام أَحْرَقَ نَاسًا ارْتَدُّوا عن الإسْلاَمِ. فَبَلَغَ ذَلِكَ ابنَ عَبَّاسٍ فقالَ: لَمْ أَكُنْ لأُحْرِقَهُمْ بالنَّارِ، إنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**لا تُعَذِّبُوا بِعَذَابِ اللَّهِ**» وَكُنْتُ قَاتِلَهُمْ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فإنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ**». فَبَلَغَ ذَلِكَ عَلِيًّا فقالَ: وَيْحَ ابنِ عَبَّاسٍ.

4352 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا أَبو مُعَاوِيَةَ، عن الأَعمَشِ، عن عَبْدِ اللَّهِ بنِ مُرَّةٍ، عن مَسْرُوقٍ، عن عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَن لا إِلٰهَ إلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ إلاَّ بِإِحْدَى ثَلاَثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ المُفَارِقُ لِلْجَمَاعَةِ**».

4353 ـ حدّثنا مُحَمَّدُ بنُ سِنَانٍ الْبَاهِلِيُّ: حدَّثنا إبراهِيمُ بنُ طَهْمَانَ، عن عَبْدِ الْعَزِيزِ بنِ رُفَيْعٍ، عن عُبَيْدِ بنِ عُمَيْرٍ، عن عَائِشَةَ قالَتْ: قال رَسُولُ اللَّهِ ﷺ: «**لا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَن لا إِلٰهَ إلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إلاَّ بِإِحْدَى ثَلاَثٍ: رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، فإِنَّهُ يُرْجَمُ. وَرَجُلٌ خَرَجَ مُحَارِبًا للَّهِ وَرَسُولِهِ، فإِنَّهُ يُقْتَلُ أَوْ يُصْلَبُ أَوْ يُنْفَى مِنَ الأَرْضِ. أَوْ يَقْتُلُ نَفْسًا فَيُقْتَلُ بِهَا**».

4354 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قالاَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ قالَ مُسَدَّدٌ: حدَّثنا قُرَّةُ بنُ خَالِدٍ: حدَّثنا حُمَيْدُ بنُ هِلاَلٍ: حدَّثنا أَبُو بُرْدَةَ قالَ: قالَ أَبو مُوسَى: «أَقْبَلْتُ إِلَى النَّبيِّ ﷺ وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالآخَرُ عنْ يَسَارِي. فكِلاَهُمَا سَأَلَ الْعَمَلَ، وَالنَّبيُّ ﷺ سَاكِتٌ. فقالَ: «**مَا تَقُولُ يَا أَبَا مُوسَى**»، أَوْ «**يَا عَبْدَ اللَّهِ بنَ قَيْسٍ؟**» قُلْتُ: وَالَّذِي بَعَثَكَ بالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا في أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قالَ: وَكَأَنِّي أَنْظُرُ إِلى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ، قالَ: «**لَنْ نَسْتَعْمِلَ ـ أَوْ لا نَسْتَعْمِلُ ـ عَلَى عَمَلِنَا مَنْ**

seemed as if I am looking at the teeth-stick of the Prophet "Allah's blessing and peace be upon him" having shrunk between his lips. He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)." He sent him to Yemen as governor. then he sent Mu'adh Ibn Jabal after him (to help him). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: "Please get yourself down." He spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: "Who is this?" Abu Musa said: "He was a Jew. He embraced Islam. Then he reverted to his religion and became a Jew once again." Mu'adh said: "I won't sit until he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." Abu Musa said: "Sit down. It will be done." He said: "I won't sit unless he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." He said it thrice. Then Abu Musa ordered him (the apostate to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i.e. Mu'adh, said: "I sleep (for a portion of the night) and stand in prayer (for a portion) expecting to get the same reward for sleeping as well as for standing (in prayer)."

4355- It is narrated on the authority of Abu Musa that he said: Mu'adh came to me while I was in Yemen, and there was a Jew who embraced Islam, and then renegaded from it. When Mu'adh arrived (and he saw him and learnt his story) he said: "I will not dismount until he is killed." He was killed. One of them said: Before (he was killed) he was asked to turn to Allah in repentance (and he rejected).

4356- The same story is narrated on the authority of Abu Burdah who said: A man was brought to Abu Musa, and he had reverted from Islam, and he kept calling him (to repent) for twenty nights or so; and when Mu'adh came and called him and he rejected, he (ordered that he should be killed and) his head was chopped off.

Abu Dawud says: The same is narrated on the authority of Sa'id Ibn Abu Burdah from Abu Burdah from Abu Musa, and no mention is made of asking him to repent.

4357- The same story is narrated on the authority of Al-Qasim who said: He (Mu'adh) did not dismount until he was killed, and he did not ask him to repent.

أَرَادَهُ، وَلَكِن اذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بنَ قَيْسٍ». فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذَ بنَ جَبَلٍ. قالَ: فَلمَّا قَدِمَ عَلَيْهِ مُعَاذٌ قالَ: انْزِلْ، وَأَلْقَى لَهُ وِسَادَةً، فإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ. قالَ: مَا هٰذَا؟ قالَ: هٰذَا كَانَ يَهُودِيًّا فأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السُّوءِ. قالَ: لاَ أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ ـ ثَلاَثَ مِرَارٍ ـ، فأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ، فقال أَحَدُهُمَا ـ مُعَاذُ بنُ جَبَلٍ ـ: أَمَّا أَنَا فَأَنَامُ وَأَقُومُ، أَوْ أَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي».

4355 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا الْحِمَّانِيُّ ـ يَعْني عَبْدَ الْحَمِيدِ بنَ عَبْدِ الرَّحْمٰنِ ـ، عن طَلْحَةَ بنِ يَحْيَى، وَبُرَيْدِ بنِ عَبْدِ اللَّهِ بنِ أَبي بُرْدَةَ، عن أَبي بُرْدَةَ، عن أَبي مُوسَى قالَ: «قَدِمَ عَلَيَّ مُعَاذٌ ـ وَأَنَا بالْيَمَنِ ـ وَرَجُلٌ كَانَ يَهُودِيًّا فأَسْلَمَ فَارْتَدَّ عن الإِسْلاَمِ. فَلمَّا قَدِمَ مُعَاذٌ قالَ: لا أَنْزِلُ عنْ دَابَّتِي حَتَّى يُقْتَلَ، فَقُتِلَ. قالَ أَحَدُهُمَا: وَكَانَ قَدِ اسْتُتِيبَ قَبْلَ ذَلِكَ».

4356 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصٌ: حدَّثنا الشَّيْبَانِيُّ، عن أَبي بُرْدَةَ بِهَذِهِ الْقِصَّةِ قالَ: «فأُتِيَ أَبو مُوسى بِرَجُلٍ قد ارْتَدَّ عن الإِسلامِ، فَدَعَاهُ عِشرِينَ لَيْلَةً أَوْ قَرِيبًا مِنْهَا، فَجَاءَ مُعَاذٌ، فَدَعَاهُ فأَبَى، فَضُرِبَ عُنُقُهُ».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ المَلِكِ بنُ عُمَيْرٍ، عن أَبي بُرْدَةَ، لَمْ يَذْكُرِ الاسْتِتَابَةَ. وَرَوَاهُ ابنُ فُضَيْلٍ، عن الشَّيْبَانيِّ، عن سَعِيدِ بنِ أَبي بُرْدَةَ، عن أَبِيهِ عن أَبي مُوسَى، لَمْ يَذْكُرْ فِيهِ الاسْتِتَابَةَ.

4357 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا المَسْعُودِيُّ، عن الْقَاسِمِ بِهَذِهِ الْقِصَّةِ قالَ: «فَلَمْ يَنْزِلْ حَتَّى ضُرِبَ عُنُقُهُ وَمَا اسْتَتَابَهُ».

4358- It is narrated on the authority of Ibn Abbas that he said: Abdullah Ibn Sa'd Ibn Abu Sarh was of the scribes of the Divine Revelation for the Messenger of Allah "Allah's blessing and peace be upon him", but Satan caused him to slip (from Islam) and he joined the infidels, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be killed on the day of the conquest (of Mecca), but Uthman Ibn Affan asked for the shelter (of the Prophet) for him, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him shelter.

4359- It is narrated on the authority of Sa'd that he said: When it was the day of the conquest of Mecca, Abdullah Ibn Sa'd Ibn Abu Sarh was hidden in the house of Uthman, who brought him, and made him stand near the gate of the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Prophet of Allah! Accept the pledge of allegiance of Abdullah!" he raised his head and looked at him (disapprovingly, and he did so) thrice, insisting on rejection at every time, after which he accepted his pledge of allegiance. Then, he faced his companions and said: "Has there not been anyone of good understanding among you to get up and kill that man when he saw me having withheld my hand from accepting his pledge of allegiance?" they said: "We have not been aware of your intention O Messenger of Allah! Why have you not hinted (with your eyes) to us?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not consonant with a Prophet to practice eye tricks."

4360- It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once the servant (of Allah) reverts to polytheism (after embracing Islam), then, his blood becomes lawful (to be shed)."

[2] The Commandment Pertaining To Such As Abuses The Prophet

4361- It is narrated on the authority of Ibn Abbas that a blind man had a (slave-girl who gave birth of a child from him and thus became) a child's mother, who used to abuse the Messenger of Allah "Allah's blessing and peace be upon him" and insult him, and every time he forbade her, she would not desist, and every time he scolded her, she would not stop from that. When it was one night, she went on abusing and insulting the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, with the result that he killed her, and a child fell down between her legs (since she was pregnant), and that very place was stained with the blood. When it was morning, a mention of that

4358 -حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ المَرْوَزِيُّ: حدَّثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ وَاقِدٍ، عن أَبِيهِ، عن يَزِيدَ النَّحْوِيِّ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: «كَانَ عَبْدُ اللَّهِ بنُ سَعْدِ بنِ أَبي سَرْحٍ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ، فأَزَلَّهُ الشَّيْطَانُ فَلَحِقَ بالْكُفَّارِ. فأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ، فَاسْتَجَارَ لَهُ عُثْمَانُ بنُ عَفَّانَ، فأَجَارَهُ رَسُولُ اللَّهِ ﷺ».

4359 -حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا أَحْمَدُ بنُ الْمُفَضَّلِ: حدَّثنا أَسْبَاطُ بنُ نَصْرٍ قالَ: زَعَمَ السُّدِّيُّ، عن مُصْعَبِ بنِ سَعْدٍ، عن سَعْدٍ قالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ اخْتَبَأَ عَبْدُ اللَّهِ بنُ سَعْدِ بنِ أَبي سَرْحٍ عَنْدَ عُثْمَانَ بنَ عَفَّانَ. فَجَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبيِّ ﷺ فقالَ: يَا رَسُولَ اللَّهِ بَايِعْ عَبْدَ اللَّهِ، فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلاثًا، كُلُّ ذَلِكَ يَأْبَى، فَبَايَعَهُ بَعْدَ ثَلاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فقال: «**أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إلى هٰذَا حَيْثُ رَآنِي كَفَفْتُ يَدِي عنْ بَيْعَتِهِ فَيَقْتُلُهُ**؟». فقالُوا: مَا نَدْرِي يَا رَسُولَ اللَّهِ مَا في نَفْسِكَ، أَلا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ؟ قال: «**إِنَّهُ لاَ يَنْبَغِي لِنَبيٍّ أَنْ تَكُونَ لَهُ خَائِنَةُ الأَعْيُنِ**».

4360 -حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عن أَبِيه، عن أَبي إِسْحَاقَ، عن الشَّعْبِيِّ، عن جَرِيرٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «**إذَا أَبَقَ الْعَبْدُ إلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ**».

[ت2/م2] ـ بابُ الحُكْمِ فيمن سبَّ النبيَّ ﷺ

4361 -حدّثنا عَبَّادُ بنُ مُوسَى الْخُتَّلِيُّ: أَخبرنا إِسْمَاعِيلُ بنُ جَعْفَرٍ المدَنِيُّ، عنْ إِسْرَائِيلَ، عنْ عُثْمَانَ الشَّحَّامِ، عنْ عِكْرِمَةَ قالَ: حدَّثنا ابنُ عَبَّاسٍ: أَنَّ أَعْمَى كَانَتْ لَهُ أُمُّ وَلَدٍ تَشْتُمُ النَّبيَّ ﷺ وَتَقَعُ فِيهِ، فَيَنْهَاهَا فَلا تَنْتَهِي، وَيَزْجُرُهَا فَلاَ تَنْزَجِرُ. قالَ: فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعلَتْ تَقَعُ في النَّبيِّ ﷺ، وَتَشْتُمُهُ، فَأَخَذَ الْمِغْوَلَ، فَوَضَعَهُ فِي بَطْنِهَا، وَاتَّكَأَ عَلَيْهَا فَقَتَلَهَا، فَوَقَعَ بَيْنَ رِجْلَيْهَا طِفْلٌ، فَلَطَخَتْ مَا هُنَاكَ بِالدَّمِ. فَلَمَّا أَصْبَحَ ذُكِرَ ذٰلِكَ لِلنَّبيِّ ﷺ فَجمَعَ النَّاسَ فَقالَ:

was made to the Messenger of Allah "Allah's blessing and peace be upon him", who gathered the people and said: “I beseech you by Allah that anyone who has done this, upon whom I have a right, should stand up.” The blind man stood up passing over the people while wavering until he stood in front of the Messenger of Allah "Allah's blessing and peace be upon him". He said: “O Messenger of Allah! I’m her master: she used to abuse and insult you, and every time I forbade her, she would not desist, and every time I scolded her, she would not stop from that. I had two sons from her (as pretty and beautiful) as two pearls, and she was kindly gentle towards me. When it was the last night, she went on abusing and insulting you, thereupon I picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, with the result that I killed her.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Behold! Be witnesses to the fact that her blood has been lawful (to be shed).”

4362- It is narrated on the authority of Ali that a Jewess used to insult and abuse the Messenger of Allah "Allah's blessing and peace be upon him", and a man throttled her to death, and the Messenger of Allah "Allah's blessing and peace be upon him" cancelled out the claim over her blood.

4363- It is narrated on the authority of Abu Barzah that he said: I was sitting in the house of Abu Bakr when he grew angry with a man, who replied to him harshly, thereupon I said to him: “Give me permission, O successor of the Messenger of Allah "Allah's blessing and peace be upon him", to chop off his head.” It seemed that my statement removed his anger and he came in. some time later, he sent to me and asked: “What have you said a while ago?” I said: “I said: “Give me permission, O successor of the Messenger of Allah, to chop off his head.”” He asked me: “Would you have done so had I ordered you to do?” He added: “No by Allah: it (such an order) is not befitting for anyone after the Messenger of Allah "Allah's blessing and peace be upon him".”

Abu Dawud says: According to the interpretation of Ahmad Ibn Hanbal, it was not befitting for Abu Bakr (or anyone else) to kill a man unless it is in one of the three cases defined clearly by the Messenger of Allah "Allah's blessing and peace be upon him": to revert to infidelity after having faith, to commit adultery after getting married, or to kill a soul illegally, i.e. with no just cause; but the Messenger of Allah "Allah's blessing and peace be upon him" had right to kill (whomever he thought he should be killed, for his commands stemmed from the Divine Revelation which came to an end by his death).

«**أَنْشُدُ اللَّهَ رَجُلاً فَعَل مَا فَعَلَ لِي عَلَيْهِ حَقٌّ إلاَّ قَامَ**». قالَ: فَقَامَ الأَعْمَى يَتَخَطَّى النَّاسَ، وَهُوَ يَتَزَلْزَلُ حَتَّى قَعَدَ بَيْنَ يَدَي النَّبيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا صَاحِبُهَا كَانَتْ تَشْتُمُكَ وَتَقَعُ فِيكَ فَأَنْهَاها فَلاَ تَنْتَهِي، وَأَزْجُرُهَا فَلاَ تَنْزَجِرُ، وَلِي مِنْهَا ابْنَانِ مِثْلُ اللُّؤْلُؤَتَيْنِ، وَكَانَتْ بِي رَفِيقَةً، فَلَمَّا كَانَ الْبَارِحَةَ جَعَلَتْ تَشْتُمُكَ وَتَقَعُ فِيكَ، فَأَخَذْتُ المِغْوَلَ فَوَضَعْتُهُ فِي بَطْنِهَا وَاتَّكَأْتُ عَلَيْهَا حَتَّى قَتَلْتُهَا. فَقَالَ النَّبيُّ ﷺ: «**أَلاَ اشْهَدُوا أَنَّ دَمَهَا هَدْرٌ**».

4362 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ وَعَبْدُ اللَّهِ بنُ الْجَرَّاحِ، عنْ جَرِيرٍ، عنْ مُغِيرَةَ، عن الشَّعْبِيِّ، عنْ عَلِيٍّ: أَنَّ يَهُودِيَّةً كَانَتْ تَشْتمُ النَّبيَّ ﷺ وَتَقعُ فِيهِ، فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فأَبْطَلَ رَسُولُ اللَّهِ ﷺ دَمَهَا.

4363 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ، عنْ يُونُسَ، عنْ حُمَيْدِ بنِ هِلاَلٍ، عن النَّبيِّ ﷺ. (ح): وحدَّثنا هَارُونُ بنُ عَبْدِ اللَّهِ وَنُصَيْرُ بنُ الْفَرَجِ قالاَ: حدَّثنا أَبُو أُسَامَةَ، عنْ يَزِيدَ بنِ زُرَيْعٍ، عنْ يُونُسَ بنِ عُبَيْدٍ، عنْ حُمَيْدِ بنِ هِلاَلٍ، عنْ عَبْدِ اللَّهِ بنِ مُطَرِّفٍ، عنْ أَبي بَرْزَةَ قالَ: «كُنْتُ عِنْدَ أَبي بَكْرٍ رضي الله عنه، فتَغَيَّظَ عَلَى رَجُلٍ فاشْتَدَّ عَلَيْهِ. فَقُلْتُ: تَأْذَنُ لِي يَا خَلِيفَةَ رَسُولِ اللَّهِ أَضْرِبُ عُنُقَهُ؟ قالَ: فَأَذْهَبَتْ كَلِمَتِي غَضَبَهُ، فَقَامَ فَدَخَلَ فَأَرْسَلَ إِلَيَّ، فَقَالَ: مَا الَّذِي قُلْتَ آنِفًا؟ قُلْتُ: ائْذَنْ لِي أَضْرِبْ عُنُقَهُ. قالَ: أَكُنْتَ فَاعِلاً لَوْ أَمَرْتُكَ؟ قُلْتُ: نَعَمْ. قالَ: لاَ وَاللَّهِ، مَا كَانَتْ لِبَشَرٍ بَعْدَ مُحَمَّدٍ ﷺ».

قال أَبُو دَاوُدَ: وَهٰذَا لَفْظُ يَزِيدَ.

قالَ أَحْمَدُ بنُ حَنْبَلٍ: أَيْ لَمْ يَكُنْ لأَبي بَكْرٍ أَنْ يَقْتُلَ رَجُلاً إلاَّ بإِحْدَى الثَّلاثِ الَّتي قالَهَا رَسُولُ اللَّهِ ﷺ: كُفْرٌ بَعْدَ إِيْمَانٍ، أَوْ زِنًا بَعْدَ إِحْصَانٍ، أَوْ قَتْلِ نَفْسٍ بِغَيْرِ نَفْسٍ، وَكَانَ للنبيِّ ﷺ أَنْ يَقْتُلَ.

[3] What About Waging War (Against Allah And His Messenger)?

4364- It is narrated on the authority of Anas Ibn Malik that some people of Ukl or Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam), but Medina's climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine). But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him" at the fall of the day, who sent (some men) in their pursuit, and it was not before the day was high that they were captured and brought to The Prophet "Allah's blessing and peace be upon him". He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron. They were thrown in Al-Harrah and when they asked for water, no water was given to them. Abu Qilabah commented: Those were a people who committed theft and robbery, reverted to infidelity after their faith, and waged war against Allah and His Messenger.

4365- The same is narrated on the authority of Ayyub, through the same chain of transmission, in which he told that he ordered that pieces of iron should be heated, therewith he branded their eyes, cut off their hands and feet, and did not cauterize their veins, so that the bleeding might stop.

4366- The same story is narrated on the authority of Anas Ibn Malik, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a tracer in their pursuit, and they were brought to him. On that occasion, Allah Almighty revealed: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah33)

4367- The same is narrated on the authority of Anas Ibn Malik in which he said: I saw one of them taking the earth with his mouth and biting it with his teeth out of thirsty until they all died.

4368- The same is narrated on the authority of Anas Ibn Malik, with the following addition: Then, he (the Prophet) forbade mutilation of bodies. No mention is made here of "on opposite sides". However, no narration barring

[ت3/م3] ـ بابُ ما جاء في المُحارِبَةِ

4364 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بنِ مَالِكٍ: «أَنَّ قَوْمًا مِنْ عُكْلٍ أَوْ قالَ: مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولَ اللَّهِ ﷺ فَاجْتَوُوا الْمَدِينَةَ. فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا. فَانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ رَسُول اللَّهِ ﷺ، وَاسْتَاقُوا النَّعَمَ. فَبَلَغَ النبيَّ ﷺ خَبَرُهُمْ مِنْ أَوَّلِ النَّهَارِ، فَأَرْسَلَ النَّبيُّ ﷺ فِي آثَارِهِمْ، فمَا ارْتَفَعَ النَّهارُ حَتَّى جِيءَ بِهِمْ. فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ».

قالَ أَبُو قِلاَبَةَ: فَهٰؤُلاَءِ قَوْمٌ سَرَقُوا، وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

4365 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عَنْ أَيُّوبَ، بِإِسْنَادِهِ، بِهٰذَا الْحَدِيثِ قالَ فِيهِ: «فَأَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ، وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ».

4366 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: أخبرنا. (ح): وحدَّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا الْوَلِيدُ، عن الأَوْزَاعِيِّ، عن يَحْيَى ـ يَعْنِي ابنَ أَبِي كَثِيرٍ ـ، عنْ أَبِي قِلاَبَةَ، عنْ أَنَسِ بنِ مَالِكٍ بِهٰذَا الْحَدِيثِ قالَ فِيهِ: «فَبَعَثَ رَسُولُ اللَّهِ ﷺ في طَلَبِهِمْ قَافَةً فَأُتِيَ بِهِمْ، فَأَنْزَلَ اللَّهُ تبارك وتعالى في ذٰلِكَ: **﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا﴾** الآية [المائدة: 33]».

4367 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيل: حدَّثنا حَمَّادُ: أخبرنا ثَابِتٌ وَقَتَادَةُ وَحُمَيْدٌ، عن أَنَسِ بنِ مَالِكٍ ذَكَرَ هٰذَا الْحَدِيثَ. قالَ أَنَسٌ: فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْدِمُ الأَرْضَ بِفِيهِ عَطَشًا حَتى مَاتُوا.

4368 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أَبِي عدِيٍّ، عنْ هِشَام، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ، بِهٰذَا الْحَدِيثِ، نَحْوَهُ. زَادَ: «ثُمَّ نُهِيَ عن الْمُثْلَةِ». وَلَمْ يَذْكُرْ: «مِنْ خِلاَفٍ».

وَرَوَاهُ شُعْبَةُ، عن قَتَادَةَ وَسَلاَّمِ بنِ مِسْكِينٍ، عنْ ثَابِتٍ جَمِيعًا، عنْ أَنَسٍ لَمْ يَذْكُرا: «مِنْ خِلاَفٍ»، وَلَمْ أَجِدْ فِي حَدِيثِ أَحَدٍ: «قَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ

that of Hammad Ibn Salamah mentions that he cut off their hands and feet on opposite sides.

4369- It is narrated on the authority of Ibn Umar that some people attacked the herd of camels of the Messenger of Allah "Allah's blessing and peace be upon him", and drove them and thus they renegaded from Islam, and killed the believing shepherd belonging to the Messenger of Allah "Allah's blessing and peace be upon him". He then sent some in their pursuit, and they were brought, and he cut off their hands and feet, and branded their eyes (with pieces of heated iron). In connection with them the Holy Verse of waging war (against Allah and Messenger) was revealed. They are the same of whom Anas told Al-Hajjaj when he asked him.

4370- It is narrated on the authority of Abu Az-Zinad that when the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hands and feet of those who stolen by force his milch camels (and killed his shepherd) Allah Almighty revealed to him: “The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.” (Al-Ma’idah 33)

4371- It is narrated on the authority of Muhammad Ibn Sirin that he said in reference to the narration of Anas: This was before the enjoinment of the legal punishments.

4372- It is narrated on the authority of Ibn Abbas: It was in connection with the pagans that the following Holy Verse was revealed: “The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.” (Al-Ma’idah 33) in this way, if anyone of them repented even before he became within the power (of the Muslims), this would not exempt him from having the legal punishment executed on him for the related sin he has committed.

[4] What About The Intercession For The Legal Punishment?

4373- It is narrated on the authority of A’ishah that the people of Quraish worried about the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one dare to do so except Usamah Ibn Zaid, the beloved one to

مِنْ خِلَافٍ» إلاَّ في حَدِيثِ حَمَّادِ بنِ سَلَمَةَ.

4369 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أَخبرني عَمْرٌو، عن سَعيدِ بنِ أَبِي هِلاَلٍ، عنْ أَبي الزِّنَادِ، عنْ عَبْدِ اللَّهِ بنِ عُبَيْدِ اللَّهِ قالَ أَحْمَدُ: هُوَ - يَعْنِي - عَبْدُ اللَّهِ بنُ عُبَيْدِ اللَّهِ بنِ عُمَرَ بنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عنِ ابنِ عُمَرَ: «أَنَّ أُنَاسًا أَغَارُوا عَلَى إبِلِ النَّبيِّ ﷺ فاسْتَاقُوهَا وَارْتَدُّوا عن الإسْلاَمِ، وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ مُؤْمِنًا، فَبَعَثَ فِي آثَارِهِمْ، فَأُخِذُوا، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ. قالَ: وَنَزَلَتْ فِيهِمْ آيَةُ المُحَارَبَةِ، وَهُمُ الَّذِينَ أَخْبَرَ عَنْهُمْ أَنَسُ بنُ مَالِكٍ الْحَجَّاجَ حِينَ سَأَلَهُ».

4370 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني اللَّيْثُ بنُ سَعْدٍ، عنْ مُحَمَّدِ بنِ عَجْلاَنَ، عنْ أَبي الزِّنَادِ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَطَعَ الَّذِينَ سَرَقُوا لِقَاحَهُ، وَسَمَلَ أَعْيُنَهُمْ بالنَّارِ عَاتَبَهُ اللَّهُ تعالى فِي ذٰلِكَ. فَأَنْزَلَ اللَّهُ تَعَالى: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ﴾ الآية [المائدة: 33]».

4371 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ أخبرنا. (ح): وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ قالَ: أَخبرنا هَمَّامٌ، عنْ قَتَادَةَ، عنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: «كَانَ هٰذَا قَبْلَ أَنْ تَنْزِلَ الحُدُودُ» يَعْني حَدِيثَ أَنَسٍ.

4372 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ ثَابِتٍ: حدَّثنا عَلِيُّ بنُ حُسَيْنٍ، عنْ أَبِيهِ، عنْ يَزِيدَ النَّحْوِيِّ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِ﴾ ـ إلى قَوْلِهِ ـ ﴿غَفُورٌ رَّحِيمٌ﴾ [المائدة: 33 ـ 34]. نَزَلَتْ هٰذِهِ الآيَةُ في المُشْرِكِينَ، فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقْدَرَ عَلَيْهِ لَمْ يَمْنَعْهُ ذٰلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَهُ.

[ت4/م4] ـ بابٌ في الحدِّ يُشْفَعُ فيهِ

4373 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الْهَمْدَانِيُّ، قالَ: حدَّثني. (ح)، وَحدثنا: قُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ: حدَّثنا اللَّيْثُ، عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ المَرْأَةِ المَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا - يَعْنِي رَسُولَ اللَّهِ ﷺ -؟ قالُوا: وَمَنْ يَجْتَرِىءُ إلاَّ أُسَامَةُ بنُ زَيْدٍ حِبُّ النَّبيِّ ﷺ؟

The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

4374- It is narrated on the authority of A'ishah that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" cut off her hand.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri in which it is told that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman committed theft in the year of the conquest (of Mecca). In the narration of Ibn Shihab, she borrowed a thing (which she rejected to return). In the narration of Al-Aswad, a piece of amaranth was stolen from the house of the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: A similar story is narrated on the authority of Jabir, in which he said: A woman committed theft, and she sought refuge with Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him".

4375- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pardon those of good characteristics for their slips, barring (those which assure) the legal punishments to them."

[5] Letting Off The Legal Punishment As Long As It Has Not Yet Been Filed Before The Ruler

4376- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(There is no blame on) you to excuse each other pertaining to the legal punishments. But if a legal punishment is filed before me, it will become binding."

فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أُسَامَةُ، أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟»** ثُمَّ قَامَ فاخْتَطَبَ فَقَالَ: **«إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»**.

4374 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بنُ يَحْيَى قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عنْ عُرْوَةَ، عنْ عَائِشَةَ رضي اللَّهُ عنها قالَتْ: «كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ المَتَاعَ وَتَجْحَدُهُ، فَأَمَرَ النَّبيُّ ﷺ بِقَطْعِ يَدِهَا». وَقَصَّ نَحْوَ حَدِيثِ اللَّيْثِ قالَ: «فَقَطَعَ النَّبيُّ ﷺ يَدَهَا».

قال أَبُو دَاوُدَ: رَوى ابنُ وَهْبٍ هٰذَا الْحَدِيثَ، عنْ يُونُسَ، عن الزُّهْرِيِّ وَقَالَ فِيهِ كَمَا قالَ اللَّيْثُ: إنَّ امْرَأَةً سَرَقَتْ عَلَى عَهْدِ النَّبيِّ ﷺ في غَزْوَةِ الْفَتْحِ. وَرَوَاهُ الليْثُ عنْ يُونُسَ، عن ابنِ شِهَابٍ، بِإِسْنَادِهِ، فَقَالَ: اسْتَعَارَتِ امْرَأَةٌ. وَرَوَى مَسْعُودُ بنُ الأَسْوَدِ، عن النَّبيِّ ﷺ نَحْوَ هٰذَا الْخَبَرِ، قالَ: «سَرَقَتْ قَطِيفَةً مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ».

وَرَوَاهُ أَبُو الزُّبَيْرِ عنْ جَابِرٍ: «أَنَّ امْرَأَةً سَرَقَتْ، فَعَاذَتْ بِزَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ» وسَاقَ نحوَهُ.

4375 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ وَمُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ، قالاَ: أخبرنا ابنُ أَبي فُدَيْكٍ، عن عَبْدِ المَلِكِ بنِ زَيْدٍ نَسَبَهُ جَعْفَرٌ إلى سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ، عنْ مُحَمَّدِ بنِ أَبي بَكْرٍ، عنْ عَمْرَةَ، عنْ عَائِشَةَ قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: **«أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ إلاَّ الْحُدُودَ»**.

[ت5/م6] ـ بابُ العَفْوِ عنِ الحدُودِ ما لم تَبْلُغِ السُّلطانَ

4376 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: أخبرنا ابنُ وَهْبٍ، قالَ: سَمِعْتُ ابنَ جُرَيْجٍ يُحَدِّثُ، عن عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: **«تَعَافَوُا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ»**.

[6] Screening Such As Upon Whom A Legal Punishment Becomes Due

4377- It is narrated on the authority of Yazid Ibn Nu'aim from his father that Ma'iz came to the Messenger of Allah "Allah's blessing and peace be upon him", and bore four witnesses before him (that he had committed adultery), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be stoned to death, and said to Hazzal: "If you screen him with your dress, it would be much better for you."

4378- It is narrated on the authority of Ibn Al-Munkadir that Hazzal told Ma'iz to come to the Messenger of Allah "Allah's blessing and peace be upon him" and tell him.

[7] When Such As Upon Whom A Legal Punishment Is Due Comes And Confesses Of His Crime

4379- It is narrated on the authority of Alqamah Ibn Wa'il from his father that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman set out with the intention to offer prayer (in congregation in the mosque), and a man met her (on the way), and jumped over her and then fulfilled his sexual desire from her (against her will without being able to see him), and when she cried he ran away. Then, a man came upon her, thereupon she said: "So and so (pointing to him) had done such and such with me." A pact of the Muhajirs passed by her, to whom she said: "So and so has done such and such with me." They went and took hold of the man whom she thought (falsely) to have had sexual relation with her, and brought him to her, (and asked her) and she said: "Yes, he is so." He was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and when he ordered that he be stoned to death, the one who raped her stood up and said: "O Messenger of Allah! It is I who raped her." The Messenger of Allah "Allah's blessing and peace be upon him" then told her to leave, and said: "Allah has forgiven for you (since you were raped by force, against your will)." He then said good words to the man who was taken and thought falsely to have raped her. He then ordered that the man who raped her be stoned to death, and said about him: "No doubt, he turned to Allah in such a repentance as if all the inhabitants of Medina did, it would be accepted from them."

[8] What About Dictation In The Legal Punishment?

4380- It is narrated on the authority of Abu Umayyah Al-Makhzumi that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he had confessed of his theft, even though nothing was found with him. The Messenger of Allah "Allah's blessing and peace be

[ت6/م7] ـ بابٌ في السَّترِ على أهلِ الحدُودِ

4377 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ، عن زَيْدِ بنِ أَسْلَمَ، عنْ يَزِيدَ بنِ نُعَيْمٍ، عنْ أَبِيهِ: أَنَّ مَاعِزًا أَتَى النَّبيَّ ﷺ فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ، فَأَمَرَ بِرَجْمِهِ. وَقالَ لِهَزَّالٍ: «**لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ**».

4378 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ: حدَّثنا يَحْيَى، عن ابنِ المُنْكَدِرِ: «أَنَّ هَزَّالاً أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبيَّ ﷺ فَيُخْبِرَهُ».

[ت7/م8] ـ بابٌ في صاحبِ الحدّ يجِيءُ فيُقِرُّ

4379 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا الْفِرْيَابِيُّ: حدَّثنا إِسْرَائِيلُ: حدَّثنا سِمَاكُ بنُ حَرْبٍ، عنْ عَلْقَمَةَ بنِ وَائِلٍ، عنْ أَبِيهِ: أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ النَّبيِّ ﷺ تُرِيدُ الصَّلاَةَ فَتَلَقَّاهَا رَجُلٌ فَتَجَلَّلَها، فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ، وَانْطَلَقَ، فَمَرَّ عَلَيْهَا رَجُلٌ فَقالَتْ: إنَّ ذَاكَ فَعَلَ بِي كَذَا وَكَذَا. وَمَرَّتْ عِصَابَةٌ مِنَ المُهَاجِرِينَ فَقَالَتْ: إنَّ ذَلِكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا. فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الذِي ظَنَّتْ أَنَّهُ وَقَعَ عَلَيْهَا، فَأَتَوْهَا بِهِ فَقَالَتْ: نَعَمْ هُوَ هٰذَا فَأَتَوْا بِهِ النَّبيَّ ﷺ. فَلَمَّا أَمَرَ بِهِ قامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فقالَ: يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا، فَقالَ لَهَا: «**اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكِ**». وَقالَ لِلرَّجُلِ قَوْلاً حَسنًا ـ قالَ أَبُو دَاوُدَ: يَعْنِي الرَّجُلَ المَأْخُوذَ ـ فَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا: «**ارْجُمُوهُ**». فقَالَ: «**لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ المَدِينَةِ لَقُبِلَ مِنْهُمْ**».

قال أَبُو دَاوُدَ: رَوَاهُ أَسْبَاطُ بنُ نَصرٍ أَيْضًا عنْ سِمَاكٍ.

[ت8/م9] ـ بابٌ في التَّلْقِينِ في الحدِّ

4380 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبي طَلْحَةَ، عنْ أَبي المُنْذِرِ مَوْلَى أَبي ذَرٍّ، عنْ أَبي أُمَيَّةَ المَخْزُومِيِّ: أَنَّ النَّبيَّ ﷺ أُتِيَ بِلِصٍّ قَدِ اعْتَرَفَ اعْتِرَافًا، وَلَمْ يُوجَدْ مَعَهُ مَتاعٌ. فقَالَ

upon him" said to him: “I do not think you’ve stolen anything.” He said: “No (I’ve done).” He repeated the same to him twice or thrice, (and the man gave the same answer every time), thereupon he ordered that his hand should be cut off. He said to him: “Ask for Allah’s Forgiveness, and turn to Him in repentance.” He said: “I ask for Allah’s Forgiveness, and turn to Him in repentance.” On that he said thrice: “O Allah! Turn to him in repentance!”

Abu Dawud says: The same is narrated on the authority of Abu Umayyah, a man from amongst the Ansar from the Messenger of Allah "Allah's blessing and peace be upon him".

[9] When One Confesses Of (Committing That Which Makes) One Of Allah’s Legal Punishments Due Upon Him, Giving No Name To It

4381-It is narrated on the authority of Abu Umamah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “O Messenger of Allah! I’ve committed (something which made) a legal punishment due upon me: so, O Messenger of Allah, execute it upon me!” the Messenger of Allah "Allah's blessing and peace be upon him" asked him: “Have you performed ablution on your coming?” he answered in the affirmative. He further asked him: “Have you offered prayer with us when we offered prayer?” he answered in the affirmative, thereupon he said to him: “Go, for Allah Almighty has excused you.”

[10] Putting To Trial With The Help Of Beating

4382-It is narrated on the authority of Azhar Ibn Abdullah Al-Harrazi that something belonging to luggage was stolen from a people from Kula’, and they accused some tailors of having committed such a theft. They went to An-Nu’man Ibn Bashir, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", who (arrested them and) put them in prison for many days, after which he released them. They (the claimants) went to him once again and said: “You’ve released them with no beating nor putting them to trial.” An-Nu’man said to them: “As you like: if you so like, I would beat them: if your things appear with them, it will be alright, otherwise, I will beat you on your backs just as well as I will have beaten them on their backs.” They asked him: “Is it your judgement?” he said: “This is the judgement of Allah, and the Messenger of Allah "Allah's blessing and peace be upon him".”

Abu Dawud says: He seemed to have frightened them with beating, for no beating is binding without confession of the crime.

رَسُولُ اللَّهِ ﷺ: **«مَا إِخَالُكَ سَرَقْتَ؟»** قالَ: بَلَى، فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا، فَأَمَرَ بِهِ فَقُطِعَ وَجِيءَ بِهِ. فَقَالَ: **«اسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ»**. فَقَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. فَقَالَ: **«اللَّهُمَّ تُبْ عَلَيْهِ»** ثَلاَثًا.

قال أَبُو دَاوُدَ: رَوَاهُ عَمْرُو بنُ عَاصِمٍ، عَنْ هَمَّامٍ، عنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ قالَ: عنْ أَبي أُمَيَّةَ ـ رَجُلٍ مِنَ الأَنْصَارِ ـ عن النَّبيِّ ﷺ.

[ت9/م10] ـ بابٌ في الرَّجُلِ يَعترِفُ بحدٍّ ولا يُسمِّيهِ

4381 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا عُمَرُ بنُ عَبْدِ الْوَاحِدِ، عن الأَوْزَاعِيِّ قالَ: حدَّثني أَبُو عَمَّارٍ قالَ: حدَّثني أَبُو أُمَامَةَ: أَنَّ رَجُلاً أَتى النَّبيَّ ﷺ فقالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا فأَقِمْهُ عَلَيَّ. قالَ: **«تَوَضَّأْتَ حِينَ أَقْبَلْتَ؟»** قالَ: نَعَمْ. قالَ: **«هَلْ صَلَّيْتَ مَعَنَا حِينَ صَلَّيْنَا؟»** قالَ: نَعَمْ. قالَ: **«اذْهَبْ فإِنَّ اللَّهَ تعالى قَدْ عَفَا عَنْكَ»**.

[ت10/م11] ـ بابٌ في الامتحانِ بالضَّرْبِ

4382 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حدَّثنا بَقِيَّةُ: حدَّثنا صَفْوَانُ: حدَّثنا أَزْهَرُ بنُ عَبْدِ اللَّهِ الْحَرَازِيُّ: «أَنَّ قَوْمًا مِنَ الْكَلاَعِيِّينَ سُرِقَ لَهُمْ مَتَاعٌ فَاتَّهَمُوا أُنَاسًا مِنَ الحَاكَةِ. فَأَتوا النُّعْمَانَ بنَ بشيرٍ صَاحِبَ النبيِّ ﷺ، فحَبَسَهُمْ أَيامًا ثم خَلَّى سبيلهم، فَأَتَوُا النُّعمَانَ فقالُوا: خَلَّيْتَ سَبِيلَهُمْ بِغَيْرِ ضربٍ وَلاَ امْتِحَانٍ. فقالَ النُّعْمَانُ: مَا شِئْتُمْ، إنْ شِئْتُمْ أَنْ أَضْرِبَهُمْ، فإِنْ خَرَجَ مَتَاعُكُمْ فَذَاكَ، وَإِلاَّ أَخَذْتُ مِنْ ظُهُورِكُم مِثْلَ مَا أَخَذْتُ مِنْ ظُهُورِهِمْ. فقالُوا: هٰذَا حُكْمُكَ؟ فقالَ: هٰذَا حُكْمُ اللَّهِ، وَحُكْمُ رَسُولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: إِنَّمَا أَرْهَبَهُمْ بِهذَا الْقَوْلِ، أَي لا يَجِبُ الضَّرْبُ إلاَّ بَعْدَ الاعْتِرَافِ.

[11] How Much Is (The Price Of The Thing) For Which The Hand Of A Thief Should Be Cut Off?

4383- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to cut off the hand on stealing (no less than) a quarter of a Dinar and more.

4384- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should be cut off on (stealing no less than) a quarter of a Dinar and more."

4385- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief on stealing) a shield whose value was three Dirhams.

4386- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief when he stole a leather shield from the place assigned for women's things (in the mosque), whose value was three Dirhams.

4387- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief on (stealing) a leather shield whose value was a Dinar or ten Dirhams.

Abu Dawud says: The same is narrated on the authority of Ibn Ishaq, through the same chain of transmission.

[12] What Is That For Which The Hand Should Not Be Cut Off?

4388- It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban that a slave stole a plant of a small date-palm from the garden of a man and fixed it in the garden of his master, and when the man came out in search for the plant, he found it (fixed in the garden of his neighbour), thereupon he invoked Marwan Ibn Al-Hakam against him, and at that time, Marwan was the governor of Medina. Marwan put the slave in the prison, and intended to cut off his hand. His master went to Rafi' Ibn Khadij, and sought his religious verdict, and he told him that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No (stealing of) fruits nor palm biths makes cutting off (the hand) binding." The man said to him: "Marwan arrested my slave, and intended to cut off his hand, and I like that you come with me to him, in order to tell him of what you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." Rafi' Ibn Khadij went with him to Marwan Ibn Al-Hakam, and said to him: "No doubt, I heard the Messenger of Allah "Allah's blessing and

[ت11/م12] ـ بابُ ما يُقطعُ فيه السارقُ

4383 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ قالَ: سَمِعْتُهُ مِنْهُ، عن عَمْرَةَ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْطَعُ في رُبُعِ دِينَارٍ فَصَاعِدًا».

4384 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَوَهْبُ بنُ بَيَانٍ، قالاَ: ثنا. ح: حدَّثنا ابنُ السَّرْحِ قالَ: أخبرنا ابنُ وَهْبٍ قالَ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن عُرْوَةَ وَعَمْرَةَ، عن عَائِشَةَ، عن النَّبيِّ ﷺ قالَ: **«تُقْطَعُ يَدُ السَّارِقِ في رُبُعِ دِينَارٍ فَصَاعِدًا»**.

قالَ أَحْمَدُ بنُ صَالِحٍ: الْقَطْعُ في رُبُعِ دِينَارٍ فَصَاعِدًا.

4385 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا مَالِكٌ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ في مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ».

4386 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ: أَخبرني إِسْمَاعِيلُ بنُ أُمَيَّةَ، أَنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ بنَ عُمَرَ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بنُ عُمَرَ حَدَّثَهُمْ: «أَنَّ النَّبيَّ ﷺ قَطَعَ يَدَ رَجُلٍ سَرَقَ تُرْسًا مِنْ صُفَّةِ النِّسَاءِ، ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ».

4387 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ، وَمُحَمَّدُ بنُ أَبي السَّرِيِّ الْعَسْقَلاَنِيُّ، وَهٰذَا لَفْظُهُ وَهُوَ أَتَمُّ، قالاَ: حدثنا ابنُ نُمَيْرٍ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن أَيُّوبَ بنِ مُوسَى، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ قالَ: «قَطَعَ رَسُولُ اللَّهِ ﷺ يَدَ رَجُلٍ في مِجَنٍّ قِيمَتُهُ دِينَارٌ، أَوْ عَشَرَةُ دَرَاهِمَ».

قال أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بنُ سَلَمَةَ وَسَعْدَانُ بنُ يَحْيَى، عن ابنِ إِسْحَاقَ، بإِسْنَادِهِ.

[ت12/م13] ـ بابُ ما لا قَطْعَ فيهِ

4388 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكِ بنِ أَنَسٍ، عن يَحْيَى بنِ سَعِيدٍ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ: «أَنَّ عَبْدًا سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ، فَغَرَسَهُ في حَائِطِ سَيِّدِهِ. فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهُ فَوَجَدَهُ، فَاسْتَعْدَى عَلَى الْعَبْدِ مَرْوَانَ بنَ الْحَكَمِ، وَهُوَ أَمِيرُ الْمَدِينَةِ يَوْمَئِذٍ، فَسَجَنَ مَرْوَانُ الْعَبْدَ، وَأَرَادَ قَطْعَ يَدِهِ. فَانْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بنِ خَدِيجٍ فَسَأَلَهُ عنْ ذَلِكَ. فَأَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ قَطْعَ في ثَمَرٍ وَلاَ كَثَرٍ»**. فَقَالَ الرَّجُلُ: إِنَّ مَرْوَانَ أَخَذَ غُلاَمِي، وَهُوَ يُرِيدُ قَطْعَ يَدِهِ، وَأَنَا أُحِبُّ أَنْ تَمْشِيَ مَعَه إِلَيْهِ، فَتُخْبِرَهُ بالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَمَشَى مَعَهُ رَافِعُ بنُ خَدِيجٍ حَتَّى أَتَى مَرْوَانَ بنَ الْحَكَمِ فقالَ لَهُ رَافِعٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

peace be upon him" having said: "No (stealing of) fruits nor palm biths makes cutting off (the hand) binding." On that Marwan released the slave.

4389- The same is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban, through the same chain of transmission, in which he told that Marwan gave him many lashes and then released him.

4390- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about (stealing) fruits hung on the trees, thereupon he said: "if one eats out of hunger and does not take (anything with him after eating), nothing is due upon him. If one takes anything from that (while still being in its muzzle), two times the like of it besides the punishment are due upon the thief. If one takes anything from that while being in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield. If one takes less than that, two times the like of it besides the punishment become due upon him,."

[13] Cutting Off The Hand On Account Of Embezzlement And Betrayal

4391- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due upon the robber, and he, who commits robbery publicly does not belong to us."

4392- It is narrated on the same authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (off the hand) is due upon a betrayer."

4393- A Hadith like this is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And no cutting (off the hand) is due upon an embezzler."

[14] Stealing A Thing In The Possession Of Another

4394- It is narrated on the authority of Safwan Ibn Umayyah that he said: Once, I was sleeping in the mosque, taking my upper garment whose value was at that time thirty Dirhams as a cushion, when it was stolen from underneath my head. The thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. I came to him and said: "O Messenger of Allah! Would you cut off his hand for thirty Dirhams? Let me sell him my garment on

«**لاَ قَطْعَ فِي ثَمَرٍ، وَلاَ كَثَرٍ**». فَأَمَرَ مَرْوَانُ بِالْعَبْدِ فَأُرْسِلَ».

قال أَبُو دَاوُدَ: الْكَثَرُ: الْجُمَّارُ.

4389 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادٌ: حدَّثنا يَحْيَى، عنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانٍ بِهٰذَا الْحَدِيثِ قالَ: «فَجَلَدَهُ مَرْوَانُ جَلَدَاتٍ، وَخَلَّى سَبِيلَهُ».

4390 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ جَدِّهِ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ، عن رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عنْ الثَّمَرِ المُعَلَّقِ، فقَالَ: «**مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً، فَلاَ شَيْءَ عَلَيْهِ. وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ. وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينَ، فَبَلَغَ ثَمَنَ المِجَنِّ فَعَلَيْهِ الْقَطْعُ. وَمَنْ سَرَقَ دُونَ ذٰلِكَ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ**» وسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**مَا كَانَ مِنها فِي طَرِيقِ المِيتَاءِ والقَرْيَةِ الجَامِعَةِ**» وسَاقَ الحَدِيثَ.

قال أَبُو دَاوُدَ: الْجَرِينُ: الْجَوخَانُ.

[ت13/م14] ـ بابُ القَطعِ في الخُلْسَةِ والخِيانةِ

4391 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا مُحَمَّدُ بنُ بَكْرٍ: حدَّثنا ابنُ جُرَيْجٍ قالَ: قالَ أَبُو الزُّبَيْرِ: قالَ جَابِرُ بنُ عَبْدِ اللَّهِ: قالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ عَلَى المُنْتَهِبِ قَطْعٌ، وَمَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً فَلَيْسَ مِنَّا**».

4392 ـ وَبِهٰذَا الإِسْنَادِ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ عَلَى الْخَائِنِ قَطْعٌ**».

4393 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا عِيسَى بنُ يُونُسَ، عن ابنِ جُرَيْجٍ، عنْ أَبِي الزُّبَيْرِ، عنْ جَابِرٍ، عن النَّبِيِّ ﷺ بِمِثْلِهِ زَادَ: «**وَلاَ عَلَى المُخْتَلِسِ قَطْعٌ**».

قال أَبُو دَاوُدَ: وَهٰذَانِ الْحَدِيثَانِ لَمْ يَسْمَعْهُمَا ابنُ جُرَيْجٍ عنْ أَبِي الزُّبَيْرِ وَبَلَغَنِي عنْ أَحْمَدَ بنِ حَنْبَلٍ أَنَّهُ قالَ: إِنَّمَا سَمِعَهُمَا ابنُ جُرَيْجٍ مِنْ يَاسِينَ الزَّيَّاتِ.

قال أَبُو دَاوُدَ: وَقَدْ رَواهُمَا المُغِيرَةُ بنُ مُسْلِمٍ عنْ أَبِي الزُّبَيْرِ، عنْ جَابِرٍ، عن النَّبِيِّ ﷺ.

[ت14/م15] ـ بابُ مَنْ سَرقَ مِنْ حِرْزٍ

4394 ـ حدّثنا مُحَمَّدُ بنُ يَحيَى بنِ فَارِسٍ: حدَّثنا عَمْرُو بنُ حَمَّادِ بنِ طَلْحَةَ: حدَّثنا أَسْبَاطٌ، عنْ سِمَاكِ بنِ حَرْبٍ، عنْ حُمَيْدٍ ابنِ أُخْتِ صَفْوَانَ، عنْ صَفْوَانَ بنِ أُمَيَّةَ قالَ: كُنْتُ نَائِماً في المَسْجِدِ عَلَى خَمِيصَةٍ لِي، ثَمَنُها ثَلاَثِينَ دِرْهَمًا، فَجَاءَ رَجُلٌ

credit." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so before he was brought to me?"

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Safwan from his father that once, he was sleeping in the mosque, taking his upper garment as a cushion, when it was stolen from underneath his head. He brought the thief to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. Safwan said: "O Messenger of Allah! I have not intended that! Here is my garment as (an object of) charity for him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so before you brought him to me?"

[15] Cutting Off The Hand On Denying (And Rejecting To Bring Back) A Borrowed Thing

4395- It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off, and it was cut off.

Abu Dawud says: The same is narrated on the authority of both Ibn Umar and Safiyyah Bint Abu Ubaid, with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" stood up and delivered a sermon in which he said thrice: "Is there a woman to turn to Allah Almighty and His Messenger in repentance?" this woman was present, but she did not stand nor speak. He then bore witness against her.

4396- It is narrated on the authority of A'ishah that she said: A woman borrowed things, i.e. ornaments (falsely claiming that it was) on behalf of some well-known women, and she was not known. Then, she sold them, thereupon she was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that her hand should be cut off. It was the same woman, for whom Usamah Ibn Zaid used his good offices (with the Prophet), and in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" said what he had said.

4397- It is narrated on the authority of A'ishah that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah

فَاخْتَلَسَها مِنِّي، فَأُخِذَ الرَّجُلُ، فَأُتِيَ بِهِ رسولَ اللّهِ ﷺ، فَأَمَرَ بِهِ لِيُقْطَعَ، قالَ: فَأَتَيْتُهُ فَقُلْتُ: أَتَقْطَعُهُ مِنْ أَجْلِ ثَلاَثِينَ دِرْهمًا؟ أَنا أَبِيعُهُ وَأُنْسِئُهُ ثَمَنَهَا قالَ: **«فَهَلاَّ كَانَ هٰذَا قَبْلَ أَنْ تَأْتِينِي بِهِ»**.

قال أَبُو دَاوُدَ: رَوَاهُ زَائِدَةُ عنْ سِمَاكٍ، عنْ جُعَيْدِ بنِ حُجَيْرٍ قالَ: نَامَ صَفْوَانُ. وَرَوَاهُ طَاوُس وَمُجَاهِد: «أَنَّهُ كَانَ نَائِمًا فَجاءَ سَارِقٌ فَسَرَقَ خَمِيصَةً مِنْ تَحتِ رَأْسِهِ». وَرَوَاهُ أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: «فَاسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ، فَاسْتَيْقَظَ فَصَاحَ بِهِ فَأُخِذَ».

وَرَوَاهُ الزُّهْرِيُّ، عنْ صَفْوانَ بنِ عَبْدِ اللَّهِ قالَ: «فَنَامَ فِي المَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ، فَجاءَ سارِقٌ فأَخَذَ رِداءَهُ فَأُخِذَ السَّارِقُ، فَجِيءَ بِهِ إلى النَّبيِّ ﷺ».

[ت15/م16] ـ بابٌ في القطعِ في العارِيَّة إذا جُحِدَتْ

4395 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمَخْلَدُ بنُ خَالِدٍ المَعْنَى، قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ ـ قالَ مَخْلَدٌ: عنْ مَعْمَرٍ ـ عنْ أَيُّوبَ، عنْ نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ امْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ المَتَاعَ وَتَجْحَدُهُ، فَأَمَرَ النَّبيُّ ﷺ بِهَا فَقُطِعَتْ يَدُهَا».

قال أَبُو دَاوُدَ: رَوَاهُ جُوَيْرِيَةُ، عن نَافِعٍ، عن ابنِ عُمَرَ، أَوْ عنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ. زَادَ فِيهِ: «وأَنَّ النَّبيَّ ﷺ قَامَ خَطِيبًا، فقَالَ: **«هَلْ مِن امْرَأَةٍ تَائِبَةٍ إلى اللّهِ وَرَسُولِهِ؟»** ـ ثَلاَثَ مَرَّاتٍ؛ وَتِلْكَ شَاهِدَةٌ، فَلَمْ تَقُمْ، وَلَمْ تَتَكَلَّمْ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ غَنَجٍ، عنْ نَافِعٍ، عن صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ قالَ فِيهِ: «فَشُهِدَ عَلَيْهَا».

4396 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا أَبُو صَالِحٍ، عن اللَّيْثِ قالَ: حدَّثني يُونُسُ، عن ابنِ شِهَابٍ، قالَ: كَانَ عُرْوَةُ يُحدِّثُ أَنَّ عَائِشَةَ قَالَت: «اسْتَعَارَتِ امْرَأَةٌ ـ تعني حُلِيًّا ـ عَلَى أَلْسِنَةِ أُنَاسٍ يُعْرَفُونَ وَلاَ تُعْرَفُ هِيَ، فَبَاعَتْهُ فأُخِذَتْ، فَأُتِيَ بِهَا النَّبيَّ ﷺ، فأَمَرَ بِقَطْعِ يَدِهَا. وَهِيَ الَّتِي شَفَعَ فيهَا أُسَامَةُ بنُ زَيْدٍ، وقَالَ فيهَا رَسُولُ اللّهِ ﷺ مَا قالَ».

4397 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بنُ يَحْيَى قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عنْ عُرْوَةَ، عن عَائِشَةَ قالَتْ: «كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ المَتَاعَ وَتَجْحَدُهُ، فأَمَرَ النَّبيُّ ﷺ بِقَطْعِ يَدِهَا». وَقَصَّ نَحْوَ

"Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" cut off her hand.

[16] When A Mad Commits Theft Or Does What Makes A Legal Punishment Due Upon Him

4398- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the sleeping one until he wakes up, the mad until he recovers, and the child until he grows up (and at least attains the age of discernment)."

4399- It is narrated on the authority of Ibn Abbas that a mad woman was brought to Umar, and she had committed adultery, thereupon Umar ordered that she should be stoned to death. On the way, she was caused to come upon Ali who asked: "What is the matter with this woman?" they said: "She is a mad woman belonging to the sons of so and so, and she committed adultery, thereupon Umar ordered that she should be stoned to death." He told them to return with her, and he went to Umar and said to him: "O Commander of Believers! Do you not learn that the pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad until he recovers, the sleeping one until he wakes up, and the child until he attains the age of discernment?" he answered in the affirmative. He asked him: "Then, what is the reason for stoning this woman to death (knowing that she is a mad)?" he said: "Nothing." He said: "Then, release her." He released her, and then he went on magnifying Allah.

4400- It is narrated on the authority of Ibn Abbas that a mad woman was made to pass by Ali, (and she had committed adultery, and was ordered to be stoned to death), thereupon Ali went to Umar and said to him: "Do you not remember that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad who is deprived of his mind until he recovers, the sleeping one until he wakes up, and the child until he attains the age of puberty"?" he said: "You have told the truth." He then told him to release her (and he did accordingly).

4401- It is narrated on the authority of Ibn Abbas that a mad woman was made to pass by Ali, (and she had committed adultery, and was ordered to be stoned to death), thereupon Ali went to Umar and said to him: "Do you not remember that the Messenger of Allah "Allah's blessing and peace be

حَدِيثِ قُتَيْبَةَ عن اللَّيْثِ عن ابنِ شِهَابٍ، زَادَ قالَ: «فَقَطَعَ النَّبيُّ ﷺ يَدَهَا».

[ت16/م17] ـ بابٌ في المَجنُونِ يَسْرِقُ أَو يُصيبُ حدًّا

4398 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أَخبرنا حَمَّادُ بنُ سَلَمَةَ، عن حَمَّادٍ، عن إِبراهِيمَ، عن الأَسْوَدِ، عن عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**رُفِعَ الْقَلَمُ عن ثَلاَثَةٍ: عن النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعن المُبْتَلَى حَتَّى يَبْرَأَ، وَعن الصَّبِيِّ حَتَّى يَكْبَرَ**».

4399 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعمَشِ، عن أَبي ظَبْيَانَ، عن ابنِ عَبَّاسٍ قال: «أُتِيَ عُمَرُ بِمَجْنُونَةٍ قَدْ زَنَتْ، فاسْتَشَارَ فيهَا أُنَاسًا. فأَمَرَ بها عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ تُرْجَمَ. فَمُرَّ بِهَا عَلَى عَلِيِّ بنِ أَبي طَالِبٍ رضوان اللَّهِ عليه، فقالَ: مَا شَأْنُ هَذِهِ؟ قالُوا: مَجْنُونَةُ بَنِي فُلاَنٍ زَنَتْ فأَمَرَ بِهَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ تُرجَمَ. قالَ: فقالَ: ارْجِعُوا بِهَا. ثُمَّ أَتَاهُ فقالَ: يَا أَمِيرَ المُؤْمِنِينَ، أَمَا عَلِمْتَ أَنَّ الْقَلَمَ رُفِعَ عن ثَلاَثَةٍ: عن المَجْنُونِ حَتَّى يَبْرَأَ، وعن النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعن الصَّبِيِّ حَتَّى يَعْقِلَ؟ قالَ: بَلَى. قالَ: فَمَا بَالُ هٰذِهِ تُرْجَمُ؟ قال: لا شَيْءَ. قالَ: فأَرْسِلْهَا. قالَ: فأَرْسَلَهَا. قالَ: فَجَعَلَ يُكَبِّرُ».

4400 ـ حدّثنا يُوسُف بنُ مُوسَى: حدَّثنا وَكِيعٌ، عن الأَعْمَشِ نَحْوَهُ، وقالَ أَيْضًا: «حَتَّى يَعْقِلَ. وقالَ: وَعن المَجْنُونِ حَتَّى يُفِيقَ. قالَ: فَجَعَلَ عُمَرُ يُكَبِّرُ».

4401 ـ حدّثنا ابنُ السَّرْحِ: أَخبرنا ابنُ وَهْبٍ: أَخبرني جَرِيرُ بنُ حَازِمٍ، عن سُلَيْمَانَ بن مِهْرَانَ، عن أَبي ظَبْيَانَ، عن ابنِ عَبَّاسٍ قالَ: «مُرَّ عَلَى عَلِيِّ بنِ أَبي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَى عُثْمَانَ. قالَ: أَوَمَا تَذْكُرُ أَنَّ رَسُولَ اللَّهِ ﷺ

upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad who is deprived of his mind until he recovers, the sleeping one until he wakes up, and the child until he attains the age of puberty"?" he said: "You have told the truth." He then told him to release her (and he did accordingly).

4402- It is narrated on the authority of Abu Dhabyan that a woman who had committed fornication was brought to Umar, who ordered that she should be stoned to death. When Ali passed (and she was on the way to the place of executing the punishment) Ali took her, and released her. When the news of that reached Umar, he said: "Invite Ali to me." Ali came to him and said: "O Commander of Believers! Do you not learn that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the child until he attains the age of discernment, the sleeping one until he wakes up, and the mad until he recovers"? this is a mad woman belonging to the sons of so and so, and perhaps that which she received happened during the time of her trial!" he said: "I do not know." Ali said: "I too do not know."

4403- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the sleeping one until he wakes up, the child until he attains the age of puberty, and the mad until he recovers."

Abu Dawud says: The same is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission, and with a slight change of wording.

[17] When A Boy (Or A Girl) Commits What Makes A Legal Punishment Due Upon Him (Or Her)

4404- It is narrated on the authority of Atiyyah Al-Qurazi that he said: I was from amongst the captives of Banu Quraizhah, and they (the Muslims) looked: he, the hair of whose pubes had grown would be killed (since he would be considered to have attained the age of puberty), and he, the hair of whose pubes had not grown yet would not be killed; and I was of those the hair of whose pubes had not grown yet.

4405- The same is narrated on the authority of Abd Al-Malik Ibn Umair, with the following addition: They uncovered my pubes, and found out that the hair had not grown up yet, thereupon they (did not kill me, and rather) made me among the captives.

قالَ: « **رُفِعَ الْقَلَمُ عن ثَلاَثَةٍ: عن المَجْنُونِ المَغْلُوبِ عَلَى عَقْلِهِ حَتَّى يُفِيقَ، وعن النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعن الصَّبِيِّ حَتَّى يَحْتَلِمَ**». قالَ: صَدَقْتَ قالَ: فَخَلَّى عَنْهَا».

4402 ـ حدّثنا هَنَّادٌ، عن أَبي الأَحْوَصِ. ح: وحدَّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا جَرِيرٌ المَعْنَى، عن عَطَاءِ بنِ السَّائِبِ، عن أَبي ظَبْيَانَ ـ قالَ هَنَّادٌ ـ: الْجَنْبِيِّ قالَ: «أُتِيَ عُمَرُ بِامْرَأَةٍ قَدْ فَجَرَتْ فَأَمَرَ بِرَجْمِهَا، فَمَرَّ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَهَا فَخَلَّى سَبِيلَهَا، فأُخْبِرَ عُمَرُ فقال: ادْعُوا لِي عَلِيًّا. فَجاءَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فقالَ: يَا أَمِيرَ المُؤْمِنِينَ، لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**رُفِعَ الْقَلَمُ عن ثَلاَثَةٍ: عن الصَّبيِّ حَتَّى يَبْلُغَ، وَعن النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعن المَعْتُوهِ حَتَّى يَبْرَأَ**». وَإِنَّ هٰذِهِ مَعْتُوهَةُ بَنِي فُلاَنٍ، لَعَلَّ الَّذِي أَتَاهَا أَتاها وَهيَ في بَلاَئِهَا. قالَ: فقالَ عُمَرُ: لا أَدْرِي، فقالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: وَأَنَا لاَ أَدْري».

4403 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عن خَالِدٍ، عن أَبِي الضُّحَى، عن عَلِيٍّ، عن النَّبيِّ ﷺ قال: «**رُفِعَ الْقَلَمُ عن ثَلاَثَةٍ: عن النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعن الصَّبِيِّ حتَّى يَحْتَلِمَ، وَعن المَجْنُونِ حَتَّى يَعْقِلَ**».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ جُرَيْجٍ عن الْقَاسِمِ بنِ يَزِيدَ، عن عَلِيٍّ، عن النَّبيِّ ﷺ. زَادَ فِيهِ: «**والْخَرِفِ**».

[ت17/م18] ـ بابٌ في الغلامِ يُصِيبُ الحدَّ

4404 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبرنا سُفْيَانُ: أَخبرنا عَبْدُ المَلِكِ بنُ عُمَيْرٍ: حدَّثني عَطِيَّةُ الْقُرَظِيُّ، قال: «كُنْتُ مِنْ سَبْيِ بَنِي قُرَيْظَةَ، فَكَانُوا يَنْظُرُونَ، فَمَنْ أَنْبتَ الشَّعْرَ قُتِلَ، وَمَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ، فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ».

4405 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن عَبْدِ المَلِكِ بن عُمَيْرٍ بِهَذَا الْحَدِيثِ قال: «فَكَشَفُوا عَانَتِي فَوَجَدُوهَا لَمْ تَنْبُتْ، فَجَعَلُونِي في السَّبْيِ».

4406- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" checked him up on the day of (the holy battle of) Uhud, and he was fourteen years old, and he did not accept him (among the fighters); and he checked him up on the day of (the holy battle of) the Trench, and he was fifteen years old, thereupon he accepted him (among the fighters).

4407- It is narrated on the authority of Nafi' that he said: When I related this narration to Umar Ibn Abd Al-Aziz he said: "Then, this (year between fourteen and fifteen) acts as the fixed limit that separates the young man from the child."

[18] When A Man Steals During A Battle: Should His Hand Be Cut Off?

4408- It is narrated on the authority of Junadah Ibn Umayyah that he said: We were with Busr Ibn Arta'ah in a naval sea when a thief called Misdar was brought, and he had stolen a she-camel of those known as Bukht, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let no hand be cut off on journey." Had it not been for that, surely, I would have cut off his hand.

[19] Cutting Off the Hand of Such As Steals Shrouds After Burial

4409- It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house, i.e. the grave, would come to be sold by a slave (on account of the multitudes of the dead people), what should you do?" he said: "(I will do) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient."

Abu Dawud says: Hammad Ibn Abu Sulaiman said: The hand of such as steals the shrouds of the dead after their burial should be cut off for indeed he intrudes the house upon the dead.

[20] When A Thief Commits Theft Many Times

4410- It is narrated on the authority of Jabir Ibn Abdullah that he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the second time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of

4406 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ: أَخبرني نَافِعٌ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَهُ».

4407 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا ابنُ إِدْرِيسَ، عنْ عُبَيْدِ اللَّهِ بنِ عُمَرَ قالَ: قالَ نَافِعٌ: حَدَّثْتُ بِهٰذَا الحديثِ عُمَرَ بنَ عَبْدِ الْعَزِيزِ فقالَ: «إِنَّ هٰذَا لَحدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ».

[ت18/م19] ـ بابٌ في الرَّجلِ يَسرقُ في الغزْوِ أَيُقْطَعُ؟

4408 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أَخبرني حَيْوَةُ بنُ شُرَيْحٍ، عنْ عَيَّاشِ بنِ عَبَّاسٍ الْقِتْبَانِيِّ، عنْ شُيَيْمِ بنِ بَيْتَانَ وَيَزِيدَ بنِ صُبْحٍ الأَصْبَحِيِّ، عنْ جُنَادَةَ بنِ أَبي أُمَيَّةَ قال: كُنَّا مَعَ بُسْرِ بنِ أَرْطَاةَ في الْبَحْرِ، فَأُتِيَ بِسَارِقٍ يُقَالُ لَهُ: مِصْدَرٌ، قَدْ سَرَقَ بُخْتِيَّةً. فقالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لا تُقْطَعُ الأَيْدِي في السَّفَرِ**»، وَلَوْلاَ ذٰلِكَ لَقَطَعْتُهُ.

[ت19/م20] ـ بابُ الحُجَّةِ في قَطعِ النَّبَّاشِ

4409 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عنْ أَبي عِمْرَانَ، عن الْمُشَعَّثِ بنِ طَرِيفٍ، عنْ عَبْدِ اللَّهِ بنِ الصَّامِتِ، عنْ أَبي ذَرٍّ قال: قالَ لِي رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا ذرٍّ**». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ فقالَ: «**كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ بالْوَصِيفِ؟**»، يَعْنِي الْقَبْرَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قالَ: «**عَلَيْكَ بالصَّبْرِ**»، أَوْ قَالَ: «**تَصَبَّرْ**».

قال أَبُو دَاوُدَ: قالَ حَمَّادُ بنُ أَبي سُلَيْمَانَ: يُقْطَعُ النَّبَّاشُ لأَنَّهُ دَخَلَ عَلَى المَيِّتِ بَيْتَهُ.

[ت20/م21] ـ بابٌ في السارق يَسْرِقُ مِراراً

4410 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ عُبَيْدِ بنِ عَقِيلٍ الْهِلاَلِيُّ: حدَّثنا جَدِّي، عنْ مُصْعَبِ بنِ ثَابِتِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قالَ: جِيءَ بِسَارِقٍ إِلى النَّبيِّ ﷺ فقَالَ: «**اقْتُلُوهُ**». فَقالُوا: يَا رَسُولَ اللَّهِ،

Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the third time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the fourth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the fifth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed. Jabir said: We then took and killed him, and dragged him on the ground, and threw him in a well, and placed stones over his body. (The Messenger of Allah "Allah's blessing and peace be upon him" did not order that he should be killed only because of his committing theft, but because he caused mischief in the land, and behaved like the renegades from Islam).

[21] Hanging The Hand Of A Thief In His Neck

4411- It is narrated on the authority of Abd Ar-Rahman Ibn Muhairiz that he said: We asked Fadalah Ibn Ubaid whether hanging the hand of a thief in his neck is out of the sunnah, thereupon he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand should be cut off, and then ordered that it should be hung in his neck.

[22] Selling A Slave When He Commits Theft

4412- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave commits theft, sell him even with (the least price, as insignificant as) half an ounce (i.e. twenty Dirhams)."

[23] What About Stoning To Death?

4413- It is narrated on the authority of Ibn Abbas that he said: As to Allah's saying: "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way." He Almighty then mentions the man after the woman, and gathers both in His saying: "If two among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful." (An-Nisa 15) but this (commandment) was abrogated with the Holy Verse of lashing, in which

إنَّمَا سَرَقَ. فقَالَ: «**اقْطَعُوهُ**». قالَ: فَقُطِعَ، ثم جيءَ به الثانيةَ، فقال: «**اقتلوه**» فقالوا: يا رسولِ اللَّهِ إنما سَرَقَ. فقال: «**اقطعوه**». قالَ: فَقُطِعَ، ثُمَّ جِيءَ بِهِ الثَّالِثَةَ، فقَالَ: «**اقْتُلُوهُ**». فقَالُوا: يَا رَسُولَ اللَّهِ إنَّمَا سَرَقَ. فَقَالَ: «**اقْطَعُوهُ**». قَالَ: فقُطِعَ؛ ثُمَّ أُتِيَ بِهِ الرَّابِعَةَ فقَالَ: «**اقْتُلُوهُ**» فقَالُوا: يَا رَسُولَ اللَّهِ إنَّمَا سَرَقَ قَالَ: «**اقطَعُوهُ**». فَأُتِيَ بِهِ الْخَامِسَةَ، فقَالَ: «**اقْتُلُوهُ**». قَالَ جَابِرٌ: فَانْطَلَقْنَا بِهِ فَقَتَلْنَاهُ. ثُمَّ اجْتَرَرْنَاهُ فَأَلْقَيْنَاهُ في بِئْرٍ، وَرَمَيْنَا عَلَيْهِ الْحِجَارَةَ.

[ت21/م22] ـ بابٌ في تَعليقِ يدِ السارقِ في عُنُقِهِ

4411 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عُمَرُ بنُ عَلِيٍّ: حدَّثنا حَجَّاجٌ، عنْ مَكْحُولٍ، عن عَبْدِ الرَّحْمٰنِ بنِ مُحَيْرِيزٍ قالَ: «سَأَلْنَا فَضَالَةَ بنَ عُبَيْدٍ عنْ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ لِلسَّارِقِ أَمِنَ السُّنَّةِ هُوَ؟ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِسَارِقٍ فَقُطِعَتْ يَدُهُ، ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ في عُنُقِهِ».

[ت22/م000] ـ بابُ بَيعِ المملوكِ إذا سَرَقَ

4412 ـ حدّثنا مُوسَى ـ يَعْنِي ابنَ إسْمَاعِيلَ ـ حدَّثنا أَبُو عَوَانَةَ، عن عُمَرَ بنِ أَبِي سَلَمَةَ، عنْ أَبِيهِ، عنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إذَا سَرَقَ المَمْلُوكُ فَبِعْهُ وَلَوْ بِنَشٍّ**».

قَالَ أَبُو دَاوُدَ: النَّشُّ: نِصْفُ أُوقِيَّة، وَالأُوقِيَّةُ أَرْبَعُونَ دِرْهَماً النِّصفُ أوقية من ذلك عشرون درهماً.

[ت23/م23] ـ بابٌ في الرَّجْمِ

4413 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ ثَابِتٍ المَرْوَزِيُّ: حدَّثني عَلِيُّ بنُ الْحُسَيْنِ، عنْ أَبِيهِ، عنْ يَزِيدَ النَّحْوِيِّ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: ﴿وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا﴾ [النساء: 15]

He Almighty says: "The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment." (An-Nur2)

4414- It is narrated on the authority of Mujahid (in explanation of the previous statement): "The way is the legal punishment (decreed by Allah)." Sufyan says: "punish them both" singles out the unmarried; and "confine them to houses" singles out the matrons.

4415- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (teachings) from me! Take (instructions) from me! Allah has ordained a way for those (women): (The legal punishment of adultery committed by) a married (male or female) with a married (or an unmarried female or male) is to receive one hundred lashes and a (sentence of) stoning to death. (The legal punishment of adultery committed by) an unmarried (male or female) with an unmarried (or married female or male) is to receive one hundred lashes and a (sentence of a) year in exile."

4416- The same is narrated on the authority of Al-Hasan, through the same chain of transmission.

4417- The same is narrated on the authority of Ubadah Ibn As-Samit from the Messenger of Allah "Allah's blessing and peace be upon him" with the following addition: Some people said to Sa'd Ibn Ubadah: "O Abu Thabit! The legal punishments have been enjoined: if you find a man with your wife: what would you do?" he said: "I would surely strike both with the sword until they stop: should I go and gather four witnesses, he will have fulfilled his desire from her." They went and gathered with the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Do you not see what Abu Thabit said? He said such and such." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sword suffices for a witness." But he said once again: "No, I fear the drunk or even the jealous might do so excessively."

Abu Dawud says: The first portion of this narration is transmitted on the authority of Ibn Al-Muhabbiq in which he told that a man had sexual relation with the slave-girl of his wife.

4418- It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab sat on the pulpit of Allah's Apostle "Allah's blessing and peace be upon him" and said: "No doubt, Allah sent Muhammad "Allah's blessing

وَذَكَرَ الرَّجُلَ بَعْدَ الـمَرْأَةِ ثُمَّ جَمَعَهُمَا فقالَ: ﴿وَٱلَّذَانِ يَأۡتِيَـٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ﴾[النساء: 16] فَنَسَخَ ذٰلِكَ بَآيَةِ الْجَلْدِ فقَالَ: ﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ﴾[النور: 2].

4414 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ ثَابتٍ: حدَّثنا مُوسَى ـ يَعْني ابنَ مسعودٍ ـ عن شِبْل، عن ابنِ أبي نَجِيْحٍ، عنْ مُجَاهِدٍ قالَ: السَّبِيلُ الْحَدُّ.

قال سُفْيَانُ: ﴿فَـَٔاذُوهُمَاۖ﴾ الْبِكْرَانِ ﴿فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ﴾ الثَّيِّبَاتُ.

4415 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عنْ سَعِيدِ بنِ أَبي عَرُوبَةَ، عنْ قَتَادَةَ، عن الْحَسَنِ، عنْ حِطَّانَ بنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عنْ عُبَادَةَ بنِ الصَّامِتِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**خُذُوا عَنِّي، خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً: الثَّيِّبُ بالثَّيِّبِ جَلْدُ مِئَةٍ، وَرَمْيٌ بِالحِجَارَةِ، وَالْبِكْرُ بالْبِكْرِ جَلْدُ مِئَةٍ، وَنَفْيُ سَنَةٍ**».

4416 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ وَمُحَمَّدُ بنِ الصَّبَّاحِ بنِ سُفْيَانَ، قالاَ: أخبرنا هُشَيْمٌ، عنْ مَنْصُورٍ، عن الْحَسَنِ بإسْنَادِ يَحْيَى وَمَعْنَاهُ، قالاَ: «جَلْدُ مئَةٍ وَالرَّجْمُ».

4417 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا الرَّبِيعُ بنُ رَوْحِ بنِ خُلَيْدٍ: حدَّثنا مُحَمَّدُ بنُ خَالِدٍ ـ يَعْني الْوَهْبِيَّ ـ: حدَّثنا الْفَضْلُ بنُ دَلْهَم، عن الْحَسَنِ، عنْ سَلَمَةَ بنِ الْمُحَبِّقِ، عنْ عُبَادَةَ بنِ الصَّامِتِ، عن النَّبيِّ ﷺ بِهٰذَا الْحَدِيثِ؛ فقالَ نَاسٌ لِسَعْدِ بنِ عُبَادَةَ: يَا أَبَا ثَابِتٍ، قَدْ نَزَلَتِ الْحُدُودُ لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلاً، كَيْفَ كُنْتَ صَانِعًا؟ قالَ: كُنْتُ ضَارِبَهُما بالسَّيْفِ حتى يَسْكُتا. أَفَأَنا أَذْهَبُ فأَجْمَعُ أَرْبَعَةَ شهداءَ؟ فإلى ذلك، قَدْ قَضَى الْحَاجَةَ! فانْطَلَقُوا فاجْتَمَعُوا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ ﷺ أَلَمْ تَرَ إلى أبي ثابِتٍ قال كَذَا وَكَذَا؟ فقالَ رَسُولُ اللَّهِ ﷺ: «**كَفَى بالسَّيْفِ شَاهِدًا**». ثُم قال: «**لاَ، لاَ، أَخَافُ أَنْ يَتَتَايَعَ فِيها السَّكْرَانُ، وَالْغَيْرَانُ**».

قال أَبُو دَاوُدَ: رَوَى وَكِيعٌ أَوَّلَ هَذا الحَدِيثِ عن الْفَضْلِ بنِ دَلْهَم، عن الْحَسَنِ، عنْ قَبِيصَةَ بنِ حُرَيثٍ، عنْ سَلَمَةَ بنِ الْمُحَبِّقِ، عن النَّبيِّ ﷺ. وَإِنَّمَا هٰذَا إسْنَادُ حَدِيثِ ابنِ الْمُحَبِّقِ أَنَّ رَجُلاً وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ.

قال أَبُو دَاوُدَ: الْفَضْلُ بنُ دَلْهَم لَيْسَ بالحَافِظِ كانَ قَصَّابًا بِوَاسِطَ.

4418 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا هُشَيْمٌ: حدَّثنا الزُّهْرِيُّ، عنْ عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عنْ عَبْدِ اللَّهِ بنِ عبَّاسٍ أَنَّ عُمَرَ ـ يَعْني ابنَ الْخَطَّابِ ـ خَطَبَ فقالَ: «إنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الكتابَ.

and peace be upon him" with the truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, kept it in our memory and understood it. Allah's Apostle "Allah's blessing and peace be upon him" stoned to death (the married adulterer and adulteress) and so did we after him. I am afraid that over the time, the people may say: We do not find the (punishment of) stoning to death in the Book of Allah, and thus go astray by leaving this duty prescribed by Allah. Stoning to death is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, there is pregnancy, or a confession. By Allah, had it not been for the fact that the people might say that Umar had added something to Allah's Book, surely, I would have written it (in it)." (This Holy Verse to which Umar refers, and which was abrogated, even though its commandment remains goes as follows: "As to the old man or woman (who are married), stone them to death if they commit fornication.")

[24] Stoning Ma'iz Ibn Malik To Death

4419- It is narrated on the authority of Yazid Ibn Nu'aim Ibn Hazzal from his father that he said: Ma'iz Ibn Malik was an orphan under the guardianship of my father, and he had sexual relation with a slave-girl belonging to the tribe, thereupon my father said to him: "Go to the Messenger of Allah "Allah's blessing and peace be upon him" and tell him of what you've done, perchance he would ask for Allah's Forgiveness for you." He expected by doing so that there might be for him a way out (of this crime). He went to him and said: "O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me." He (the Prophet) turned away from him. He returned and said: "O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me." He (the Prophet) turned away from him. He returned (for the third time) and said: "O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me." He said that statement four times, after which the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You have said that confession four times: with whom have you done (adultery)?" he said: "With so and so." He asked him: "Have you slept with her?" he answered in the affirmative. He further asked: "Have you got your skin touch hers?" he answered in the affirmative. He asked him: "Have you committed sexual relation with her?" he answered in the affirmative. He then ordered that he be stoned to death. They brought him out to the rocky ground, and when he was stoned and he

فكان فيما أُنْزِلَ عليه آيَةُ الرَّجْمِ، فَقَرَأْناهَا وَوَعَيْنَاهَا. وَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا مِنْ بَعْدِهِ. وَإِنِّي خَشِيتُ إِنْ طَالَ بالنَّاسِ الزمانُ أَن يقولَ قائلٌ: ما نَجِدُ آيَةَ الرَّجْمِ في كتابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَها اللَّهُ. فالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَى مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا كَانَ مُحْصَنًا، إذا قامَتِ الْبَيِّنَةُ، أَوْ كَانَ حَمْلٌ أَوِ اعْتِرَافٌ، وَايْمُ اللَّهِ لَوْلاَ أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ في كِتَابِ اللَّهِ لَكَتَبْتُهَا».

[ت24/م000] ـ بابُ رَجْمِ ماعزِ بنِ مالكٍ

4419 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن هِشَامِ بنِ سَعْدٍ قال: حدَّثني يَزِيدُ بنُ نُعَيْمِ بنِ هَزَّالٍ، عن أَبِيهِ قال: كَانَ مَاعِزُ بنُ مَالِكٍ يَتِيمًا في حِجْرِ أَبي، فأَصَابَ جَارِيَةً مِنَ الْحَيِّ فقالَ لَهُ أَبي: ائْتِ رَسُولَ اللَّهِ ﷺ، فأَخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ. وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءَ أَنْ يَكُونَ لَهُ مَخْرَجًا. قال: فأَتَاهُ، فقالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي زَنَيْتُ فأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فأَعْرَضَ عَنْهُ. فَعَادَ فقالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي زَنَيْتُ فأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فأَعْرَضَ عَنْهُ. فعادَ فقالَ: يا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ، فَأَقِمْ عَليَّ كتابَ اللَّهِ. حَتَّى قالَهَا أَرْبَعَ مَرَّاتٍ.

فقالَ النَّبيُّ ﷺ: «**إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَّاتٍ فَبِمَنْ؟**» قال: بِفُلاَنَةٍ. قال: «**هَلْ ضَاجَعْتَهَا؟**» قال: نَعَمْ. قال: «**هَلْ بَاشَرْتَهَا؟**» قال: نَعَمْ. قال: «**هَلْ جَامَعْتَهَا؟**» قال: نَعَمْ. قال: فأَمَرَ بِهِ أَنْ يُرْجَمَ. فأُخْرِجَ بِهِ إلى الْحَرَّةِ، فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الحِجَارَةِ جَزِعَ،

felt the severe pain of the stones, he could not keep patient, and he ran away, where Abdullah Ibn Unais met him, even though his companions (who were taking part in the process of stoning) failed to catch him, and he took hold of the chin of a camel, therewith he threw him and killed him. He then went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: “Why have you not left him, so that he would repent, perchance Allah would turn to him in repentance?”

4420- It is narrated on the authority of Muhammad Ibn Ishaq that he said: I made a mention of the story of Ma’iz Ibn Malik to Asim Ibn Umar Ibn Qatadah, who said to me: Al-Hasan Ibn Muhammad Ibn Ali Ibn Abu Talib said to me: The statement of the Messenger of Allah "Allah's blessing and peace be upon him" was conveyed to me by such of men belonging to Aslam as I never suspect (of telling lies), even though I do not know (the reliability of) this narration. I went to Jabir Ibn Abdullah and said to him: “Some men belonging to Aslam relate that the Messenger of Allah "Allah's blessing and peace be upon him" said, when a mention was made to him of Ma’iz’s failure to keep patient because of the severe pain of the stones: “Why have you not left him”, even though I do not know (the reliability of) this narration.” He said to me: “O son of my brother! I have the best knowledge from amongst all the people of this narration, since I was among those who took part in stoning him to death. When we brought him out and started stoning him, and he felt the severe pain of the stones, he cried to us: “O people! Bring me back to the Messenger of Allah "Allah's blessing and peace be upon him"! Indeed, my people have caused me to be killed, since they deceived me, and gave me the false impression that the Messenger of Allah "Allah's blessing and peace be upon him" would not kill me.” But we did not stop from him until we killed him. When we returned to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of that he said: “Why have you not left him, and brought him back to me?” the Messenger of Allah "Allah's blessing and peace be upon him" intended by that to rest assured of his confession, and he did not mean, by their letting him, to leave the execution of a legal punishment.” Thus, I came to know, for certain, the right way of the narration.

4421- It is narrated on the authority of Ibn Abbas that Ma’iz Ibn Malik went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him that he had committed adultery, but he turned away from him. He repeated the same many times to him, and the Prophet also turned away from him many times, after which he asked his people: “Is he mad?” they said: “There is no harm in him.” He asked him: “Have you committed

فَخَرَجَ يَشْتَدُّ. فَلَقِيَهُ عَبْدُ اللَّهِ بنُ أُنَيْسٍ، وَقَدْ عَجَزَ أَصْحَابُهُ. فَنَزَعَ لَهُ بِوَظِيفِ بَعِيرٍ فَرَمَاهُ بِهِ فَقَتَلَهُ. ثُمَّ أَتَى النَّبيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ فقال: «**هَلاَّ تَرَكْتُمُوهُ، لَعَلَّهُ أَنْ يَتُوبَ فَيَتُوبَ اللَّهُ عَلَيْهِ**».

4420 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عن مُحَمِدِ بنِ إِسْحَاقَ قال: ذَكَرْتُ لِعَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ، قِصَّةَ مَاعِزِ بنِ مَالِكٍ فقال لِي: حدَّثني حَسَنُ بنُ مُحَمَّدِ بنِ عَلِيِّ بنِ أَبي طالِبٍ رَضِيَ اللَّهُ عَنْهُ قال: حدَّثني ذَلِكَ مِنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «**فَهَلاَّ تَرَكْتُمُوهُ**» مَنْ شِئْتُمْ مِنْ رِجَالِ أَسْلَمَ مِمَّنْ لا أَتَّهِمُ. قال: وَلَمْ أَعْرِفْ هٰذَا الْحَدِيثَ.

قال: فَجِئْتُ جَابِرَ بنَ عَبْدِ اللَّهِ، فَقُلْتُ: إنَّ رِجَالاً مِنْ أَسْلَمَ يُحَدِّثُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قال لَهُمْ حِينَ ذَكَرُوا لَهُ جَزَعَ مَاعِزٍ مِنَ الْحِجَارَةِ حِينَ أَصَابَتْهُ: «**أَلاَ تَرَكْتُمُوهُ**» وَمَا أَعْرِفُ الحدِيثَ. قال: يَا ابنَ أَخِي أَنَا أَعْلَمُ النَّاسِ بِهَذا الحديث، كُنْتُ فِيمَنْ رَجَمَ الرَّجُلَ: إنَّا لَمَّا خَرَجْنَا بِهِ فَرَجَمْنَاهُ فَوَجَدَ مَسَّ الحِجَارَةِ صَرَخَ بِنَا: يَا قَوْمُ، رُدُّونِي إلى رَسُولِ اللَّهِ ﷺ. فإنَّ قَوْمِي قَتَلُونِي وَغَرُّونِي مِنْ نَفْسِي، وَأَخْبَرُونِي أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ قَاتِلِي، فَلَمْ نَنْزِعْ عَنْهُ حَتَّى قَتَلْنَاهُ. فَلمَّا رَجَعْنَا إلى رَسُولِ اللَّهِ ﷺ، وَأَخْبَرْنَاهُ، قال: «**فَهَلاَّ تَرَكْتُمُوهُ وَجِئْتُمُونِي بِهِ!**» لِيَسْتَثْبِتَ رَسُولُ اللَّهِ ﷺ مِنْهُ. فأَمَّا لِتَرْكِ حَدٍّ فَلاَ. قال: فَعَرَفْتُ وَجْهَ الحديثِ.

4421 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خَالِدٌ ـ يَعني الْحذَّاءَ ـ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ مَاعِزَ بنَ مَالِكٍ أَتَى النَّبيَّ ﷺ فقال: إنَّهُ زَنَى. فَأَعْرَضَ عَنْهُ، فَأَعَادَ عَلَيْهِ مِرارًا، فأَعْرَضَ عَنْهُ. فَسَأَلَ قَوْمَهُ: «**أَمَجْنُونٌ هُوَ؟**» قالُوا: لَيْسَ بِهِ بَأْسٌ. قال: «**أَفَعَلْتَ بِهَا؟**» قال: نَعَمْ.

sexual relation with her?" he answered in the affirmative. He then ordered that he be stoned to death; and he was taken and stoned to death, and he did not lead the funeral prayer on him.

4422- It is narrated on the authority of Jabir Ibn Samurah that he said: I saw Ma'iz Ibn Malik As he was being brought to Allah's Apostle "Allah's blessing and peace be upon him". He was a short man with strong sinews, having no cloak around him. He witnessed against himself four times that he had committed adultery, whereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Perhaps you kissed or embraced (her)." He said: "No, by Allah! One deviating (from the straight path) has committed adultery." He (The Prophet) had him stoned to death, and then delivered the following speech: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give (such of women as with whom he has sexual relation) a small quantity of milk! By Allah, in case I was enabled (by Allah) to catch hold of anyone of those, I would surely punish him in such a way as to prevent anyone else from doing so."

4423- It is narrated on the authority of Shu'bah that Simak Ibn Harb said: I heard Jabir Ibn Samurah saying: A short disheveled man with strong sinews and a lower garment (without an upper garment) over him, committed adultery. He (The Prophet) rejected his witness twice after which he ordered that he should be stoned to death. Simak said: I narrated it to Sa'id Ibn Jubair, who said: He (The Prophet) returned him four times.

4424- The same is narrated on the authority of Shu'bah from Simak, through a similar chain of transmission.

4425- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik: "Has that which reached me about you been true?" he said: "What is that which reached you about me?" he said: "I was reported that you had sexual intercourse with the girl of Banu so-and-so." He said: "Yes (I did)." When he bore four witnesses against himself, he (The Prophet) ordered that he should be stoned to death.

4426- It is narrated on the authority of Ibn Abbas that Ma'iz Ibn Malik came to the Messenger of Allah "Allah's blessing and peace be upon him", and confessed of committing adultery twice, thereupon he returned him back. he came once again, and confessed of committing adultery twice, thereupon he said to him: "You then bore four witnesses against yourself: (He addressed his companions) go and stone him to death."

فأَمَرَ بِهِ أَنْ يُرْجَمَ. فانْطُلِقَ بِهِ فَرُجِمَ وَلَمْ يُصَلِّ عَلَيْهِ».

4422 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن سِمَاكٍ، عن جَابِرِ بنِ سَمُرَةَ قال: رَأَيْتُ مَاعِزَ بنَ مَالِكٍ حِينَ جِيءَ بِهِ إلى النَّبيِّ ﷺ، رَجُلٌ قَصِيرٌ أَعْضَلُ لَيْسَ عَلَيْهِ رِدَاءٌ، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ قَدْ زَنَى، فقالَ رَسُولُ اللَّهِ ﷺ: «**فَلَعَلَّكَ قَبَّلْتَهَا؟**» قال: لاَ وَاللَّهِ، إنَّه قَدْ زَنَى الأَخِرُ؟ قال: فَرَجَمَهُ ثُمَّ خَطَبَ، فقالَ: «**أَلاَ كُلَّمَا نَفَرْنَا في سَبِيلِ اللَّهِ خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ، يَمْنَحُ إحْدَاهُنَّ الْكُثْبَةَ. أَمَا إنَّ اللَّهَ إنْ يُمَكِّنِّي مِنْ أَحدٍ مِنْهُمْ إلاَّ نَكَّلْتُهُ عَنْهُنَّ**».

4423 ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى، عن مُحَمَّدِ بنِ جعْفَرٍ، عن شُعْبَةَ، عن سِمَاكٍ قال: سَمِعْتُ جَابِرَ بنَ سَمُرَةَ. بِهذا الحديثِ، وَالأَوَّلُ أَتَمُّ. قالَ: «فَرَدَّهُ مَرَّتَيْنِ. قال سِمَاكٌ: فَحَدَّثْتُ بِهِ سَعِيدَ بنَ جُبَيْرٍ فقال: إنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ».

4424 ـ حدّثنا عَبْدُ الْغَنِيِّ بنُ أَبي عَقِيلٍ المِصْرِيُّ: حدَّثنا خَالِدٌ ـ يَعني ابنَ عَبْدِ الرَّحْمٰنِ ـ قالَ: قالَ شُعْبَةُ: «فَسَأَلْتُ سِمَاكًا عن الْكُثْبَةِ. فقالَ: اللَّبَنُ الْقَلِيلُ».

4425 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن سِمَاكِ بنِ حَرْبٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِمَاعِزِ بنِ مَالِكٍ: «**أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟**» قالَ: وَمَا بَلَغَكَ عَنِّي؟ قالَ: «**بَلَغَنِي عَنْكَ أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلاَنٍ؟**» قالَ: نَعَمْ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ. قال: فَأَمَرَ بِهِ فَرُجِمَ.

4426 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أَخبرنا أَبُو أَحْمَدَ: أَخبرنا إسْرَائِيلُ، عن سِمَاكِ بنِ حَرْبٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: جَاءَ مَاعِزُ بنُ مَالِكٍ إلى النَّبيِّ ﷺ، فَاعْتَرَفَ بالزِّنَا مَرَّتَيْنِ فَطَرَدَهُ. ثُمَّ جَاءَ فَاعْتَرَفَ بالزِّنَا مَرَّتَيْنِ، فقالَ: «**شَهِدْتَ عَلَى نَفْسِكَ أَرْبَعَ مَرَّاتٍ، اذْهَبُوا بِهِ فَارْجُمُوهُ**».

4427- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik (when he came to him, and confessed of committing adultery): "Perhaps you've kissed, embraced or even peeped (at her)." He said: "No." he asked him: "Then, have you actually committed sexual intercourse with her?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be stoned to death.

4428- It is narrated on the authority of Abu Hurairah that he said: Al-Aslami (Ma'iz Ibn Malik) went to the Messenger of Allah "Allah's blessing and peace be upon him", and bore four witnesses against himself that he had committed illegal sexual relation with a woman, and every time, the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him, and in the fifth time he (the Prophet) asked him: "Have you actually committed sexual relation with her?" he answered in the affirmative." He asked: "Have you done until that (i.e. your male organ) entered into her (female organ)?" he answered in the affirmative. He further asked: "In the same way as a spine enters into a kohl-pot or a rope into a well (of water)?" he answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you know what adultery is?" he said: "Yes: I've done with her illegally the same as one does with his wife legally." He asked him: "Then, what do you intend by your confession?" he said: "I intend you to purify me." He then ordered that he be stoned to death. Then, the Messenger of Allah "Allah's blessing and peace be upon him" heard two of his companions speaking, one saying to the other: "Look at this whom Allah has concealed, but his own soul did not leave him until he was stoned to death like a dog." He (the Prophet) did not talk to them. He walked for a while until when he came upon a carcass of a donkey, raising its leg, he said: "Where is so and so, and so and so?" they said: "Here we are O Messenger of Allah." He said to them: "Get down and eat of the carcass of this donkey!" they said: "Who could eat of that O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "No doubt, your dishonouring your brother (who was stoned to death) a while earlier is more severe than eating of this carcass. By Him in Whose Hand is myself: he is now being dipped in the rivers of the Garden."

4429- The same is narrated on the authority of Abu Hurairah, with the following addition: Some of the transmitters say that he was fastened to a tree, and others say that he was made to stand fixedly.

4427 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا جَرِيرٌ: حدَّثني يَعْلَى: عن عِكْرِمَةَ أَنَّ النَّبيَّ ﷺ. ح: وحدَّثنا زُهَيْرُ بنُ حَرْبٍ وَعُقْبَةُ بنُ مُكْرَمٍ قالاَ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا أَبِي قال: سَمِعْتُ يَعْلَى ـ يَعني ابنَ حَكِيم ـ يحَدِّثُ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: أَنَّ النَّبيَّ ﷺ قال لِمَاعِزِ بنِ مَالِكٍ: «**لَعَلَكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ**». قال: لاَ. قال: «**أَفَنِكْتَهَا؟**» قال: نَعَمْ. قال: فَعِنْدَ ذٰلِكَ أَمَرَ بِرَجْمِهِ وَلَمْ يَذْكُرْ مُوسَى عن ابنِ عَبَّاسٍ، وهٰذَا لَفْظُ وَهْبٍ.

4428 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ، قال: أَخبرني أَبُو الزُّبَيْرِ، أَنَّ عَبْدَ الرَّحْمٰنِ بنَ الصَّامِتِ ابنَ عَمِّ أَبي هُرَيْرَةَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ الأَسْلَمِيُّ إلى نَبِيِّ اللَّهِ ﷺ، فَشَهِدَ عَلَى نَفْسِهِ أَنَّهُ أَصَابَ امْرَأَةً حَرَامًا أَرْبَعَ مَرَّاتٍ. كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ النَّبيُّ ﷺ. فَأَقْبَلَ في الْخَامِسَةِ فقال: «**أَنِكْتَهَا؟**». قال: نَعَمْ. قال: «**حَتَّى غَابَ ذَلِكَ مِنْكَ في ذَلِكَ مِنْهَا؟**» قال: نَعَمْ. قال: «**كَمَا يَغِيبُ الْمِرْوَدُ في الْمُكْحَلَةِ وَالرِّشَاءُ في الْبِئْرِ؟**» قال: نَعَمْ. قال: «**هَلْ تَدْرِي مَا الزِّنَا؟**» قال: نَعَمْ، أَتَيْتُ مِنْهَا حَرَامًا ما يَأْتِي الرَّجُلُ مِنِ امْرَأَتِهِ حَلاَلاً. قال: «**فَمَا تُرِيدُ بِهَذَا الْقَوْلِ؟**» قال: أُرِيدُ أَنْ تُطَهِّرَنِي. فأَمَرَ بِهِ فَرُجِمَ. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: انْظُرْ إلى هٰذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ، فَلَمْ تَدَعْهُ نَفْسُهُ حَتَّى رُجِمَ رَجْمَ الْكَلْبِ. فَسَكَتَ عَنْهُمَا، ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجِيفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ. فقال: «**أَيْنَ فُلاَنٌ وَفُلاَنٌ**». فقالاَ: نَحْنُ ذَانِ يَا رَسُولَ اللَّهِ. فقال: «**انْزِلاَ فَكُلاَ مِنْ جِيفَةِ هٰذَا الْحِمَارِ**». فقالاَ: يَا نَبِيَّ اللَّهِ، مَنْ يَأْكُلُ مِنْ هٰذَا؟ قال: «**فَمَا نِلْتُمَا مِنْ عِرْضِ أَخِيكُمَا آنِفاً أَشَدُّ مِنْ أَكْلٍ مِنْهُ. وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْقَمِسُ فيهَا**».

4429 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو عَاصِمٍ: حدَّثنا ابنُ جُرَيْجٍ، قال: أَخبرنا أَبُو الزُّبَيْرِ، عن ابنِ عَمِّ أَبي هُرَيْرَةَ، عن أَبي هُرَيْرَةَ بِنَحْوِهِ. زَادَ: واخْتَلَفُوا عَلَيَّ، فقال بَعْضُهُمْ: رُبِطَ إلى شَجَرَةٍ. وقال بَعْضُهُمْ: وُقِفَ.

4430- It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and confessed that he had committed an illegal sexual intercourse. The Prophet "Allah's blessing and peace be upon him" turned his face away from him till the man bore witness against himself four times. The Prophet "Allah's blessing and peace be upon him" said to him: "Are you mad?" He said: "No." He said: "Are you married?" He said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" ordered that he be stoned to death, and he was stoned to death at the praying place. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet "Allah's blessing and peace be upon him" spoke well of him and offered no funeral prayer on him.

4431- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: When The Prophet "Allah's blessing and peace be upon him" ordered us to stone Ma'iz Ibn Malik to death, we went with him to Baqi. By Allah, we neither fastened him, nor did we dig a pit for him, but he stood fixedly for us. We threw him with the (pieces of) bone, solid earth and pebbles. But, he ran away, and we ran after him until he came to the side of Al-Harrah, where he stood erect before us. We threw him with the rocks of Harrah (i.e. the huge stones) until he (died and) became motionless. He (the Prophet) neither asked for Allah's Forgiveness for him, nor did he abuse him.

4432- It is narrated on the authority of Abu Nadrah that a man went to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which he said: When they went on abusing him, he (the Prophet) forbade them; and when they went on asking for forgiveness for him, he forbade them and said: "He is no more than a man who committed a sin, and his reckoning is with Allah Almighty."

4433- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" sought the smell of wine in the mouth of Ma'iz (when he came to him and confessed of his crime of adultery, thinking that he might have said so on account of the effect of intoxication).

4434- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: We, the companions of the Messenger of Allah "Allah's blessing and peace be upon him", talked to each other that had Al-Ghamidiyyah (a woman who came and confessed of her sin of adultery) and Ma'iz Ibn Malik returned (to their dwelling places) after their confession, he would not have demanded them (to come back once again); but he did not order them to be stoned to death before their fourth witness.

4430 ـ حدّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ الْعَسْقَلاَنِيُّ وَالْحَسَنُ بنُ عَلِيٍّ قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن أَبي سَلَمَةَ، عن جَابِرِ بنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلاً مِنْ أَسْلَمَ جَاءَ إلى رَسُولِ اللَّهِ ﷺ فَاعْتَرَفَ بالزِّنَا، فَأَعْرَضَ عَنْهُ. ثُمَّ اعْتَرَف فَأَعْرَضَ عَنْهُ، حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فقال لَهُ النَّبيُّ ﷺ: «أَبِكَ جُنُونٌ؟» قال: لاَ. قال: «أُحْصِنْتَ؟» قال: نَعَمْ. قال: فأَمَرَ بِهِ النَّبيُّ ﷺ فَرُجِمَ في المُصَلَّى. فلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فأُدْرِكَ، فَرُجِمَ حَتَّى مَاتَ. فقال لَهُ النَّبيُّ ﷺ خَيْرًا، وَلَمْ يُصَلِّ عَلَيْهِ».

4431 ـ حدّثنا أَبو كَامِلٍ: حدَّثنا يَزِيدُ ـ يَعني ابنَ زُرَيْعٍ ـ ح: حدَّثنا أَحْمَدُ بنُ مَنِيعٍ، عن يَحْيَى بنِ زَكَرِيَّا، وَهٰذَا لَفْظُهُ: عن دَاوُدَ، عن أَبي نَضْرَةَ، عن أَبي سَعِيدٍ قال: «لَمَّا أَمَرَ النَّبيُّ ﷺ بِرَجْمِ مَاعِزِ بنِ مَالِكٍ خَرَجْنَا بِهِ إلى الْبَقِيعِ. فَوَاللَّهِ مَا أَوْثَقْنَاهُ وَلا حَفَرْنَا لَهُ وَلكِنَّهُ قَامَ لَنا. قال أَبُو كَامِلٍ: قال: فَرَمَيْنَاهُ بالْعِظَامِ وَالْمَدَرِ وَالْخَزَفِ. فاشْتَدَّ واشْتَدَدْنَا خَلْفَهُ حَتَّى أَتَى عُرْضَ الْحَرَّةِ. فانْتَصَبَ لَنَا. فَرَمَيْنَاهُ بِجَلاَمِيدِ الْحَرَّةِ حتَّى سَكَتَ. قال: فما اسْتَغْفَرَ لَهُ وَلا سَبَّهُ».

4432 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حدَّثنا إِسْمَاعِيلُ، عن الْجُرَيْرِيِّ، عن أَبي نَضْرَةَ قال: «جَاءَ رَجُلٌ إلى النَّبيِّ ﷺ نَحْوَهُ، وَلَيْسَ بِتَمَامِهِ، قال: ذَهَبُوا يَسُبُّونَهُ فَنَهاهُمْ. قال: ذَهَبُوا يَسْتَغْفِرُونَ لَهُ فَنَهَاهُمْ، قال: هُوَ رَجُلٌ أَصَابَ ذَنْبًا حَسِيبُهُ اللَّهُ».

4433 ـ حدّثنا مُحَمَّدُ بنُ أَبي بَكْرِ بنِ أَبي شَيْبَةَ: حدَّثنا يَحْيَى بنُ يَعْلَى بنِ الْحَارِثِ: حدَّثنا أَبِي، عن غَيْلاَنَ، عن عَلْقَمَةَ بنِ مَرْثَدٍ، عن ابنِ بُرَيْدَةَ، عن أَبِيهِ: «أَنَّ النَّبيَّ ﷺ اسْتَنْكَهَ مَاعِزًا».

4434 ـ حدّثنا أَحْمَدُ بنُ إِسْحَاقَ الأَهْوَازِيُّ: حدَّثنا أَبُو أَحْمَدَ: حدَّثنا بَشِيرُ بنُ مُهَاجِرٍ: حدَّثني عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عنْ أَبِيهِ قالَ: «كُنَّا أَصْحَابَ رَسُولِ اللَّهِ ﷺ نَتَحَدَّثُ: أَنَّ الْغَامِدِيَّةَ وَمَاعِزَ بنَ مَالِكٍ لَوْ رَجَعَا بَعْدَ اعْتِرَافِهِمَا، أَوْ قالَ: لَوْ لَمْ يَرْجِعَا بَعْدَ اعْتِرَافِهِمَا، لَمْ يَطْلُبْهُمَا. وَإِنَّمَا رَجَمَهُمَا عِنْدَ الرَّابِعَةِ».

4435- It is narrated on the authority of Al-Lajlaj that he was working in the market when a woman carrying a baby came and the people jumped and went with her, and I also did the same until I came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was saying (to the woman): “Who is the father of this baby with you?” she kept silent. A young man standing alongside her said: “I’m his father O Messenger of Allah.” He came towards her and asked once again: “Who is the father of this baby with you?” the young man said once again: “I’m his father O Messenger of Allah.” The Messenger of Allah "Allah's blessing and peace be upon him" looked at some of those around him, and asked them about the young man, and they said: “We do not learn but good of him.” The Messenger of Allah "Allah's blessing and peace be upon him" asked him: “Have you got married (before you commit illegal sexual relation with that woman?” he answered in the affirmative. On that he ordered that he be stoned to death. We brought him out, and dug a pit fitting for him to stand properly, and then we threw him with the stones until he (died and) became motionless. Then, a man came and asked about him who was stoned to death, with whom we went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “This man has come to ask about the wicked one.” The Messenger of Allah "Allah's blessing and peace be upon him" said: “No! he now is sweeter in Allah’s Sight than the smell of the musk.” Behold! This man was his father. We helped him wash his body, shroud and bury him; and I do not know whether he said also and offer funeral prayer on him.

4436- A portion of this narration is transmitted on the authority of Khalid Ibn Al-Lajlaj from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

4437- It is narrated on the authority of Sahl Ibn Sa’d that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a confession of his committing adultery with a woman whom he named to him. The Messenger of Allah "Allah's blessing and peace be upon him" sent to the woman and asked her about that, but she denied that she had committed adultery. On that the Messenger of Allah "Allah's blessing and peace be upon him" lashed him in accordance with the legal punishment, and left her.

4438- It is narrated on the authority of Jabir that a man committed adultery with a woman thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be lashed in accordance with the

4435 ـ حدّثنا عَبْدَةُ بنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بنِ دَاوُدَ بنِ صَبِيْحٍ، قالَ عَبْدَةُ: أخبرنا حَرَمِيُّ بنُ حَفْصٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ عُلاَثَةَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ عُمَرَ بنِ عبدِ العزيزِ، أَنَّ خَالِدَ بنَ اللَّجْلاَجِ حَدَّثَهُ: أَنَّ اللَّجْلاَجَ أَبَاهُ أَخْبَرَهُ: «أَنَّهُ كَانَ قاعِدًا يَعْتَمِلُ في السُّوقِ. فَمَرَّتِ امْرَأَةٌ تَحْمِلُ صَبِيًّا، فَثَارَ النَّاسُ مَعَهَا، وَثُرْتُ فِيمَنْ ثَارَ. وَانْتَهَيْتُ إلى النَّبيِّ ﷺ وَهُوَ يَقُولُ: «**مَنْ أَبُو هٰذَا مَعَكِ؟**» فَسَكَتَتْ. فقالَ شَابٌّ حَذْوَهَا: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ. فَأَقْبَلَ عَلَيْهَا فقالَ: «**مَنْ أَبُو هٰذَا مَعَكِ؟**» فقالَ الْفَتَى: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إلى بَعْضِ مَنْ حَوْلَهُ يَسْأَلُهُمْ عَنْهُ. فقالُوا: مَا عَلِمْنَا إلاَّ خَيْرًا. فقالَ لَهُ النَّبيُّ ﷺ: «**أُحْصِنْتَ؟**» قالَ: نَعَمْ. فأَمَرَ بِهِ فَرُجِمَ.

قالَ: فَخَرَجْنَا بِهِ فَحفَرْنَا لَهُ حَتَّى أَمْكَنَّا. ثُمَّ رَمَيْنَاهُ بالحِجَارَةِ حَتَّى هَدَأَ. فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ المَرْجُوم. فانْطَلَقْنَا بِهِ إلَى النَّبيِّ ﷺ. فَقُلْنَا: هٰذَا جَاءَ يَسْأَلُ عن الْخَبِيثِ. فقالَ رَسُولُ اللَّهِ ﷺ: «**لَهُوَ أَطْيَبُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ رِيحِ المِسْكِ**». فَإِذَا هُوَ أَبُوهُ. فَأَعَنَّاهُ عَلَى غُسْلِهِ، وَتَكْفِينِهِ، وَدَفْنِهِ. وَمَا أَدْرِي قالَ: وَالصَّلاَةِ عَلَيْهِ أَمْ لاَ» وَهَذَا حَدِيثُ عَبْدَةَ، وَهُوَ أَتَمُّ.

قال أَبُو دَاوُدَ: الذي تَفَرَّدَ به في هذا الحديثِ غُسْلُ المَرجُومِ، وَتكْفِينُهُ.

4436 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا صَدَقَةُ بنُ خَالِدٍ. ح: وحدَّثنا نَصْرُ بنُ عَاصِمِ الأَنْطَاكِيُّ: حدَّثنا الْوَلِيدُ جَمِيعًا قالاَ: حدَّثنا مُحَمَّدٌ ـ وَقالَ هِشَامٌ: مُحَمَّدُ بنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ ـ عنْ مَسْلَمَةَ بنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عنْ خَالِدِ بنِ اللَّجْلاَجِ، عنْ أَبِيهِ، عن النَّبيِّ ﷺ بِبَعْضِ هٰذَا الْحَدِيثِ.

4437 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا طَلْقُ بنُ غَنَّام: حدَّثنا عَبْدُ السَّلاَمِ بنُ حَفْصٍ: حدَّثنا أَبو حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ، عن النَّبيِّ ﷺ: «أَنَّ رَجُلاً أَتَاهُ فَأَقَرَّ عِنْدَهُ أَنَّهُ زَنَى بامْرَأَةٍ سَمَّاهَا لَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ إلى المَرْأَةِ، فَسَأَلَها عنْ ذٰلِكَ. فأَنْكَرَتْ أَنْ تَكُونَ زَنَتْ فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا».

4438 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدثنا. (ح): وحدَّثنا ابنُ السَّرْحِ ـ المَعْنَى ـ: أخبرنا عَبْدُ اللَّهِ بنُ وَهْبٍ، عن ابنِ جُرَيْجٍ، عن أَبي الزُّبَيْرِ، عنْ جَابِرٍ: «أَنَّ رَجُلاً زَنَى بامْرَأَةٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَجُلِدَ الحَدَّ. ثُمَّ أُخْبِرَ

legal punishment; and when he was told that he was married, he ordered that he be stoned to death.

Abu Dawud says: The same is narrated on the authority of Jabir, and no mention is made here of Allah's Messenger "Allah's blessing and peace be upon him": A man committed adultery, and he was not known to have been married, thereupon he was lashed in accordance with the legal punishment, and when he was learnt to have been married, he was stoned to death.

4439- It is narrated on the authority of Jabir that a man committed adultery with a woman thereupon he was lashed in accordance with the legal punishment; and when he was reported to have been married, he was stoned to death.

[25] The Story Of The Woman Of Juhainah Whom The Prophet Ordered That She Be Stoned To Death

4440- It is narrated on the authority of Imran Ibn Husain that a woman from (the tribe of) Juhainah came to The Messenger of Allah "Allah's blessing and peace be upon him", and she was pregnant as a result of adultery. She said: "O Prophet of Allah! I committed (a prohibited thing which necessitates) one of the legal punishments. So, execute it upon me." The Prophet "Allah's blessing and peace be upon him" called her guardian and said: "Be kind to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was stoned to death. Then, he ordered them to offer the funeral prayer on her and they did accordingly. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "By Him in Whose Hand is my soul! She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

4441- The same is narrated on the authority of Al-Awza'i, through another chain of transmission, confirming that her garment was straightened on her body before being stoned to death (so that her privates would not appear from her).

4442-It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman from Ghamid came to The Messenger of Allah "Allah's blessing and peace be upon him", and said: "O Messenger of Allah! I committed adultery, so purify me." He (The Prophet) sent her back. On the

أَنَّهُ مُحْصَنٌ، فَأَمَرَ بِهِ فَرُجِمَ».

قال أَبُو دَاوُدَ: رَوَى هٰذَا الْحَدِيثَ مُحَمَّدُ بنُ بَكْرٍ الْبُرْسَانِيُّ، عن ابنِ جُرَيْجٍ مَوْقُوفًا عَلَى جَابِرٍ. وَرَوَاهُ أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ بِنَحْوِ ابنِ وَهْبٍ لَمْ يَذْكُرِ النَّبيَّ ﷺ. قالَ: «إِنَّ رَجُلاً زَنَى فَلَمْ يُعْلَمْ بِإِحْصَانِهِ فَجُلِدَ. ثُمَّ عُلِمَ بِإِحْصَانِهِ فَرُجِمَ».

4439 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى الْبَزَّازُ قالَ: أخبرنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ، عن أَبي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ رَجُلاً زَنَى بامْرَأَةٍ فَلَمْ يُعْلَمْ بإِحْصَانِهِ، فَجُلِدَ. ثُمَّ عُلِمَ بإِحْصَانِهِ فَرُجِمَ».

[ت25/م24] ـ بابُ المرأَةِ التي أَمرَ النبيُّ ﷺ برَجمِها مِنْ جُهَينَةَ

4440 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: أَنَّ هِشَامًا الدَّسْتَوَائِيَّ وَأَبَانَ بنَ يَزِيدَ حَدَّثَاهُمْ ـ المَعْنَى ـ، عنْ يَحْيَى، عنْ أَبي قِلاَبَةَ، عنْ أَبِي المُهَلَّبِ، عنْ عِمْرَانَ بنِ حُصَيْنٍ: أَنَّ امْرَأَةً ـ قالَ في حَدِيثِ أَبَانَ مِنْ جُهَيْنَةَ ـ أَتَتِ النَّبيَّ ﷺ فقالَتْ: إِنَّهَا زَنَتْ وَهِيَ حُبْلَى. فَدَعَا رَسُولُ اللَّهِ ﷺ وَلِيًّا لها، فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَجِىءْ بِهَا»**. فَلَمَّا أَنْ وَضَعَتْ جاءَ بِهَا، فَأَمَرَ بِهَا النَّبيُّ ﷺ فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ أُمِرَ بِهَا فَرُجِمَتْ. ثمَّ أَمَرَهُمْ فَصَلُّوا عَلَيْهَا. فقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، تُصَلِّي عَلَيْهَا وَقَدْ زَنَتْ؟ قالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِّمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ المَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا؟!»**.

لَمْ يَقُلْ عنْ أَبَانَ: «فَشُكَّتْ عَلَيْهَا ثِيَابُهَا».

4441 ـ حدّثنا مُحَمَّدُ بنُ الوَزِيرِ الدِّمَشْقِيُّ: حدَّثنا الْوَلِيدُ، عن الأَوْزَاعِيِّ قالَ: «فَشُكَّتْ عَلَيْهَا ثِيَابُهَا يَعْني فَشُدَّتْ».

4442 ـ حدّثنا إبراهِيمُ بنُ مُوسَى الرَّازِيُّ: حدَّثنا عِيسَى بنُ يونُسَ، عنْ بَشِيرِ بنِ المُهَاجِرِ قال: حدَّثنا عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عن أَبِيهِ: أَنَّ امْرَأَةً ـ يَعْني مِنْ غَامِدٍ ـ أَتَتِ النَّبيَّ ﷺ فقالَتْ: إِنِّي قَدْ فَجَرْتُ. فقالَ: **«ارْجِعِي»**. فَرَجِعَتْ. فَلَمَّا

following day she (came and) said: “O Messenger of Allah! Why do you send me back? Perhaps, you send me back as you sent Ma'iz back. By Allah, I became pregnant (as a result of committing adultery).” When it was the third day, she came to him again, thereupon he said: “Well, if you insist on that, then go away until you deliver (what is in your womb).” When she delivered she came with the child (wrapped) in a rag and said: “Here is the child whom I delivered.” He said: “Go away and suckle him (and do not come back) until you wean him.” When she had weaned him, she came to him with the child, catching hold of a piece of bread in his hand. She said: “O Messenger of Allah! Here is he after I had weaned him and now he eats food.” He (The Prophet) entrusted the child to one of the Muslims and ordered (that she should receive the legal punishment of adultery) and she was put in a ditch up to her chest and he ordered people (to stone her) and they stoned her. Khalid Ibn Al-Walid came forward with a stone, which he flung at her head with the result that the blood gushed forth on the face of Khalid who abused her. Allah's Apostle “Allah’s blessing and peace be upon him” heard his (Khalid's) abusing her. He (The Prophet) said: “O Khalid! Be quiet! By Him in Whose Hand is my life! She offered such a repentance as even if a wrongful tax collector had offered, he would have been forgiven.” Then he ordered her (to be brought) and he offered the funeral prayer on her. Then, she was buried.

4443- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" (ordered that) the woman (who committed adultery) should be stoned to death, and a pit as deep as up to her breast was dug for her (in which she was fixed and stoned).

4444- The same is narrated on the authority of Zakariyya Ibn Sulaim, through the same chain of transmission, with the following addition: Then, he threw her with pebbles (as small) as beans. He said: “Throw her, but keep away from her face.” When she died, she was brought out, and he offered the funeral prayer for her, and said pertaining to her repentance the same as he said in the narration of Buraidah.

4445- It is narrated on the authority of both of Abu Hurairah and Zaid Ibn Khalid Al-Juhani that they said: Two foes appealed to the Messenger of Allah "Allah's blessing and peace be upon him" for judgement and one of them said: "O Allah's Apostle! I beseech you by Allah to judge between us according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak.” The Messenger of Allah "Allah's blessing and peace

أَنْ كَانَ الْغَدُ أَتَتْهُ. فَقالَتْ: لَعَلَّكَ تريدُ أَنْ تَرُدَّنِي كَما رَدَدْتَ ماعِزَ بنَ مَالِكٍ، فَوَاللَّهِ إنِّي لَحُبْلَى. فَقالَ لَها: «**ارْجِعِي**» فَرَجَعَتْ. فَلَمَّا كَانَ الْغَدُ أَتَتْهُ. فقالَ لَها: «**ارجِعِي حَتَّى تَلِدِي**»، فَرَجِعَتْ. فَلَمَّا وَلَدَتْ أَتَتْهُ بالصَّبيِّ. فقالَتْ: هٰذَا قَدْ وَلَدْتُهُ. فقالَ: «**ارْجِعِي، فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ**». فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ، وَفي يَدِهِ شَيْءٌ يَأْكُلُهُ. فَأَمَرَ بالصَّبيِّ، فَدُفِعَ إلى رَجُلٍ مِنَ المُسْلِمِينَ. وَأَمَرَ بِهَا فَحُفِرَ لَها، وَأَمَرَ بِهَا فَرُجِمَتْ. وَكَانَ خَالِدٌ فِيمَنْ يَرْجُمها، فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةٌ مِنْ دَمِهَا عَلَى وَجْنَتِهِ، فَسَبَّهَا. فقالَ لَهُ النَّبيُّ ﷺ: «**مَهْلاً يَا خَالِدُ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَها صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ**». وَأَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ.

4443 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا وَكِيعُ بنُ الْجَرَّاحِ، عن زَكَرِيَّا أَبي عِمْرَانَ قالَ: سَمِعْتُ شَيْخًا يُحدِّثُ، عن ابنِ أَبي بَكْرَةَ عَنْ أَبِيهِ: «أَنَّ النَّبيَّ ﷺ رَجَمَ امْرَأَةً، فَحفَرَ لَها إلى الثُّنْدوَةِ».

قال أَبُو دَاوُدَ: أَفْهَمَنِي رَجُلٌ عن عُثْمانَ.

قال أَبُو دَاوُدَ: قالَ الْغَسَّانِيُّ: جُهَيْنَةُ، وَغَامِدٌ، وَبَارِقٌ وَاحِدٌ.

4444 ـ قال أَبُو دَاوُدَ: حُدِّثْتُ عن عَبْدِ الصَّمَدِ بنِ عَبْدِ الْوَارِثِ قال: حدَّثنا زَكَرِيَّا بنُ سُلَيْم بإِسْنَادِهِ نَحْوَهُ، زَادَ: «ثُمَّ رَمَاهَا بِحَصَاةٍ مِثْلَ الْحِمَّصَةِ. ثُمَّ قالَ: «**ارْمُوا، وَاتَّقُوا الْوَجْهَ**»، فَلَمَّا طَفِئَتْ أَخْرَجَها فَصَلَّى عَلَيْهَا». وقالَ في التَّوْبَةِ نَحْوَ حَدِيثِ بُرَيْدَةَ.

4445 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُبَيْدِ اللَّهِ بنِ عبدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عن أَبي هُرَيْرَةَ وَزَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: «أَنَّ رَجُلَيْنِ اخْتَصَمَا إلى رَسُولِ اللَّهِ ﷺ. فقالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ، اقْضِ بَيْنَنَا بِكتَابِ اللَّهِ. وقالَ الآخَرُ ـ وَكَانَ أَفْقَهَهُمَا ـ: أَجَلْ يَا رَسُولَ اللَّهِ، فَاقْضِ بَيْنَنَا بِكتَابِ اللَّهِ، وَائْذَنْ

be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year, and that it is the wife of this man who should be stoned to death." The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you." He then judged that his son should receive a hundred lashes and one-year exile. Then, he ordered Unais Al-Aslami to go to the wife of this (man) and if she confessed (of committing adultery) he should stone her to death. So, Unais went (and asked her), and when she confessed (of adultery) he stoned her to death.

[26] Stoning To Death Both The Jewish (Adulterer And Adulteress)

4446- It is narrated on the authority of Ibn Umar that he said: The Jews came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention to him that two of them had committed adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment) for the adulterers in (your Book of) Torah?" They replied: "We announce their crime and lash them." He asked: "Do you not find in The Torah (the legal punishment of) stoning?" they replied: "No." Abdullah Ibn Salam said: "You are liars; bring you the law and study it, if you men of truth." They brought and opened the Torah and one of them put his hand on the Verse of stoning and read the verses preceding and following it. But, Abdullah Ibn Salam told him to lift his hand, and he lifted it: behold! the Verse of stoning was written there. They said: "He has told the truth O Muhammad! Here is the Verse of stoning." The Prophet "Allah's blessing and peace be upon him" then gave the order that both of them should be stoned to death. Abdullah Ibn Umar said: "I saw the man leaning over the woman to shelter her from the stones."

4447- It is narrated on the authority of Al-Bara' Ibn Azib that he said: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being made to go round the people. The Messenger of Allah "Allah's blessing and peace be upon him" besought them (by Allah) to tell him about the legal punishment of adultery in their Book (of Torah). They referred him to one of their learnt men and the Messenger of Allah "Allah's blessing and peace be upon him"

لِي أَنْ أَتَكَلَّمَ. قال: «**تَكَلَّمْ**»، قال: إنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، ـ وَالْعَسِيفُ: الأَجِيرُ ـ، فَزَنَى بامْرَأَتِهِ. فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ. فَافْتَدَيْتُ مِنْهُ بمئة شَاةٍ، وَبِجَارِيَةٍ لِي. ثُمَّ إنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مئةٍ، وَتَغْرِيبَ عَامٍ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ. فقالَ رَسُولُ اللَّهِ ﷺ: «**أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى: أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ إِلَيْكَ**». وَجَلَدَ ابْنَهُ مئة، وَغَرَّبَهُ عَامًا، وَأَمَرَ أُنَيْسًا الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ فإنِ اعْتَرَفَتْ رَجَمَهَا. فاعْتَرَفَتْ فَرَجَمَهَا».

[ت26/م25] ـ بابٌ في رَجْمِ اليهودِيَّيْنِ

4446 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ قالَ: قَرَأْتُ عَلَى مَالِكِ بنِ أَنَسٍ، عن نَافِعٍ، عن ابنِ عُمَرَ أَنَّهُ قال: «إنَّ الْيَهُودَ جَاؤوا إلى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ، وَامْرَأَةً زَنَيا. فقالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «**مَا تَجِدُونَ في التَّوْرَاةِ في شَأْنِ الزِّنَا؟**» قالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ، فقالَ عَبْدُ اللَّهِ بنُ سَلاَمٍ: كَذَبْتُمْ، إنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بالتَّوْرَاةِ فَنَشَرُوهَا، فَجَعَلَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، ثُمَّ جَعَلَ يَقْرَأُ ما قَبْلَهَا وَمَا بَعْدَهَا. فقالَ له عَبْدُ اللَّهِ بنُ سَلاَمٍ: ارْفَعْ يَدَكَ فَرَفَعَهَا، فإذَا فِيهِ آيَةُ الرَّجْمِ. فقالَ: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِمَا. قالَ عَبْدُ اللَّهِ بنُ عُمَرَ: فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ».

4447 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ، عن الأَعْمَشِ، عن عَبْدِ اللَّهِ بنِ مُرَّةَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: مَرُّوا عَلَى رَسُولِ اللَّهِ ﷺ بِيَهُودِيٍّ قَدْ حُمِّمَ وَجْهُهُ، وَهُوَ يُطَافُ بِهِ. فَنَاشَدَهُمْ: مَا حَدُّ الزَّانِي في كِتَابِهِمْ؟ قال: فَأَحَالُوهُ عَلَى رَجُلٍ مِنْهُمْ. فَنَشَدَهُ النَّبيُّ ﷺ: «**مَا حَدُّ الزَّانِي**

besought him (by Allah): “What is the legal punishment of the adulterer in your Book (of Torah)?” He said: “It is the stoning to death. But the practice of adultery became prevalent among our great men. So, we disliked to leave the great one without punishment, and rather to have this punishment executed only upon the poor one. So, we relieved ourselves of that difficulty (by agreeing upon such a punishment of charcoaling the face and lashing instead of stoning to death, so that we might be able to execute it on both the rich and the poor as well).” Upon this The Messenger of Allah "Allah's blessing and peace be upon him" ordered (that he should be stoned) and he was stoned to death. Then he said: “O Allah! I would be the first to revive a tradition in Your Book (of Torah) which they (abandoned and subsequently) caused to die.”

4448- It is narrated on the authority of Al-Bara’ Ibn Azib that he said: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: “Is it thus that you find the legal punishment of adultery in your Book (of Torah)?” he called one of their learnt men and asked him: “I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?” He said: “No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of adultery) has become prevalent among our great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let’s agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death.” Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: “O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die.” He ordered (that he should be stoned) and he was stoned to death. On that occasion, Allah revealed: “O Messenger! let not those grieve you, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no Faith; or it be among the Jews- men who will listen to any lie- will listen even to others who have never so much as come to you. They change the words from their

في كِتَابِكُم؟» فقالَ: الرَّجْمُ، وَلٰكنْ ظَهَرَ الزِّنَا في أَشْرَافِنَا، فَكَرِهْنَا أَنْ نَتْرُكَ الشَّرِيفَ وَيُقَامَ عَلَى مَنْ دُونَهُ، فَوَضَعْنَا هٰذَا عَنَّا. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرُجِمَ ثُمَّ قال: «**اللَّهُمَّ إنِّي أَوَّلُ مَنْ أَحْيَى ما أَماتُوا مِنْ كِتَابِكَ**».

4448 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأَعمَشِ، عن عَبْدِ اللَّهِ بنِ مُرَّةَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: مُرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ. فَدَعَاهُمْ فقالَ: «**هٰكَذَا تَجِدُونَ حَدَّ الزَّانِي؟**» قالُوا: نَعَمْ. فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ قال لَهُ: «**نَشَدْتُكَ باللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى: أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُم؟**». فقالَ: اللَّهُمَّ لاَ، وَلَوْلاَ أَنَّكَ نَشَدْتَنِي بِهٰذَا لَمْ أُخْبِرْكَ. نَجِدُ حَدَّ الزَّانِي في كِتَابِنَا الرَّجْمَ، وَلٰكِنَّهُ كَثُرَ في أَشْرَافِنَا. فكُنَّا إذَا أَخَذْنَا الرَّجُلَ الشَّرِيفَ، تَرَكْنَاهُ وَإِذَا أَخَذْنَا الرَّجُلَ الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ. فَقُلْنَا: تعالَوْا فَنَجْتَمِعَ عَلَى شَيْءٍ نُقِيمُهُ على الشَّرِيفِ وَالْوَضِيعِ، فاجْتَمَعْنَا على التَّحْمِيمِ وَالْجلدِ، وَتَرَكْنَا الرَّجْمَ فقالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ إنِّي أَوَّلُ مَنْ أَحْيَى أَمْرَكَ إذْ أَمَاتُوهُ**»، فأَمَرَ بِهِ فَرُجِمَ، فأَنْزَلَ اللَّهُ تعالَى: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ﴾ ـ إلى قَوْلِهِ ـ: ﴿يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟﴾

(right) times and places: they say, "If you are given this, take it, but if not, beware!" (Al-Ma'idah 41) He refers to the Jews. Allah Almighty revealed: "If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers." (44) He refers to the Jews. "And if any fail to judge by (the light of) what Allah has revealed, they are (no better than) wrongdoers." (45) He also refers to the Jews "If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel." (47) that implies all of the unbelievers.

4449- It is narrated on the authority of Ibn Umar that he said: A group of Jews came to the Messenger of Allah "Allah's blessing and peace be upon him", and called him to (meet them at) Quff (a valley in Medina), and he came to them in the house of Midras (where they used to study the Torah), and they said to him: "O Abu Al-Qasim! A man from amongst us had an illegal sexual relation with a woman: so, please, judge between them." They placed a cushion for the Messenger of Allah "Allah's blessing and peace be upon him" to sit on. Then, he asked for the Torah and it was brought, thereupon he took the cushion from underneath him, and placed the Torah over it and said: "I have faith in You (as being a Divine Book revealed from Allah) and in Him Who has revealed you." Then he said: "Bring me the most learnt one among you." A young man was brought to him (thought to be Abdullah Ibn Suryah)...and the rest of the story of stoning to death is the same.

4450- It is narrated on the authority of Abu Hurairah that he said: A man and a woman from amongst the Jews committed adultery, thereupon the Jews said to each other: "Let's go to this Prophet, for indeed, he is a Prophet who has been sent to make things easy: if he gives us a verdict of punishment lesser than stoning to death, let's accept it from him, therewith we would argue with Allah saying: "It is a verdict of one of Your Prophets." They came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting among his companions in the mosque and said to him: "O Abu Al-Qasim! What is your religious verdict pertaining to a man and a woman who have committed adultery?" he gave them no reply until he came to their house of Midras (i.e. of studying the Torah), and stood at the gate and said: "I beseech you by Allah Who sent the Torah upon Moses: Which legal punishment do you find in the Torah due upon such of married people as commits adultery?" they said: "His face then should be charcoaled, he should be whipped, and both adulterer and adulteress should be carried on a donkey with their faces turning opposite and made to circumambulate (among the people)." But a young man of

ـ إلى قَوْلِهِ ـ ﴿لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ ـ في الْيَهُودِ إلى قَوْلِهِ ـ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ ـ في الْيَهُودِ إلى قَوْلِهِ ـ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [المائدة: 41 ـ 47] قال: هِيَ في الْكُفَّارِ كُلُّهَا ـ يَعني هٰذِهِ الآيَةَ.

4449 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: حدَّثنا ابنُ وَهْبٍ: حدَّثني هِشَامُ بنُ سَعْدٍ أَنَّ زَيْدَ بنَ أَسْلَمَ حَدَّثَهُ عن ابنِ عُمَرَ، قال: «أَتَى نَفَرٌ مِنْ يَهُودَ، فَدَعَوْا رَسُولَ اللَّهِ ﷺ إلى الْقُفِّ. فأَتَاهُمْ في بَيْتِ المِدْرَاسِ. فقالُوا: يَا أَبَا الْقَاسِمِ، إنَّ رَجُلاً مِنَّا زَنَى بامْرَأَةٍ فاحْكُمْ بَيْنَهُمْ. فَوَضَعُوا لِرَسُولِ اللَّهِ ﷺ وِسَادَةً فَجَلَسَ عَلَيْهَا. ثُمَّ قالَ: «**ائْتُونِي بالتَّوْرَاةِ**»، فأُتِيَ بِهَا، فَنَزَعَ الْوِسَادَةَ مِنْ تَحْتِهِ، وَوَضَعَ التَّوْرَاةَ عَلَيْهَا، وقالَ: «**آمَنْتُ بِكِ وَبِمَنْ أَنْزَلَكِ**». ثُمَّ قال: «**ائْتُونِي بأَعْلَمِكُم**»، فأُتِيَ بِفَتى شَابٍّ» ثُمَّ ذَكَرَ قِصَّةَ الرَّجْمِ نَحْوَ حَدِيثِ مَالِكٍ، عن نَافِعٍ.

4450 ـ حدَّثنا مُحَمَّدُ بنُ يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، قالَ: حدَّثنا رَجُلٌ مِنْ مُزَيْنَةَ. ح: وحدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ قالَ: قال مُحَمَّدُ بنُ مُسْلِمٍ: سَمِعْتُ رَجُلاً مِنْ مُزَيْنَةَ مِمَّنْ يَتَّبِعُ الْعِلْمَ وَيَعِيهِ. ثُمَّ اتَّفَقَا، وَنَحْنُ عِنْدَ سَعِيدِ بنِ المُسَيَّبِ. فَحَدَّثَنَا عنْ أَبي هُرَيْرَةَ. وَهٰذَا حَدِيثُ مَعْمَرٍ وَهُوَ أَتَمُّ، قالَ: «زَنَى رَجُلٌ مِنَ الْيَهُودِ وَامْرَأَةٌ. فقالَ بَعْضُهُمْ لِبَعْضٍ: اذْهَبُوا بِنَا إلى هٰذَا النَّبيِّ ﷺ، فإنَّهُ نَبيٌّ بُعِثَ بالتَّخْفِيفِ فإنْ أَفْتَانَا بِفُتْيَا دُونَ الرَّجْمِ قَبِلْنَاهَا، وَاحْتَجَجْنَا بِهَا عِنْدَ اللَّهِ، قُلْنَا: فُتْيَا نَبِيٍّ مِنْ أَنْبِيَائِكَ. قالَ: فأَتَوُا النَّبيَّ ﷺ، وَهُوَ جَالِسٌ في المَسْجِدِ في أَصْحَابِهِ، فقالُوا: يَا أَبَا الْقَاسِمِ مَا تَرَى في رَجُلٍ وَامْرَأَةٍ منهم زَنَيَا؟ فَلَمْ يُكَلِّمْهُمْ كَلِمَةً حتى أَتَى بَيْتَ مِدْرَاسِهِمْ فقَامَ عَلَى الْبَابِ فقَالَ: «**أَنْشُدُكُمْ باللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، مَا تَجِدُونَ في التَّوْرَاةِ عَلَى مَنْ زَنَى إذَا أُحْصِنَ؟**» قالُوا: يُحَمَّمُ، وَيُجَبَّهُ، وَيُجْلَدُ. وَالتَّجْبِيهُ: أَنْ يُحْمَلَ الزَّانِيَانِ عَلَى حِمَارٍ وَتُقَابَلَ أَقْفِيَتُهُمَا وَيُطَافَ بِهِمَا. قالَ:

them kept silent. When the Messenger of Allah "Allah's blessing and peace be upon him" saw him having kept silent, he prompted him to say the truth, thereupon he said: “Since you besought us by Allah, then, you should know that we find in the Torah (the legal punishment of) stoning to death (for the adulterer and adulteress).” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “When was the first time you made a concession pertaining to Allah’s Command?” they said: “One of the family members of a king of us committed adultery, thereupon he withheld the stoning from him. A while later, a man belonging to the ordinary people committed adultery, and when he intended to execute the stoning upon him, his people prevented him and said:" Our companion should not be stoned to death unless you bring yours and stone him to death.” For this reason, they unanimously agreed upon this punishment (of charcoaling the face and disgracing the adulterers).” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Then, I judge in accordance with what the Torah contains.” He ordered that both be stoned to death; and they were stoned to death. Az-Zuhri said: We were informed that the following Holy Verse was revealed in connection with them: “It was We who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will.” (Al-Ma’idah 44) of course, our Prophet was one of those Prophets.

4451- It is narrated on the authority of Abu Hurairah that he said: A man and a woman from amongst the Jews committed adultery, and both were married, after the Messenger of Allah "Allah's blessing and peace be upon him" had come to Medina. However, (the legal punishment of) stoning to death was decreed (for the adulterers) among them in the Torah, but they left it, and adopted (another legal punishment of) giving the adulterer one hundred stripes with a rope smeared with pitch, and carrying him on a donkey, with his face towards its back. some of their rabbis gathered, and sent others to the Messenger of Allah "Allah's blessing and peace be upon him" with the order to ask him about the legal punishment of the adulterer…and the rest of the story is the same, in which he said: Since they did not belong to those of his religion (for they were Jews), he (the Prophet) was given the freedom to choose to judge between them (if he so liked, or leave judging if he so liked), as shown in Allah’s saying: “If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For Allah loveth those who judge in equity.” (Al-Ma’idah 42)

وَسَكَتَ شَابٌّ مِنْهُمْ. فَلمَّا رَآهُ النَّبيُّ ﷺ سَكَتَ أَلَظَّ بِهِ النِّشْدَةَ. فقالَ: اللَّهُمَّ إِذْ نَشَدْتَنا فإِنَّا نَجِدُ في التَّوْرَاةِ الرَّجْمَ. فَقَالَ النَّبيُّ ﷺ «**فَما أَوَّلُ ما ارْتَخَصْتُمْ أَمْرَ اللَّهِ؟**» قالَ: زَنَى ذُو قَرَابَةٍ مِنْ مَلِكٍ مِنْ مُلُوكِنَا، فأَخَّرَ عَنْهُ الرَّجْمَ ثُمَّ زَنَى رَجُلٌ في أُسْرَةٍ مِنَ النَّاسِ، فأَرَادَ رَجْمَهُ فَحَالَ قَوْمُهُ دُونَهُ، وَقالُوا: لا يُرْجَمُ صَاحِبُنَا حَتَّى تَجِيءَ بِصَاحِبِكَ فَتَرْجُمَهُ. فاصْطَلَحُوا عَلَى هٰذِهِ الْعُقُوبَةِ بَيْنَهُمْ. فقالَ النَّبيُّ ﷺ: «**فإِنِّي أَحْكُم بِمَا في التَّوْرَاةِ**» فأَمَرَ بِهِمَا فَرُجِمَا».

قالَ الزُّهْرِيُّ: فَبَلَغَنا أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِيهِمْ: ﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُواْ﴾ [المائدة: 44] كَانَ النَّبيُّ ﷺ مِنْهُمْ.

4451 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى أَبُو الأَصْبَغِ الْحَرَّانِيُّ قالَ: حدَّثني مُحَمَّدٌ ـ يَعْني ابنَ سَلَمَةَ ـ، عنْ مُحَمَّدِ بنِ إِسْحَاقَ، عن الزُّهْرِيِّ قالَ: سَمِعْتُ رَجُلاً مِنْ مُزَيْنَةَ يُحَدِّثُ سَعِيدَ بنَ الْمُسَيَّبِ، عن أَبي هُرَيْرَةَ قالَ: زَنَى رَجُلٌ وَامْرَأَةٌ مِنَ الْيَهُودِ، وَقَدْ أُحْصِنَا، حِينَ قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، وَقَدْ كَانَ الرَّجْمُ مَكْتُوبًا عَلَيْهِمْ في التَّوْرَاةِ، فَتَرَكُوهُ وَأَخَذُوا بالتَّجْبِيهِ: يُضْرَبُ مئةً بِحَبْلٍ مَطْلِيٍّ بِقَارٍ، وَيُحْمَلُ عَلَى حِمَارٍ وَوَجْهُهُ مِمَّا يَلِي دُبُرَ الحِمَارِ، فَاجْتَمَعَ أَحْبَارٌ مِنْ أَحْبَارِهِمْ، فَبَعَثُوا قَوْمًا آخَرِينَ إِلى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَلُوهُ عَنْ حَدِّ الزَّانِي ـ وَسَاقَ الْحَدِيثَ، وقالَ فِيهِ ـ قالَ: وَلَمْ يَكُونُوا مِنْ أَهْلِ دِينِهِ فَيَحْكُمَ بَيْنَهُمْ، فَخُيِّرَ في ذَلِكَ. قالَ: ﴿فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْۖ﴾ [المائدة: 42].

4452- It is narrated on the authority of Jabir that he said: The Jews brought (to the Prophet) a man and a woman from amongst them, having committed adultery, thereupon he said: "Bring me the most learnt two men among you." They brought to him both sons of Suryah, whom he besought (by Allah): "How do you find (the legal punishment) due upon both in the Torah?" they said: "We find in the Torah that if four persons bear witness that they saw his penis into her vagina just like a spine into a kohl-pot, then both should be stoned to death." He asked: "Then, what prevents you from stoning those to death?" they said: "Our power has vanished, and we dislike that anyone among us should be killed (lest we would decrease in number)." The Messenger of Allah "Allah's blessing and peace be upon him" asked for witnesses, and four witnesses were brought, and bore witness that they saw his penis into her vagina just like a spine into a kohl-pot. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be stoned to death.

4453- The same is narrated on the authority of Ash-Sha'bi from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made here of the fact that he asked for witnesses.

4454- A narration like that is transmitted on the authority of Ash-Sha'bi.

4455- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death a man and a woman from amongst the Jews having committed adultery.

[27] When A Man Commits Adultery With Such Of His Women As Unlawful For Him To Marry

4456- It is narrated on the authority of Al-Bara' Ibn Azib that he said: While I was wandering in pursuit of some straying camels belonging to me, some riders or horsemen having a flag came, and the Bedouins went on surrounding me in view of my good position from the Messenger of Allah "Allah's blessing and peace be upon him". Then, they came to a dome, from which they brought out a man, and then chopped off his head. When I enquired about him they said that he had married (even though unlawfully) his father's wife.

4457- It is narrated on the authority of Al-Bara Ibn Azib that he said: I met My paternal uncle carrying a flag. I asked him: "Where are you going?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head, and take his property."

4452 ـ حدّثنا يَحْيَى بنُ مُوسَى الْبَلْخِيُّ: حدَّثنا أَبُو أُسَامَةَ قال مُجَالِدٌ: أُخبرنا عنْ عَامِرٍ، عنْ جَابِرِ بنِ عَبْدِ اللَّهِ قالَ: «جَاءَتِ الْيَهُودُ بِرَجُلٍ وَامْرَأَةٍ مِنْهُمْ زَنَيَا قالَ: «**ائْتُونِي بِأَعْلَمِ رَجُلَيْنِ مِنْكُم**» فأَتَوْهُ بابْنَي صُورِيا، فَنَشَدَهُمَا: «**كَيْفَ تَجِدَانِ أَمْرَ هٰذَيْنِ في التَّوْرَاةِ؟**» قالاَ: نَجِدُ في التَّوْرَاةِ: إذَا شَهِدَ أَرْبَعَةٌ أَنَّهُمْ رَأَوْا ذَكَرَهُ في فَرْجِهَا مِثْلَ المِيلِ في المُكْحُلَةِ رُجِمَا. قالَ: «**فما يَمْنَعُكُما أَنْ تَرْجُمُوهُما؟**» قالاَ: ذَهَبَ سُلْطَانُنَا، فَكَرِهْنَا الْقَتْلَ. فَدَعَا رَسُولُ اللَّهِ ﷺ بالشُّهُودِ، فَجَاءوا بِأَرْبَعَةٍ فَشَهِدُوا أَنَّهُمْ رَأَوْا ذَكَرَهُ في فَرْجِها مِثْلَ المِيلِ في المُكْحُلَةِ، فَأَمَرَ النَّبيُّ ﷺ بِرَجْمِهِما».

4453 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن هُشَيْمٍ، عن مُغِيرَةَ، عن إِبراهِيمَ. والشَّعْبِيُّ، عن النَّبيِّ ﷺ نَحْوَهُ لَمْ يَذْكُر: فَدَعَا بالشُّهُودِ فَشَهِدَوا.

4454 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن هُشَيْمٍ، عن ابنِ شُبْرُمَةَ، عن الشَّعْبِيِّ بِنَحْوٍ مِنْهُ.

4455 ـ حدّثنا إبراهِيمُ بنُ الْحَسَنِ المِصِّيصِيُّ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ قالَ ابنُ جُرَيْجٍ: إِنَّهُ سَمِعَ أَبَا الزُّبَيْرِ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يَقُولُ: «رَجَمَ النَّبيُّ ﷺ رَجُلاً مِنَ الْيَهُودِ وَامْرَأَةً زَنَيَا».

[ت27/م26] ـ بابٌ في الرَّجُلِ يَزْني بحَرِيمِه

4456 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدُ بنُ عَبْدِ اللَّهِ: حدَّثنا مُطَرِّفٌ، عن أَبي الْجَهْمِ، عن الْبَرَاءِ بنِ عَازِبٍ قالَ: بَيْنَا أَنَا أَطُوفُ عَلَى إِبِلٍ لِي ضَلَّتْ، إِذْ أَقْبَلَ رَكْبٌ أَوْ فَوَارِسُ مَعَهُمْ لِوَاءٌ. فَجَعَلَ الأَعْرَابُ يُطِيفُونَ بِي لِمَنْزِلَتِي مِنَ النَّبيِّ ﷺ إِذْ أَتَوْا قُبَّةً، فَاسْتَخْرَجُوا مِنْهَا رَجُلاً فَضَرَبُوا عُنُقَهُ. فَسَأَلْتُ عَنْهُ فَذَكَرُوا أَنَّهُ أَعْرَسَ بامْرَأَةِ أَبِيهِ».

4457 ـ حدّثنا عَمْرُو بنُ قُسَيْطٍ الرَّقِّيُّ: حدَّثنا عُبَيْدُ اللَّهِ بنُ عَمْرٍو، عن زَيْدِ بنِ أَبي أُنَيْسَةَ، عنْ عَدِيِّ بنِ ثَابِتٍ، عنْ يَزِيدَ بنِ الْبَرَاءِ، عنْ أَبِيهِ قالَ: «لَقِيتُ عَمِّي وَمَعَهُ رَايَةٌ فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فقالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إلى رَجُلٍ نَكَحَ امْرَأَةَ أَبِيهِ، فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ، وَآخُذَ مَالَهُ».

[28] When A Man Has Sexual Relation With His Wife's Slave-Girl

4458- It is narrated on the authority of Habib Ibn Salim that a man called Abd Ar-Rahman Ibn Hunain committed sexual intercourse with the slave-girl of his wife. He was brought to An-Nu'man Ibn Bashir who was the governor of Kufah at that time. He said: "I do not pass but a judgement similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": if your wife has given you permission, I then will lash you one hundred lashes; and if she has given you no permission, I will stone you to death." His wife was found to have given him permission, thereupon An-Nu'man gave him one hundred lashes. Qatadah said: I sent to Habib Ibn Salim a letter (to enquire from him about that) and he wrote it to me.

4459- It is narrated on the authority of Habib Ibn Salim from An-Nu'man Ibn Bashir from the Messenger of Allah "Allah's blessing and peace be upon him", that he said about (the judgement pertaining to) a man who has sexual relation with the slave-girl of his wife: "If his wife has given him permission, I then will lash him one hundred lashes; and if she has given him no permission, I will stone him to death."

4460- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that the Messenger of Allah "Allah's blessing and peace be upon him" judged on a man who had sexual relation with his wife's slave-girl that if he did so against her will, she should become free, and the like of her (i.e. another slave-girl) would be due upon him to her mistress (i.e. his wife); and if she submitted to him with her own will, she should come to be his slave-girl, and the like of her would be due upon him to her mistress (i.e. his wife).

4461- The same is narrated on the authority of Salamah Ibn Al-Muhabbiq from the Messenger of Allah "Allah's blessing and peace be upon him", with the following change: "If she submitted to him with her own accord, then, she should go to her mistress (his wife), and the like of her besides from his property should be due upon him to her."

[29] What About Practicing Sodomy?

4462- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you see committing (sodomy) like that which the people of Lut used to do, then, kill both the doer, and such as with whom it is done."

4463- It is narrated on the authority of Ibn Abbas, pertaining to a single man who is taken while practicing sodomy: he should be stoned to death.

[ت28/م27] ـ بابٌ في الرَّجلِ يزْنِي بجاريةِ امْرأتهِ

4458 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ: حدَّثنا قَتَادَةُ، عن خَالِدِ بنِ عُرْفُطَةَ، عنْ حَبِيْبِ بنِ سَالِمٍ: «أَنَّ رَجُلاً يُقَالُ لَهُ: عَبْدُ الرَّحْمٰنِ بنُ حُنَيْنٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ، فَرُفِعَ إلى النُّعْمَانِ بنِ بَشِيرٍ، وَهُوَ أَمِيرٌ عَلَى الْكُوفَةِ، فقالَ: لأَقْضِيَنَّ فِيكَ بقَضِيَّةِ رَسُولِ اللَّهِ ﷺ: إِنْ كَانَتْ أَحَلَّتْهَا لَكَ جَلَدْتُكَ مئة، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ فَوَجَدُوهُ قَدْ أَحَلَّتْهَا لَهُ، فَجَلَدَهُ مئة».

قالَ قَتَادَةُ: كَتَبْتُ إلى حَبِيبِ بنِ سَالِمٍ فَكَتَبَ إِلَيَّ بِهٰذَا.

4459 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ، عنْ شُعْبَةَ، عنْ أبي بِشْرٍ، عنْ خَالِدِ بنِ عُرْفُطَةَ، عنْ حَبِيبِ بنِ سَالِمٍ، عن النُّعْمَانِ بنِ بَشِيرٍ، عن النَّبِيِّ ﷺ في الرَّجُلِ يَأْتِي جَارِيَةَ امْرَأَتِهِ قالَ: «**إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جُلِدَ مئةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ**».

4460 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن قَتَادَةَ، عن الْحَسَنِ، عن قَبِيصَةَ بنِ حُرَيْثٍ، عن سَلَمَةَ بنِ الْمُحَبِّقِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى في رَجُلٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ: إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ، وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا. وَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لَهُ، وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا».

قال أَبُو دَاوُدَ: رَوَاهُ يُونُسُ بنُ عُبَيْدٍ، وَعَمْرُو بنُ دِينَارٍ، وَمَنْصُورُ بنُ زَاذَانَ، وَسَلاَّمٌ عن الْحَسَنِ هٰذَا الحديثَ بمَعْنَاهُ. لَمْ يَذْكُرْ يُونُسُ وَمَنْصُورٌ قَبِيصَةَ.

4461 ـ حدّثنا عَلِيُّ بنُ حُسَيْنٍ الدِّرْهَمِيُّ: حدَّثنا عَبْدُ الأَعْلَى، عن سَعِيدٍ، عن قَتَادَةَ، عن الْحَسَنِ، عن سَلَمَةَ بنِ الْمُحَبِّقِ، عن النَّبيِّ ﷺ نَحْوَهُ إلاَّ أَنَّهُ قال: «**وإِنْ كَانَتْ طَاوَعَتْهُ، فَهِيَ وَمِثْلُهَا مِنْ مَالِهِ لِسَيِّدَتِهَا**».

[ت29/م28] ـ بابٌ فيمن عَمِلَ عَمَلَ قومِ لوطٍ

4462 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ عَلِيٍّ النُّفَيْلِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن عَمْرِو بنِ أبي عَمْرٍو، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ**».

قال أَبُو دَاوُدَ: رَوَاهُ سُلَيْمَانُ بنُ بِلاَلٍ، عن عَمْرِو بنِ أبي عَمْرٍو مِثْلَهُ. وَرَوَاهُ عَبَّادُ بنُ مَنْصُورٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ رَفَعَهُ. وَرَوَاهُ ابنُ جُرَيْجٍ عن إبراهِيمَ عن دَاوُدَ بنِ الْحُصَيْنِ عن عِكْرِمَةَ عن ابنِ عَبَّاسٍ رَفَعَهُ.

قال أَبُو دَاوُدَ: يَرَونَ أَنَّ إبراهيمَ هذا هو إبراهيمُ بنُ أبي يَحيى الْمَدَنيُّ، ويَخافونَ أن يكونَ عَبَّادٌ سمِعَه في إبراهيمَ.

4463 ـ حدّثنا إِسْحَاقُ بنُ إبراهِيمَ بنِ رَاهُوَيْهِ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ: أخبرني ابنُ خُثَيْمٍ، قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ وَمُجَاهِدًا يحدِّثَانِ عن ابنِ عَبَّاسٍ: «في الْبِكْرِ يُؤْخَذُ على اللُّوطِيَّةِ. قال: يُرْجَمُ».

Abu Dawud says: The narration of Asim makes weak that of Amr Ibn Abu Amr.

[30] What About Such As Has Sexual Relation With A Female-Animal?

4464- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sexual relation with a female beast, you should kill him in addition to the female beast." I asked him: "But, what is wrong with the female-animal?" he said: "I do not think but that he said so, for he disliked that its flesh should be eaten after such a thing had been done with it."

4465- It is narrated on the authority of Ibn Abbas that he said: "No legal punishment is due upon such as has sexual relation with a female-animal."

Abu Dawud says: This is the saying of Ata'. Al-Hakam said: I see he should only be lashed, but less than the legal punishment. Al-Hasan said: I see he is like an adulterer.

Abu Dawud says: The narration of Asim makes weak that of Amr Ibn Abu Amr.

[31] When A Man Confesses Of Committing Adultery, But The Woman (Involved With Him In It) Confesses Not

4466- It is narrated on the authority of Sahl Ibn Sa'd that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a confession of his committing adultery with a woman whom he named to him. The Messenger of Allah "Allah's blessing and peace be upon him" sent to the woman and asked her about that, but she denied that she had committed adultery. On that the Messenger of Allah "Allah's blessing and peace be upon him" lashed him in accordance with the legal punishment, and left her.

4467- It is narrated on the authority of Ibn Abbas that a man belonging to Bakr Ibn Laith came to the Messenger of Allah "Allah's blessing and peace be upon him", and confessed that he had illegal sexual relation with a woman four times, thereupon he gave him one hundred lashes, since he was single. Then, he asked him to bring an evidence (to support his claim that he had sexual relation with) that woman, and she said: "He has told a lie O Messenger of Allah." On that he gave him eighty lashes, i.e. the legal punishment of launching false charge.

[ت30/م29] ـ بابٌ فِيمن أَتَى بَهِيمَةً

4464 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا عبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، حدَّثني عَمْرُو بنُ أَبي عَمْرٍو، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَتَى بِهِيمَةً فاقْتُلُوهُ، وَاقْتُلُوهَا مَعَهُ**». قال: قُلْتُ لَهُ: مَا شَأْنُ الْبَهِيمَةِ؟ قال: ما أُرَاهُ قالَ ذٰلِكَ، إلاَّ أَنَّهُ كَرِه أَنْ يُؤْكَلَ لَحْمُهَا، وَقَدْ عُمِلَ بِهَا ذٰلِكَ الْعَمَلُ.

قال أَبُو دَاوُدَ: لَيْسَ هٰذَا بالْقَوِيِّ.

4465 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: أَنَّ شَرِيكًا، وَأَبَا الأَحْوَصِ، وَأَبَا بَكْرِ بنَ عَيَّاشٍ حَدَّثُوهُمْ، عن عَاصِمٍ، عن أَبِي رَزِينٍ، عن ابنِ عَبَّاسٍ قال: «لَيْسَ عَلَى الَّذِي يَأْتِي الْبَهِيمَةَ حَدٌّ».

قال أَبُو دَاوُدَ: وكَذَا قال عَطَاءٌ، وقال الْحَكَمُ: أَرَى أَنْ يُجْلَدَ وَلا يُبْلَغَ بِهِ الْحَدُّ. وقال الْحَسَنُ: هُوَ بِمَنْزِلَةِ الزَّانِي.

قال أَبُو دَاوُدَ: حَدِيثُ عَاصِمٍ يُضَعِّفُ حَدِيثَ عَمْرِو بنِ أَبي عَمْرٍو.

[ت31/م30] ـ بابٌ إذا أَقرَّ الرجلُ بالزِّنا ولم تُقِرَّ المَرأَةُ

4466 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا طَلْقُ بنُ غَنَّامٍ: حدَّثنا عَبْدُ السَّلاَم بنُ حَفْصٍ: حدثنا أَبُو حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ، عن النَّبيِّ ﷺ: «أَنَّ رَجُلاً أَتَاهُ فَأَقَرَّ عِنْدَهُ، أَنَّهُ زَنَى بامْرَأَةٍ سَمَّاهَا لَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ إلى المَرْأَةِ فَسَأَلَها عنْ ذِلكَ فأَنْكَرَتْ أَنْ تَكُونَ زَنَتْ، فَجَلَدَهُ الْحَدَّ، وَتَرَكَهَا».

4467 ـ حدّثنا مُحَمَّدُ بنُ يَحيَى بنِ فارِس: حدَّثنا مُوسَى بنُ هَارُونَ الْبُرْدِيُّ: حدَّثنا هِشَامُ بنُ يُوسُفَ، عن الْقَاسِمِ بنِ فَيَّاضٍ الأَبْنَاوِيِّ، عن خَلاَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عن ابنِ الْمُسَيَّبِ، عن ابنِ عَبَّاسٍ: «أَنَّ رَجُلاً مِنْ بَكْرِ بنِ لَيْثٍ أَتَى النَّبيَّ ﷺ، فأَقَرَّ أَنَّهُ زَنَى بامْرَأَةٍ ـ أَرْبَعَ مَرَّاتٍ ـ. فَجَلَدَهُ رسولُ اللَّهِ ﷺ مئة، وكَانَ بِكْرًا. ثُمَّ سَأَلَهُ الْبَيِّنَةَ عَلَى الْمَرْأَةِ فقالَتْ: كَذَبَ وَاللَّهِ يَا رَسُولَ اللَّهِ، فَجَلَدَهُ حَدَّ الْفِرْيَةِ ثمَانِينَ».

[32] When A Man Fulfills His Desire From A Woman But Without Having Full Sexual Relation, And Then Repents Before Being Arrested

4468- It is narrated on the authority of Abdullah (Ibn Mas'ud) that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I fondled a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit." Umar said: "Allah concealed your fault. You'd better conceal it yourself also." The Messenger of Allah "Allah's blessing and peace be upon him" however, gave no reply to him. The man stood up and went away and The Messenger of Allah "Allah's blessing and peace be upon him" sent a person after him to call him and he recited this Holy verse to him: "And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful." A person amongst the people said: "O Messenger of Allah! Does it concern this man only in particular?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but the people in general."

[33] When An Unmarried Slave-Girl Commits Adultery

4469- It is narrated on the authority of both Abu Hurairah and Zaid Ibn Khalid Al-Juhani that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the unmarried slave-girl who committed adultery, thereupon he said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shihab said: "I Don't know whether to sell her after the third or fourth time."

4470- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave-girl of anyone of you commits adultery, let him execute the legal punishment upon her for three times, and blame her not, but if she returns to commit adultery for the fourth time, let him lash her, and sell her even with a hair rope."

4471- The same is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him", with the addition that he said in each time: "Let him then whip her in accordance with (the legal punishment due upon such of slave-girls as commits adultery, implied in) Allah's Book, and let him blame her not." And in the fourth time he said: "If she returns to that (for the fourth time), let him lash her in accordance with (the legal punishment due upon such of slave-girls as commits adultery, implied in) Allah's Book, and sell her even for a hair rope."

[ت32/م31] ـ بابٌ في الرَّجلِ يُصيبُ من المرأةِ دونَ الجِماعِ فيتوبُ قبلَ أن يأْخذَه الإمامُ

4468 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا أَبو الأَحْوَصِ: حدَّثنا سِمَاكٌ، عن إبراهِيمَ، عن عَلْقَمَةَ وَالأَسْوَدِ قالاَ: قالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقالَ: إنِّي عَالَجْتُ امْرَأَةً مِنْ أَقْصَى المَدِينَةِ، فَأَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا. فأَنَا هٰذَا، فأَقِمْ عَلَيَّ ما شِئْتَ. فقالَ عُمَرُ: قَدْ سَتَرَ اللَّهُ عَلَيْكَ لَوْ سَتَرْتَ عَلَى نَفْسِكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبيُّ ﷺ شَيْئًا. فانْطَلَقَ الرَّجُلُ، فأَتْبَعَهُ النَّبيُّ ﷺ رَجُلاً فَدَعَاهُ فَتَلا عَلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ﴾ [هود: 114] إلى آخِرِ الآيَةِ، فقالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، أَلَهُ خَاصَّةً أَمْ لِلنَّاسِ؟ فقالَ: **«للنَّاسِ كَافَّةً»**.

[ت33/م32] ـ بابٌ في الأمَةِ تَزنِي ولم تُحْصَنْ

4469 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عن أَبي هُرَيْرَةَ وَزَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عن الأَمَةِ إذَا زَنَتْ وَلَمْ تُحْصَنْ، قال: **«إنْ زَنَتْ فاجلِدُوهَا. ثُمَّ إنْ زَنَتْ فاجْلِدُوهَا. ثُمَّ إنْ زَنَتْ فاجْلِدُوهَا. ثُمَّ إنْ زَنَتْ فَبِيعُوهَا وَلَوْ بضَفِيرٍ»**.

قال ابنُ شِهَابٍ: لاَ أَدْرِي في الثَّالِثَةِ أَو الرَّابِعَةِ. والضَّفِيرُ: الحبْلُ.

4470 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ: حدثني سَعِيدُ بنُ أَبي سَعِيدٍ المَقْبُرِيُّ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: **«إذَا زَنَتْ أَمَةُ أَحدِكُم فَلْيَحُدَّهَا، وَلاَ يُعَيِّرْهَا ـ ثَلاَثَ مِرَارٍ ـ. فَإنْ عَادَتْ في الرَّابِعَةِ، فَلْيَجْلِدْهَا وَلْيَبِعْهَا بضَفِيرٍ، أَوْ بِحَبْلٍ مِنْ شَعَرٍ»**.

4471 ـ حدّثنا ابنُ نُفَيْلٍ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إسْحَاقَ، عنْ سَعِيدِ بنِ أَبي سَعِيدٍ المَقْبُرِيِّ، عنْ أَبِيهِ، عنْ أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ بِهَذَا الْحَدِيثِ. قالَ في كُلِّ مَرَّةٍ: **«فَلْيَضْرِبْهَا كِتَابَ اللَّهِ، وَلاَ يُثَرِّبْ عَلَيْهَا»**. وَقَالَ في الرَّابِعَةِ: **«فإنْ عادَتْ فَلْيَضْرِبْهَا كِتَابَ اللَّهِ، ثُمَّ لِيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ»**.

[34] What About Executing The Legal Punishment Upon A Sick?

4472- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", belonging to the Ansar told him that once, a man fell very ill, and he was so much troubled that he came to be almost fleshless. At the same time, a girl belonging to a man of his people entered upon him, because of whom he became joyful (and his sexual desires moved and prompted him to) have sexual relation with her. When some of his people came to visit him and enquire about his health, he told them of that, and said to them: “Seek the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him", for I had sexual relation with a girl who entered upon me.” They made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “We have never seen anyone of the people as troubled and distressed as him; and if we carry him to you (to execute the legal punishment upon him), no doubt, the parts of his bone would be dislodged: he is almost fleshless.” On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to take one hundred branches therewith to strike him one strike.

4473- It is narrated on the authority of Ali that he said: Once, a slave-girl belonging to the family of the Messenger of Allah "Allah's blessing and peace be upon him" committed adultery, and he said to me: “O Ali! Go and execute the legal punishment (of adultery) on her.” I went to do so, and behold! she was bleeding ceaselessly. When I returned he asked me: “O Ali! Have you finished (from executing the legal punishment upon the slave-girl)?” I said: “I came to her and she was bleeding ceaselessly.” On that he said to me: “Let her until her bleeding stops, and then, execute the legal punishment (of adultery) upon her.” Execute the legal punishment (of committing adultery) on your slaves (whether they are men or women, and) whether they are married or unmarried.

Abu Dawud says: The same is narrated on the authority of Abd Al-A’la, in which he said: “Do not lash her until she delivers (her burden).” But the former narration is more correct.

[35] The Legal Punishment Of Launching A False Charge

(It is to launch a false charge against a woman of committing adultery, and its legal punishment is eighty lashes).

4474- It is narrated on the authority of A’ishah that she said: When my innocence (of committing what is shameful) was revealed (in the Qur’an),

[ت34/م33] ـ باب في إقامةِ الحدِّ على المريضِ

4472 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الهَمْدَانيُّ: حدَّثنا ابنُ وَهْبٍ: أَخبرني يُونُس، عن ابنِ شِهَابٍ: أَخبرني أَبُو أُمَامَةَ بنُ سَهْلِ بنِ حُنَيْفٍ: «أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصارِ: أَنَّهُ اشْتَكَى رَجُلٌ مِنْهُمْ حتى أُضْنِيَ، فَعَادَ جِلْدَةً عَلَى عَظْمٍ، فَدَخَلَتْ عَلَيْهِ جَارِيَةٌ لِبَعْضِهِمْ، فَهَشَّ لَها فَوَقَعَ عَلَيْهَا، فَلَمَّا دَخَلَ عليه رِجَالُ قَوْمِهِ يَعُودُونَهُ أَخْبَرَهُمْ بِذٰلِكَ، وَقال: اسْتَفْتُوا لي رَسُولَ اللَّهِ ﷺ فإِنِّي قَدْ وَقَعْتُ عَلَى جَارِيَةٍ دَخَلَتْ عَلَيَّ. فَذَكَرُوا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ وَقالُوا: مَا رَأَيْنَا بِأَحَدٍ مِنَ النَّاسِ مِنَ الضُّرِّ مِثْلَ الَّذِي هُوَ بِهِ. لَوْ حَمَلْنَاهُ إِلَيْكَ لَتَفَسَّخَتْ عِظَامُهُ، ما هُوَ إِلاَّ جِلْدٌ عَلَى عَظْمٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذُوا لَهُ مئةَ شِمْرَاخٍ فَيَضْرِبُوهُ بِهَا ضَرْبَةً وَاحِدَةً».

4473 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبرنا إِسْرَائِيلُ: حدَّثنا عَبْدُ الأَعْلَى، عَنْ أَبي جَمِيلَةَ، عنْ عَلِيٍّ قالَ: فَجَرَتْ جَارِيَةٌ لآلِ رَسُولِ اللَّهِ ﷺ فقَالَ: «**يَا عَلِيُّ انْطَلِقْ فأَقِمْ عَلَيْهَا الْحَدَّ**»، فانْطَلَقْتُ فإِذَا بِهَا دَمٌ يَسِيلُ لَمْ يَنْقَطِعْ، فأَتَيْتُهُ. فقَالَ: «**يَا عَلِيُّ أَفَرَغْتَ؟**» فَقُلْتُ: أَتَيْتُهَا وَدَمُهَا يَسِيلُ، فقَالَ: «**دَعْهَا حَتَّى يَنْقَطِعَ دَمُهَا، ثُمَّ أَقِمْ عَلَيْهَا الْحَدَّ، وَأَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُم**».

قال أَبُو دَاوُدَ: وَكَذٰلِكَ رَوَاهُ أَبُو الأَحْوَصِ، عنْ عَبْدِ الأَعْلَى، وَرَوَاهُ شُعْبَةُ، عنْ عَبْدِ الأَعْلَى فقالَ فِيهِ: قالَ «**لاَ تَضْرِبْهَا حتَّى تَضَعَ**» وَالأَوَّلُ أَصَحُّ.

[ت35/م34] ـ باب في حدّ القذف

4474 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ، وَمَالِكُ بنُ عَبْدِ الْوَاحِدِ المِسْمَعِيُّ، وَهٰذَا حَدِيثُهُ: أَنَّ ابنَ أَبِي عَدِيٍّ حَدَّثَهُمْ، عنْ مُحَمَّدِ بنِ إِسْحَاقَ، عنْ عَبْدِ اللَّهِ بنِ أَبي بَكْرٍ، عنْ عَمْرَةَ، عن عَائِشَةَ قالَتْ: «لَمَّا نَزَلَ عُذْرِي قامَ النَّبيُّ ﷺ عَلَى المِنبَرِ فَذَكَرَ ذَاكَ وَتَلاَ ـ تَعْنِي الْقُرْآنَ ـ.

the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit, made a mention of that, and recited the Qur'an; and when he descended, he ordered that two men (Hassan and Mistah) and a woman (Hamnah) should be lashed in accordance with the legal punishment (stipulated for launching a false charge of adultery against chaste women).

4475- The same is narrated on the authority of Muhammad Ibn Ishaq, and no mention is made of A'ishah, in which he said: he ordered that two men i.e. Hassan Ibn Thabit and Mistah Ibn Uthathah, who were involved in talking about what is shameful, and a woman, reported to be Hamnah Bint Jahsh, should be lashed in accordance with the legal punishment.

[36] The Legal Punishment for Drinking Wine

4476- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" fixed no definite (number of lashes in the) legal punishment for drinking wine (for he left the number between forty to eighty lashes). Ibn Abbas further said: A man drank wine and he was seen on a way (between two mountains) bending (out of drunkenness), thereupon he was taken to the Messenger of Allah "Allah's blessing and peace be upon him", and when he was alongside the house of Al-Abbas, he fled away and entered upon Al-Abbas, and stuck to him (seeking his shelter). A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he smiled and said (exclaiming): "Has he done so?" he did not command that he be punished.

4477- It is narrated on the authority of Abu Hurairah that a drunk was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered his companions (who were present there) to strike him. Some of us went on beating him with their hands, some with their sandals, and others with their dresses. When he turned away, one from amongst the people said: "Might Allah disappoint you!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say that to him! Do not help Satan against him!"

4478- The same is narrated on the authority of Ibn Al-Had, through the same chain of transmission, in which the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions after finishing from beating him: "Reproach him!" they turned to him and went on saying: "Have you not safeguarded yourself from Allah's Punishment? Have you not feared Allah Almighty? Have you not felt shy of the Messenger of Allah "Allah's blessing and peace be upon him"?" then they released him...and in the conclusion he ordered them to say to him (by way of

فَلَمَّا نَزَلَ مِنَ المِنبَرِ أَمَرَ بالرَّجُلَيْنِ وَالمَرْأَةِ فَضُرِبُوا حَدَّهُمْ».

4475 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إسْحَاقَ، بِهٰذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ عَائِشَةَ. قالَ: فأَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ مِمَّنْ تَكَلَّمَ بالْفَاحِشَةِ؟ حَسَّانِ بنِ ثَابِتٍ وَمِسْطَحِ بنِ أُثَاثَةَ. قالَ النُّفَيْلِيُّ: وَيَقُولُونَ: المَرْأَةُ حَمْنَةُ بِنْتُ جَحْشٍ.

[ت36/م35] ـ بابٌ في الحدِّ في الخَمْرِ

4476 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمُحَمَّدُ بنُ المُثَنَّى، وَهٰذَا حَدِيثُهُ، قالاَ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ، عنْ مُحَمَّدِ بنِ عَلِيِّ بنِ رُكَانَةَ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبيَّ ﷺ لَمْ يَقِتْ في الْخَمْرِ حَدًّا».

وَقالَ ابنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكِرَ، فَلُقِيَ يَمِيلُ في الفَجِّ، فانْطُلِقَ بِهِ إلى النَّبيِّ ﷺ. فلَمَّا حَاذَى بِدَارِ الْعَبَّاسِ انفلَتَ فَدَخلَ عَلَى الْعَبَّاسِ فالْتَزَمَهُ، فَذُكِرَ ذٰلِكَ لِلنَّبيِّ ﷺ، فَضَحِكَ وَقالَ: «**أَفَعَلَهَا؟**» وَلَمْ يَأْمُرْ فِيهِ بِشَيْءٍ.

قال أَبُو دَاوُدَ: هٰذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ المَدِينَةِ، حَدِيثُ الْحَسَنِ بنِ عَلِيٍّ هٰذَا.

4477 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أَبُو ضَمْرَةَ، عنْ يَزِيدَ بنِ الْهَادِ، عن مُحَمَّدِ بنِ إبراهِيمَ، عن أَبي سَلَمَةَ، عنْ أَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الخمر. فقَالَ «**اضْرِبُوهُ**». قالَ أَبُو هُرَيْرَةَ: فمِنَّا الضَّارِبُ بِيَدِهِ والضاربُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انْصَرَفَ قال بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، فقالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُولُوا هٰكَذَا، لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ**».

4478 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ أَبِي نَاجِيَةَ الإسْكَنْدَرَانِيُّ: حدَّثنا ابنُ وَهْبٍ: أَخبرني يَحْيَى بنُ أَيُّوبَ، وَحَيْوَةُ بنُ شُرَيْحٍ، وَابنُ لَهِيعَةَ، عن ابنِ الْهَادِ، بإسْنَادِهِ وَمَعْنَاهُ، قالَ فِيهِ بَعْدَ الضَّرْبِ: «ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «**بَكِّتُوهُ**». فأَقْبَلُوا عَلَيْهِ يَقُولُونَ: مَا اتَّقَيْتَ اللَّهَ، مَا خَشِيتَ اللَّه، وَمَا اسْتَحْيَيْتَ مِنْ رَسُولِ اللَّهِ ﷺ ثُمَّ أَرْسَلُوهُ. وَقالَ في آخِرِهِ: «**وَلٰكِنْ قُولُوا**

invocation): "O Allah! Forgive for him! O Allah! Bestow mercy upon him!" some said more or so.

4479- It is narrated on the authority of Anas that the Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu Bakr punished (such a sinner) by whipping forty lashes. When it was (the time of the caliphate of) Umar, and the people approached countryside and villages (where there was abundant of water and the land was more fertile), he asked the people: "What do you see in (the legal punishment of) lashing the drunk?" Abd Ar-Rahman Ibn Awf said: "I see that you should make it equal to the lightest legal punishment." In this way, Umar lashed eighty lashes (as a legal punishment for drinking wine).

Abu Dawud says: The same is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him" that he gave forty strikes with leaf stalks and sandals. It is further narrated on the authority of Anas that he gave nearly forty strikes with a double leaf stalks.

4480- It is narrated on the authority of Hudain Ibn Al-Mundhir Abu Sasan that he said: I was with Uthman Ibn Affan when Al-Walid (Ibn Uqbah the previous governor of Kufah) was brought to him. Two men, one of whom was Humran, bore witness against him. One of them bore witness that he saw him drinking wine. The other man bore witness that he saw him vomiting. Uthman said: "He would not have vomited it unless he had drunk it." He added: "O Ali! Stand up and execute the legal punishment upon him." Ali said: "Get up O Hasan and execute the legal punishment upon him." Al-Hasan said: "Let those who undertook its (the caliphate's) coolness (i.e. blessings and pleasures) undertake also its heat (i.e. severities and difficulties)." Ali said: "O Abdullah Ibn Ja'far! Stand up and execute the legal punishment upon him." He lashed him while Ali was counting (the lashes), until he reached forty (lashes), he said: "Stop! The Prophet "Allah's blessing and peace be upon him" whipped forty (lashes), Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes as the legal punishment of the drunk), and both (kinds of punishment) are out of the sunnah (which might be followed), though that (punishment of forty lashes) is dearer to me."

4481- It is narrated on the authority of Hudain Ibn Al-Mundhir Abu Sasan from Ali that he said: "The Prophet "Allah's blessing and peace be upon him" whipped forty (lashes) as the legal punishment for drinking wine, Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes), and both (kinds of punishment) are out of the sunnah."

اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». وَبَعْضُهُمْ يَزِيدُ الْكَلِمَةَ وَنَحْوَهَا».

4479 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا هِشَامٌ. ح: وحدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عنْ هِشَامٍ ـ المَعْنَى ـ، عنْ قَتَادَةَ، عنْ أَنَسِ بنِ مَالِكٍ: «أَنَّ النَّبيَّ ﷺ جَلَدَ في الْخَمْرِ بالْجَرِيدِ وَالنِّعَالِ، وَجَلَدَ أَبو بَكْرٍ أَرْبَعِينَ. فَلَمَّا وَلِيَ عُمَرُ دَعَا النَّاسَ فقالَ لَهُمْ: إنَّ النَّاسَ قَدْ دَنَوْا مِنَ الرِّيفِ ـ وَقالَ مُسَدَّدٌ: مِنَ الْقُرَى وَالرِّيف. ـ فما تَرَوْنَ في حَدِّ الْخَمْرِ؟ فقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: نَرَى أَنْ تَجْعَلَهُ كأَخَفِّ الْحُدُودِ، فَجَلَدَ فِيهِ ثَمَانِينَ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ أَبي عَرُوبَةَ عنْ قَتَادَةَ: «عن النَّبيِّ ﷺ أَنَّهُ جَلَدَ بالْجَرِيدِ وَالنِّعَالِ أَرْبَعِينَ». وَرَوَاهُ شُعْبَةُ عنْ قَتَادَةَ عن أَنَسٍ عن النَّبيِّ ﷺ، قالَ: «ضَرَبَ بِجَرِيدَتَيْنِ نَحْوَ الأَرْبَعِينَ».

4480 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ وَمُوسَى بنُ إِسْمَاعِيلَ المَعْنى قالاَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ الْمُخْتَارِ: حدَّثنا عَبْدُ اللَّهِ الدَّانَاجُ: حدَّثني حُضَيْنُ بنُ الْمُنْذِرِ الرَّقَاشِيُّ، هُوَ أَبُو سَاسَانَ، قالَ: شَهِدْتُ عُثْمَانَ بنَ عَفَّانَ وَأُتِيَ بالْوَلِيدِ بنِ عُقْبَةَ، فَشَهِدَ عَلَيْهِ حُمْرَانُ وَرَجُلٌ آخَرُ. فَشَهِدَ أَحَدُهُمَا أَنَّهُ رَآهُ شَرِبَهَا ـ يَعْنِي الْخَمْرَ ـ، وَشَهِدَ الآخَرُ أَنَّهُ رَآهُ يَتَقَيَّأُهَا، فقالَ عُثْمَانُ: إنَّهُ لَمْ يَتَقَيَّأْهَا حَتَّى شَرِبَهَا، فقَالَ لِعَلِيٍّ رضي اللَّهُ عنه: أَقِمْ عَلَيْهِ الْحَدَّ. فقَالَ عَلِيٌّ للحسنِ: أَقِمْ عَلَيْهِ الْحَدَّ. فقَالَ الْحَسَنُ: وَلِّ حَارَّهَا مَنْ تُوَلِّي قارَّهَا. فقَالَ عَلِيٌّ لِعَبْدِ اللَّهِ بنِ جَعْفَرٍ: أَقِمْ عَلَيْهِ الْحَدَّ. قال: فأَخَذَ السَّوْطَ فَجَلَدَهُ وَعلِيٌّ يَعُدُّ، فَلَمَّا بَلَغَ أَرْبَعينَ قالَ: حَسْبُكَ. جَلَدَ النَّبيُّ ﷺ أَرْبَعِينَ. أَحْسِبُهُ قالَ: وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَعُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ. وَهٰذَا أَحَبُّ إِلَيَّ».

4481 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ أَبي عَرُوبَةَ، عن الدَّانَاجِ، عنْ حُضَيْنِ بنِ الْمُنْذِرِ، عنْ عَلِيٍّ قالَ: «جَلَدَ رَسُولُ اللَّهِ ﷺ في الْخَمْرِ وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ».

Abu Dawud says: Hudain Ibn Al-Mundhir Abu Sasan was the chief of his people.

[37] When One Drinks Wine Repeatedly

(The significance here is: when one has alcoholic drinks and is lashed, and then returns to have it and is also lashed, and so on: should he be lashed each time perpetually or should he receive other punishment after the third or fourth time of drinking?)

4482- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: “When they have alcoholic drink, lash them (in accordance with the legal punishment stipulated for that); and if they drink once again, lash them; and if they drink (for the third time) lash them; and if they drink (for the fourth time) then, kill them.”

4483- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the exception that he said “Kill them” in the fifth time (and not in the fourth as in the previous narration).

4484- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If one becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); and if he becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); and if he becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); but if he returns to it for the fourth time, kill him.”

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: “If one drinks wine, then, lash him...and if he returns to drink it for the fourth time, then, kill him.”

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: “And kill them if they return to drink it for the fourth time.”

Abu Dawud says: The same is narrated on the authority of Ibn Umar, Abdullah Ibn Amr, and Ash-Sharid, all from the Messenger of Allah "Allah's blessing and peace be upon him". According to a narration transmitted on the authority of Mu'awiyah from the Messenger of Allah "Allah's blessing and peace be upon him", he said: “If he returns (for the third or the fourth time), then, kill him.”

قال أَبُو دَاوُدَ: وَقالَ الأَصْمَعِيُّ: «وَلِّ حَارَّهَا مَنْ تَوَلَّى قارَّهَا»: وَلِّ شَدِيدَهَا مَنْ تَوَلَّى هَيِّنَهَا.

قال أَبُو دَاوُدَ: هٰذَا كَانَ سَيِّد قَوْمِهِ: حُضَيْنُ بنُ المُنْذِرِ أَبُو سَاسَان.

[ت37/م36] ـ بابٌ إذا تَتابَعَ في شرب الخَمرِ

4482 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ، عنْ عَاصِمٍ، عنْ أَبي صَالِحٍ ذِكْوَانَ، عنْ مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَرِبُوا الْخَمْرَ فاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فاقْتُلُوهُمْ**».

4483 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن حُمَيْدِ بنِ يَزِيدَ، عن نَافِعٍ، عن ابنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، بِهٰذا المَعْنَى قالَ: وَأَحْسِبُهُ قالَ في الْخَامِسَةِ: «**إِنْ شَرِبَهَا فاقْتُلُوهُ**».

قال أَبُو دَاوُدَ: وكَذَا في حَدِيثِ أَبي غُطَيْفٍ في الْخَامِسَةِ.

4484 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ: حدَّثنا يَزِيدُ بنُ هَارُونَ الْوَاسِطِيُّ: حدَّثنا ابنُ أَبي ذِئْبٍ، عن الْحَارِثِ بنِ عَبْدِ الرَّحْمٰنِ، عن أَبي سَلَمَةَ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَكِرَ فَاجْلِدُوهُ. ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ. ثم إِنْ سَكِرَ فاجلدوه. فإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ**».

قال أَبُو دَاوُدَ: وَكَذَا حَدِيثُ عُمرَ بنِ أَبي سَلَمَةَ عن أَبِيهِ عن أَبي هُرَيْرَةَ عن النَّبيِّ ﷺ: «**إِذَا شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، فإِنْ عَادَ الرَّابِعَةَ فاقْتُلُوهُ**».

قال أَبُو دَاوُدَ: وكَذَا حَدِيثُ سُهَيْلٍ، عن أَبي صَالِحٍ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ: «**إِنْ شَرِبُوا الرَّابِعَةَ فَاقْتُلُوهُمْ**».

وكَذَا حَدِيثُ ابنِ أَبِي نُعْمٍ عن ابنِ عُمَرَ عن النَّبيِّ ﷺ.

وكَذَا حَدِيثُ عَبْدِ اللَّهِ بنِ عَمْرٍو عن النَّبيِّ ﷺ، وَالشَّرِيدِ عن النَّبيِّ ﷺ.

وفي حَدِيثِ الْجَدَلِيِّ عن مُعَاوِيَةَ عن النَّبيِّ ﷺ قال: «**فإِنْ عَادَ في الثَّالِثَةِ أَو الرَّابِعَةِ فَاقْتُلُوهُ**».

4485- It is narrated on the authority of Qabisah Ibn Dhu'aib from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If one drinks wine, then, lash him (according to the legal punishment fixed for that); and if he drinks it once again, lash him; and if he returns to drinking it for the third or the fourth time, then, kill him." A man who drank wine was brought to him, and he lashed him. He was brought to him once again (and he had drunk wine), and he lashed him. Then, he was brought to him (and he had drunk wine), and he lashed him. Then, he was brought to him (and he had drunk wine), but he lashed him, and cancelled out the killing; and this was but a concession.

Sufyan said: Az-Zuhri related this narration, and with him both Mansur Ibn Al-Mu'tamir and Mikhwal Ibn Rashid, thereupon he said to them: "Act as conveyors of this narration to the people of Iraq."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, through many transmitters (all of whom are reliable).

4486- It is narrated on the authority of Umair Ibn Sa'id that he said: Ali Ibn Abu Talib said: I'm not to give a blood-money to such as dies on account of executing a legal punishment upon him barring the drunk (who dies because of receiving more than forty lashes), in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" did not stipulate a legal punishment (more than forty lashes), for indeed, that (legal punishment of eighty lashes) was something we laid down (during the caliphate of Umar, when the people became more engaged in getting alcoholic drinks).

4487- It is narrated on the authority of Abd Ar-Rahman Ibn Azhar that he said: It seems as if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him" among the dwelling places, searching for the dwelling place of Khalid Ibn Al-Walid, and while he was in such a state, a man who had drunk wine was brought to him, thereupon he said to the people: "Beat him!" some beat him with sandals, others with sticks, and others with palm-leaf stalks. Then, the Messenger of Allah "Allah's blessing and peace be upon him" took a handful of dust from the ground, therewith he threw at his face.

4488- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Al-Azhar from his father that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was at Hunain, a drunk was brought to him, thereupon he threw dust at his face, and ordered his companions to beat him. They beat him with their sandals, and what they

4485 ـ حدّثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ: حدَّثنا سُفْيَانُ، قال الزُّهْرِيُّ: أخبرنا عنْ قَبِيصَةَ بنِ ذُؤَيْبٍ أَنَّ النَّبيَّ ﷺ قال: «**مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ. فإنْ عَادَ فَاجْلِدُوهُ. فإنْ عَادَ فَاجْلِدُوهُ، فإنْ عَادَ في الثَّالِثَةِ أَو الرَّابِعَةِ فاقْتُلُوهُ**» فأُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَجلدَهُ، ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ، ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ، ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ، وَرُفِعَ الْقَتْلُ فَكَانَتْ رُخْصَةً.

قال سُفْيَانُ: حَدَّثَ الزُّهْرِيُّ بِهَذَا الْحَدِيثِ، وَعِنْدَهُ مَنْصُورُ بنُ الْمُعْتَمِرِ، وَمُخَوَّلُ بنُ رَاشِدٍ فقالَ لَهُمَا: كُونَا وَافِدَي أَهْلِ الْعِرَاقِ بِهذا الحديثِ.

قال أَبُو دَاوُدَ: رَوَى هَذَا الحديثَ الشَّرِيدُ بنُ سُوَيْدٍ وَشُرَحْبِيلُ بنُ أَوْسٍ وَعَبْدُ اللَّهِ بنُ عَمْرٍو وَعَبْدُ اللَّهِ بنُ عُمَرَ وَأَبو غُطَيْفٍ الْكِنْدِيُّ وَأَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ عن أَبي هُرَيْرَةَ.

4486 ـ حدّثنا إِسْمَاعِيلُ بنُ مُوسَى الْفَزَارِيُّ: حدَّثنا شَرِيكٌ، عن أَبِي حُصَيْنٍ، عن عُمَيْرِ بنِ سَعِيدٍ، عن عَلِيٍّ قال: «لاَ أَدِي، أَوْ ما كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ حَدًّا إلاَّ شَارِبَ الْخَمْرِ. فإنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئًا إنَّمَا هُوَ شَيْءٌ قُلْنَاهُ نَحنُ».

4487 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ الْمِصْرِيُّ ابنُ أَخِي رِشْدِينَ بنِ سَعْدٍ: أخبرنا ابنُ وَهْبٍ: أخبرنا أُسَامَةُ بنُ زَيْدٍ، أَنَّ ابنَ شِهَابٍ حَدَّثَهُ، عن عَبْدِ الرَّحْمٰنِ بنِ أَزْهَرَ قال: «كَأَنِّي أَنْظُرُ إلى رَسُولِ اللَّهِ ﷺ الآنَ وَهُوَ في الرِّحَالِ يَلْتَمِسُ رَحلَ خَالِدِ بنِ الْوَلِيدِ، فَبَيْنَمَا هُوَ كَذَلِكَ إذْ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ، فقالَ لِلنَّاسِ: «**أَلا اضْرِبُوهُ**». فَمِنْهُمْ مَنْ ضَرَبَهُ بالنِّعَالِ، وَمِنْهُمْ مَنْ ضَرَبَهُ بالْعَصَا، وَمِنْهُمْ مَنْ ضَرَبَهُ بالمِيتَخَةِ ـ قال ابنُ وَهْبٍ: الجَرِيدَةُ الرَّطْبَةُ ـ، ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ تُرَابًا مِنَ الأَرْضِ فَرَمَى بِهِ وَجْهَهُ».

4488 ـ حدّثنا ابنُ السَّرْحِ قالَ: وَجَدْتُ في كِتَابِ خَالِي عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ الْحَمِيدِ، عن عُقَيْلٍ أَنَّ ابنَ شِهَابٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بنَ عَبْدِ الرَّحْمٰنِ بنِ الأَزْهَرِ أَخْبَرَهُ عن أَبِيهِ قال: «أُتِيَ النبيُّ ﷺ بِشَارِبٍ وَهُوَ بِحُنَيْنٍ فَحَثَى في وَجْهِهِ التُّرَابَ. ثُمَّ أَمَرَ أَصْحَابَهُ فَضَرَبُوهُ بِنِعَالِهِمْ، وَما كَانَ

had in their hands, until the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to stop from him; and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" died (before fixing a definite number of strikes for the legal punishment of a drunk). Then, Abu Bakr gave (a legal punishment of) forty lashes for drinking wine; and Umar also during the early portion of his caliphate, gave (a legal punishment of) forty lashes, and during the last portion of his caliphate, he raised it to eighty lashes. As to Uthman, he did both legal punishments, i.e. (he sometimes gave) forty lashes and (sometimes) eighty lashes. Then Mu'awiyah fixed (the number of lashes for) the legal punishment at eighty.

4489- It is narrated on the authority of Abd Ar-Rahman Ibn Azhar that he said: I was still a young man when I saw the Messenger of Allah "Allah's blessing and peace be upon him" just after the conquest (of Mecca), breaking in the people, asking about the dwelling place of Khalid Ibn Al-Walid when a drunk was brought to him, and he ordered them to beat him, and they beat him with what they had in their hands. Some beat him with whips, others with sticks, and others with sandals, and the Messenger of Allah "Allah's blessing and peace be upon him" threw a handful of dust at his face. When it was (the caliphate of) Abu Bakr, and a drunk was brought to him, he asked them about the (number of the) beats given during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and they estimated them as forty, thereupon he gave forty (lashes for the punishment of drunkenness). When it was (the caliphate of) Umar, Khalid Ibn Al-Walid sent to him a letter saying: "The people have been involved in drinking wine, regarding as slight its legal punishment: so, since those (the early Muhajirs) are with you, seek their verdict." The early Emigrants were with him, whom he asked, and they unanimously agreed that he should give eighty lashes (for the punishment of drunkenness). Ali said: "Indeed, if a man drinks wine, he will invent lies: so, I see its legal punishment should be made equal to that fixed for launching a false charge."

[38] What About Executing The Legal Punishment In The Mosque?

4490- It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade people to ask for the blood-money in the mosque, to recite poetry in the mosque, to execute the legal punishment in the mosque.

في أَيْدِيهِمْ حَتَّى قالَ لَهُمْ: «**ارْفَعُوا**»، فَرَفَعُوا. فَتُوُفِّيَ رَسُولُ اللهِ ﷺ. ثُمَّ جَلَدَ أَبُو بَكْرٍ في الخَمْرِ أَرْبَعِينَ، ثُمَّ جَلَدَ عُمَرُ أَرْبَعِينَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ جَلَدَ ثَمَانِينَ في آخِرِ خِلاَفَتِهِ. ثُمَّ جَلَدَ عُثْمَانُ الْحَدَّيْنِ كِلَيْهِمَا ثَمَانِينَ وَأَرْبَعِينَ. ثُمَّ أَثْبَتَ مُعَاوِيَةُ الْحَدَّ ثَمَانِينَ».

4489 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عُثْمَانُ بنُ عُمَرَ: حدثنا أُسَامَةُ بنُ زَيْدٍ، عن الزُّهْرِيِّ، عن عَبْدِ الرَّحْمٰنِ بنِ أَزْهَرَ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ غَدَاةَ الْفَتْحِ، وَأَنَا غُلاَمٌ شَابٌّ، يَتَخَلَّلُ النَّاسَ يَسْأَلُ عن مَنْزِلِ خَالِدِ بنِ الْوَلِيدِ، فأُتِيَ بِشَارِبٍ فَأَمَرَهُمْ فَضَرَبُوهُ بما في أَيْدِيهِمْ. فَمِنْهُمْ مَنْ ضَرَبَهُ بالسَّوْطِ، وَمِنْهُمْ مَنْ ضَرَبَهُ بِعَصًا، وَمِنْهُمْ مَنْ ضَرَبَهُ بِنَعْلِهِ. وَحَثَى رسُولُ اللهِ ﷺ التُّرَابَ. فَلَمَّا كَانَ أَبُو بَكْرٍ أُتِيَ بشَارِبٍ، فَسَأَلَهُمْ عن ضَرْبِ النَّبيِّ ﷺ الَّذِي ضَرَبَهُ، فَحَرَزُوهُ أَرْبَعِينَ. فَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ. فَلَمَّا كَانَ عُمَرُ كَتَبَ إِلَيْهِ خَالِدُ بنُ الْوَلِيدِ: إِنَّ النَّاسَ قَدِ انْهَمَكُوا في الشُّرْبِ، وَتَحَاقَرُوا الحدَّ وَالْعُقُوبَةَ. قال: هُمْ عِنْدَكَ فَسَلْهُمْ ـ وَعِنْدَهُ الْمُهَاجِرُونَ الأَوَّلُونَ ـ فَسَأَلَهُمْ، فأَجْمَعُوا على أَنْ يَضْرِبَ ثَمَانِينَ. قالَ: وقَالَ عَلِيٌّ: إِنَّ الرَّجُلَ إِذَا شَرِبَ افْتَرَى، فأَرَى أَنْ يَجْعَلَهُ كَحَدِّ الْفِرْيَةِ».

قال أَبُو دَاوُدَ: أَدْخَلَ عُقَيْلُ بنُ خَالِدٍ بَيْنَ الزُّهْرِيِّ، وَبَيْنَ ابنِ الأَزْهَرِ في هٰذَا الْحَدِيثِ عَبْدَ اللَّهِ بنَ عَبْدِ الرَّحْمٰنِ بنِ الأَزْهَرِ، عنْ أَبِيهِ.

[ت38/م37] ـ بابٌ في إقامةِ الحدِّ في المَسجدِ

4490 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا صَدَقَةُ ـ يَعْنِي ابنَ خَالِدٍ ـ: حدَّثنا الشُّعَيْثِيُّ، عنْ زُفَرَ بنِ وَثِيمَةَ عنْ حَكِيمِ بنِ حِزَامٍ أَنَّهُ قالَ: «نَهى رَسُولُ اللَّهِ ﷺ أَنْ يُسْتَقَادَ في المَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ الأَشْعَارُ، وَأَنْ تُقَامَ فِيهِ الحُدُودُ».

[39] What About Scolding Punishment?

(It is to rebuke somebody, by way of edification, a penalty, in deed or act, less than the legal punishment).

4491- It is narrated on the authority of Abu Burdah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be given more than ten lashes unless it is one of the legal punishments prescribed by Allah Almighty."

4492- It is narrated on the authority of Abu Burdah Al-Ansari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said...and he mentioned the same previous narration.

[40] What About Lashing On The Face During A Legal Punishment?

4493- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you beats (while executing a legal punishment), let him keep away from (beating) the face."

[ت39/م38] ـ بابٌ في التعزِيرِ

4491 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عنْ بُكَيْرِ بنِ عَبْدِ اللَّهِ بنِ الأَشَجِّ، عنْ سُلَيْمَانَ بنِ يَسَارٍ، عنْ عَبْدِ الرَّحْمٰنِ بنِ جَابِرِ بنِ عَبْدِ اللَّهِ، عنْ أبي بُرْدَةَ: أنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «**لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إلاَّ في حَدٍّ مِنْ حُدُودِ اللَّهِ**».

4492 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أَخبرني عَمْرٌو أنَّ بُكَيْرَ بنَ الأَشَجِّ حَدَّثَهُ، عنْ سُلَيْمَانَ بنِ يَسَارٍ، قال: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ جَابِرٍ: أنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا بُرْدَةَ الأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقولُ. فَذَكَرَ مَعْنَاهُ.

قال أبو داود: أبو بُرِدَةَ اسمهُ هانِىءٌ.

[ت40 /م000] ـ بابٌ في ضَرْب الوجه في الحَدِّ

4493 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا أَبُو عَوَانَةَ، عنْ عُمَرَ ـ يَعْنِي ابنَ أبي سَلَمَةَ ـ، عنْ أَبِيهِ، عنْ أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قالَ: «**إذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ**».

(33/38) THE BOOK OF BLOOD-MONEY

[1] A Soul (Should Be Taken) For A Soul

4494- It is narrated on the authority of Ibn Abbas that he said: (There was dispute between the Jews of) Quraizhah and An-Nadir during the pre-Islamic period of ignorance, and the tribe of An-Nadir had power over those of Quraizhah. The result was that if one of Quraizhah killed another from An-Nadir, he should be killed by him in retaliation, and if one from the tribe of An-Nadir killed one from those of Quraizhah, he would not be killed by him in retaliation, but, he would be ransomed by one hundred Wasaqs (each equal to sixty Sa's) of dates. It happened that one from amongst the Nadir tribe killed one from amongst the Quraizhah, after the Messenger of Allah "Allah's blessing and peace be upon him" had been sent as a Prophet. They (the heirs) said: "Bring him (the killer) to us, so that we would kill him (for our murdered one)." They replied: "Let's appeal to the Prophet to judge between us." They went to him (to judge between them), thereupon Allah Almighty revealed: "If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) Then He Almighty further said: "Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?" (50)

[2] None Should Be Taken By The Crime Of His Brother Or Father

4495- It is narrated on the authority of Abu Rimthah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of my father, thereupon he asked my father: "Is this your son?" he said: "Yes, by the Lord of the Ka'bah." He further asked: "Truly?" he said: "I bear witness to that." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled because of my resemblance (and thus ascription) to my father came to be assured, for which my father took oath. Then, he said: "Behold! Let not him draw (the sin of) his crime upon you, and let not you draw (the sin of) your crime upon him." Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited: "Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another." (Al-An'am 164)

[3] When The Ruler Commands (The Blood Claimants) To Forgive

4496- It is narrated on the authority of Abu Shuraih Al-Khuza'i that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has a claim over a murdered or injured person should be given three options to choose one of them: He might take retaliation, or forgive,

[33/ 38] ـ كتاب الدِّيَات

[ت1/ م1] ـ بابُ النَّفْسِ بالنَّفْسِ

4494 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا عُبَيْدُ اللَّهِ ـ يَعْنِي ابنَ مُوسَى ـ، عنْ عَلِيِّ بنِ صَالِحٍ، عنْ سِمَاكِ بنِ حَرْبٍ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: كَانَ قُرَيْظَةُ والنَّضِيرُ وكانَ النَّضِيرُ أَشرفَ مِنْ قُرَيْظَةَ. فكانَ إذَا قَتَلَ رجلٌ من قُرَيْظَة رَجُلاً مِنَ النَّضِيرِ قُتِلَ بِهِ، وَإذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلاً مِن قُرَيْظَةَ فُودِيَ بِمِئَةِ وَسْقٍ مِنْ تَمْرٍ. فَلَمَّا بُعِثَ النَّبيُّ ﷺ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رجلاً مِنْ قُرَيْظَةَ، فقالُوا: ادْفَعُوهُ إلَيْنَا نَقْتُلْهُ فقالُوا: بَيْنَنَا وَبَيْنَكُم النَّبيُّ ﷺ، فَأَتَوْهُ فَنَزَلَتْ: ﴿وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ﴾ [المائدة: 42]، وَالْقِسْطُ النَّفْسُ بالنَّفْسِ. ثُمَّ نَزَلَتْ: ﴿أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ﴾ [المائدة: 50].

قال أَبُو دَاوُدَ: قُرَيْظَةُ وَالنَّضِيرُ جَمِيعًا مِنْ وَلَدِ هَارُونَ النَّبيِّ عَلَيْهِ السَّلاَمُ.

[ت2/ م2] ـ بابٌ لا يُؤْخَذُ أَحدٌ بجرِيرَةِ أَخيه أَو أَبيه

4495 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدّثنا عُبَيْدُ اللَّهِ ـ يَعْنِي ابنَ إيَادٍ ـ: حدَّثنا إيَادٌ، عنْ أَبِي رِمْثَةَ قالَ: «انْطَلَقْتُ مَعَ أَبِي نَحوَ النَّبيِّ ﷺ. ثُمَّ إنَّ رَسُولَ اللَّهِ ﷺ قالَ لأَبِي: «**ابْنُكَ هٰذَا؟**» قال: إي وَرَبِّ الْكَعْبَةِ. قالَ: «**حقًّا؟**». قالَ: أَشْهَدُ بِهِ، قالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا مِنْ ثَبْتِ شَبَهِي في أَبِي، وَمِنْ حَلِفِ أَبي عَلَيَّ، ثُمَّ قالَ: «**أَمَا إِنَّهُ لاَ يَجْنِي عَلَيْكَ، وَلا تَجْنِي عَلَيْهِ**»، وَقَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: 164]».

[ت3/ م3] ـ بابُ الإمامِ يَأْمُرُ بالعَفْوِ في الدَّمِ

4496 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا مُحَمَّدُ بنُ إسْحَاقَ، عنْ الحَارِثِ بنِ فُضَيْلٍ، عنْ سُفْيَانَ بنِ أَبِي الْعَوْجَاءِ، عنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ: أَنَّ النَّبيَّ ﷺ قالَ: «**مَنْ أُصِيبَ بِقَتْلٍ أَوْ خَبْلٍ، فَإنَّهُ يَخْتَارُ إحْدَى ثَلاَثٍ: إمَّا أَنْ يَقْتَصَّ، وَإمَّا أَنْ يَعْفُو، وَإمَّا أَنْ يَأْخُذَ الدِّيَةَ. فَإنْ أَرَادَ الرَّابِعَةَ**

or admit the blood-money, and if he chose the fourth one (i.e. to transgress the limits of Allah), you should punish him, and whoever exceeded (the limits of Allah) after that, would be admitted to the fire of Hell wherein he would abide forever."

4497- It is narrated on the authority of Anas Ibn Malik that he said: I've never seen any claim for retaliation being filed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge but that he ordered (the claimants) to forgive.

4498- It is narrated on the authority of Abu Hurairah that a man was killed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the case was filed to him, thereupon he handed over the killer to the blood claimants. The killer said: "O Messenger of Allah! I've not intended to kill him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered one: "However, if he is true (in his statement) and you kill him, surely, you will be admitted to the fire (of Hell)." He released him. He (the killer) was tied with a leather string, which he was dragging on the ground when he came out (after having been released), thereupon he came to be called the One of Leather String.

4499- It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When it was the fourth time he said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

4500- The same is narrated on the authority of Alqamah Ibn Wa'il through the same chain of transmission.

فَخُذُوا عَلَى يَدَيْهِ، وَمَنِ اعْتَدَى بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ».

4497 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا عَبْدُ اللَّهِ بنُ بَكْرِ بنِ عَبْدِ اللَّهِ الـمُزَنِيُّ، عنْ عَطَاءِ بنِ أَبي مَيْمُونَةَ، عنْ أَنَسِ بنِ مَالِكٍ قالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ شَيْءٌ فِيهِ قِصَاصٌ إلاَّ أَمَرَ فِيهِ بالْعَفْوِ».

4498 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: أَخبرنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعمَشُ، عنْ أَبي صَالِحٍ، عنْ أَبي هُرَيْرَةَ قالَ: «قُتِلَ رَجُلٌ عَلَى عَهْدِ النَّبيِّ ﷺ. فَرُفِعَ ذَلِكَ إلى النَّبيِّ ﷺ، فَدَفَعَهُ إلى وَلِيِّ الـمَقْتُولِ. فقالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ، واللَّهِ ما أَرَدْتُ قَتْلَهُ. قالَ: فقالَ رَسُولُ اللَّهِ ﷺ لِلْوَلِيِّ: «**أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا، ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ**». قالَ: فَخَلَّى سَبِيلَهُ. قالَ: وكَانَ مَكْتُوفًا بِنِسْعَةٍ، فَخَرَجَ يَجُرُّ نِسْعَتَهُ، فَسُمِّيَ ذَا النِّسْعَةِ».

4499 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ الْجُشَمِيُّ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن عَوْفٍ: حدثنا حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ: حدَّثني عَلْقَمَةُ بنُ وائِلٍ: حدَّثني وَائِلُ بنُ حُجْرٍ قال: «كُنْتُ عِنْدَ النَّبيِّ ﷺ إِذْ جِيءَ بِرَجُلٍ قَاتِلٍ في عُنُقِهِ النِّسْعَةُ. قال: فَدَعا وَلِيَّ الـمَقْتُولِ فقال: «**أَتَعْفُو؟**» قال: لاَ. قال: «**أَفَتَأْخُذُ الدِّيَةَ؟**» قال: لاَ. قال: «**أَفَتَقْتُلُ؟**» قال: نَعَمْ. قال: اذْهَبْ بِهِ، فلَمَّا وَلَّى، قال: «**أَتَعْفُو؟**» قال: لاَ. قال: «**أَفَتَأْخُذُ الدِّيَةَ؟**» قال: لاَ. قالَ: «**أَفَتَقْتُلُ؟**» قال: نَعَمْ. قال: اذْهَبْ بِهِ، فلَمَّا كَانَ في الرَّابِعَةِ قال: «**أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ، فإنه يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِهِ**». قال: فَعَفَا عَنْهُ، قال: فَأَنَا رَأَيْتُهُ يَجُرُّ النِّسْعَةَ».

4500 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثني جَامِعُ بنُ مَطَرٍ قال: حدَّثني عَلْقَمَةُ بنُ وَائِلٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

4501- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: A man brought an Abyssinian to the Messenger of Allah "Allah's blessing and peace be upon him" and claimed he had killed his (the former's) nephew. He asked him: "How have you killed him?" he said: "I struck his head with the mattock, but I had no intention to kill him." He asked him: "Have you got property to fulfill his blood-money?" he answered in the negative. He said to him: "What do you think if I send you to beg the people, in order to collect his blood-money?" he answered in the negative. He asked him: "Then, are your masters going to give you his blood-money (to pay it)?" he answered in the negative. He said to the man (i.e. the blood claimant): "Then, take him (to kill him)." When the man came out with him in order to kill him, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If he kills him, he will be like him (in sin)." The man heard from where he was what he said, thereupon he said to him: "Here it is: dispose of him as you like." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Release him, and let him draw his sin and the sin of his companion (whom he killed) upon himself and thus be of the denizens of the fire (of Hell)."

4502- It is narrated on the authority of Abu Umamah Ibn Sahl that he said: We were with Uthman while he was under the blockade in his house, and there was an entrance in the house, and whoever came in it, could hear the speech of those on the floor (only a few meters from the house). Once, Uthman entered, and he came out, in a state different (from that in which he was before he came in). he said: "They threatened to kill me." We said: "Allah suffices you against them O Commander of Believers!" he said: "But, for which reason are they going to kill me? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful to shed the blood of a Muslim person except in one of the following three cases: to revert to infidelity after his Islam, to commit adultery while being married, and to kill a soul for no soul (i.e. with no just cause)." By Allah, I've never committed adultery whether during the pre-Islamic period of ignorance or during Islam, nor have I loved to have any religion to substitute for my religion since Allah Almighty guided me (to the true faith), nor have I killed a soul with no just cause. Then, for which thing are they going to kill me?"

Abu Dawud says: Both of Uthman and Abu Bakr abandoned alcoholic drinks even during the pre-Islamic period of ignorance.

4501 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا عَبْدُ الْقُدُّوسِ بنُ الْحَجَّاجِ: حدَّثنا يَزِيدُ بنُ عَطَاءٍ الْوَاسِطِيُّ، عن سِمَاكٍ، عن عَلْقَمَةَ بنِ وَائِلٍ، عن أَبِيهِ، قال: «جَاءَ رَجُلٌ إلى النَّبيِّ ﷺ بِحَبَشِيٍّ فقالَ: إنَّ هٰذَا قَتَلَ ابنَ أَخِي. قال: «**كَيْفَ قَتَلْتَهُ؟**» قال: ضَرَبْتُ رَأْسَهُ بالْفَأْسِ، وَلَمْ أُرِدْ قَتْلَهُ. قال: «**هَلْ لَكَ مَالٌ تُؤَدِّي دِيَتَهُ؟**» قالَ: لاَ. قال: «**أَفَرَأَيْتَ إنْ أَرْسَلْتُكَ تَسْأَلُ النَّاسَ تَجْمَعُ دِيَتَهُ؟**» قال: لاَ. قال: «**فَمَوالِيكَ يُعْطُونَكَ دِيَتَهُ؟**» قال: لاَ. قال لِلرَّجُلِ: خُذْهُ، فَخَرَجَ بِهِ لِيَقْتُلَهُ. فقالَ رَسُولُ اللَّهِ ﷺ: «**أَمَا إنَّهُ إنْ قَتَلَهُ كَانَ مِثْلَهُ**». فَبَلَغَ بِهِ الرَّجُلُ حَيْثُ يَسْمَعُ قَوْلَهُ. فقالَ: هُوَ ذَا فَمُرْ فِيهِ مَا شِئْتَ. فقالَ رَسُولُ اللَّهِ ﷺ: «**أَرْسِلْهُ**» قال مَرَّةً: دَعْهُ «**يَبُوءُ بإِثْمِ صَاحِبِهِ وَإِثْمِهِ، فَيَكُونُ مِنْ أَصْحَابِ النَّارِ**». قالَ: فأَرْسَلَهُ.

4502 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن يَحْيَى بنِ سَعِيدٍ، عن أَبي أُمَامَةَ بنِ سَهْلٍ قال: «كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْصُورٌ في الدَّارِ. وكَانَ في الدَّارِ مَدْخَلٌ مَنْ دَخَلَهُ سَمِعَ كَلاَمَ مَنْ عَلَى الْبَلاَطِ، فَدَخَلَهُ عُثْمَانُ فَخَرَجَ إلَيْنا، وَهُوَ مُتَغَيِّرٌ لَوْنُهُ فقالَ: إنَّهُمْ لَيَتَوَاعَدُونَنِي بالْقَتْلِ آنِفًا. قالَ: قُلْنَا: يَكْفِيكَهُمُ اللَّهُ يا أَمِيرَ الْمُؤْمِنِينَ. قالَ: وَلِمَ يَقْتُلُونَني؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إلاَّ بإحْدَى ثَلاَثٍ: كُفْرٌ بَعْدَ إسْلاَمٍ، أَوْ زِنًا بَعْدَ إحْصَانٍ، أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ**». فَوَاللَّهِ مَا زَنَيْتُ في جَاهِلِيَّةٍ، وَلاَ في إسْلاَمٍ قَطُّ. وَلا أَحْبَبْتُ أَنَّ لِي بِدِينِي بَدَلاً مُنْذُ هَدَانِي اللَّهُ. وَلاَ قَتَلْتُ نَفْسًا فَبِمَ يَقْتُلُونَنِي».

قال أَبُو دَاوُدَ: عُثْمَانُ، وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا تَرَكَا الْخَمْرَ في الْجَاهِلِيَّةِ.

4503- It is narrated on the authority of Ziyad Ibn Sa'd Ibn Dumaira As-Sulami from his father from his grandfather, and he attended (the holy battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him" that Muhallam Ibn Jaththamah Al-Laithi killed a man from Ashja' after they had embraced Islam, and this was the first judgement of blood-money which the Messenger of Allah "Allah's blessing and peace be upon him" passed during Islam. Uyainah (Ibn Hisn) talked about the killing of Al-Ashja'i, for he belonged to Ghatfan, and Al-Aqra' Ibn Habis argued against the killing of Muhallam, for he belonged to Khindaf. Then, the voices raised, and the dispute and noise grew much louder thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Uyainah! Are you not going to accept the blood-money?" Uyainah said: "No, by Allah, so that I would cause his (the killer's) women suffer from such grief and sadness as that from which my women have been suffering." The voices raised, and the dispute and noise grew much louder, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said once again: "O Uyainah! Should you not accept the blood-money?" he gave the same reply, and so on until a man from the sons of Laith called Mukaitil, carrying the arms, and having a leather shield in his hand, got up and said: "O Messenger of Allah! I have no example for this who was murdered in the early days of Islam but that of a herd of sheep, and when the first of them was thrown, the last of them ran away: give us permission to take retaliation (according to the law of equality) now, and then, pass your judgement pertaining to the blood-money later." (i.e. that the murderer should be killed in retaliation for his killing) On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You shall have (as blood-money) fifty (camels) on our journey, and further fifty when we return." They then accepted the blood-money. This Muhallam was a long deep brown-complexioned man, and he was sitting at the rear of the people. He proceeded on until he broke in them and sat in front of the Messenger of Allah "Allah's blessing and peace be upon him", with his eyes shedding tears. He said: "O Messenger of Allah! Really I've done what has reached you, and I turn to Allah Almighty in repentance: so, please O Messenger of Allah, ask for Allah's Forgiveness for me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you killed him with your weapon during the early days of Islam? O Allah! Forgive not for Muhallam!" he said that loudly. Then, he got up, receiving his tears with the end of his upper garment. Muhammad Ibn Ishaq says that his people allege that afterwards the Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's Forgiveness for him.

4503 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ قال: حدَّثنا مُحَمَّدٌ ـ يَعْني ابنَ إِسْحَاقَ ـ: حدَّثني مُحَمَّدُ بنُ جَعْفَرِ بنِ الزُّبَيْرِ قالَ: سَمِعْتُ زِيَادَ بنَ ضُمَيْرَةَ الضَّمْرِيَّ. (ح)، وحدثنا وَهْبُ بنُ بَيَانٍ، وَأَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ قالاَ: حدثنا ابنُ وَهْبٍ: أَخبرني عَبْدُ الرَّحْمٰنِ بنُ أَبي الزِّنَادِ، عن عَبْدِ الرَّحْمٰنِ بنِ الْحَارِثِ، عن مُحَمَّدِ بنِ جَعْفَرٍ أَنَّهُ سَمِعَ زِيَادَ بنَ سَعْدِ بنِ ضُمَيْرَةَ السُّلَمِيَّ. وَهَذَا حَدِيثُ وَهْبٍ وهُو أَتَمُّ يُحَدِّثُ عُرْوَةَ بنَ الزُّبَيْرِ، عن أَبِيهِ، قال مُوسَى: وَجَدِّهِ، وكَانَا شَهِدَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا. ثُمَّ رَجَعْنَا إلى حَدِيثِ وَهْبٍ: «أَنَّ مُحَلِّمَ بنَ جَثَّامَةَ اللَّيْثِيَّ قَتَلَ رَجُلاً مِنْ أَشْجَعَ في الإِسْلاَمِ، وَذٰلِكَ أَوَّلُ غِيَرٍ قَضَى بِهِ رَسُولُ اللَّهِ ﷺ. فَتَكَلَّمَ عُيَيْنَةُ في قَتْلِ الأَشْجَعِيِّ لأَنَّهُ مِنْ غَطَفَانَ. وَتَكَلَّمَ الأَقْرَعُ بنُ حَابِسٍ دُونَ مُحَلِّمٍ لأَنَّهُ مِنْ خِنْدِفَ. فارْتَفَعَتِ الأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّغَطُ. فقالَ رَسُولُ اللَّهِ ﷺ: «**يَا عُيَيْنَةُ أَلاَ تَقْبَلُ الْغِيَرَ؟**». فقالَ عُيَيْنَةُ: لاَ وَاللَّهِ حَتَّى أُدْخِلَ عَلَى نِسَائِهِ مِنَ الحَرَبِ وَالحُزْنِ مَا أَدْخَلَ عَلَى نِسَائِي. قال: ثُمَّ ارْتَفَعَتِ الأَصْوَاتُ، وَكَثُرَتِ الخُصُومَةُ واللغَطُ. فقالَ رَسُولُ اللَّهِ ﷺ: «**يَا عُيَيْنَةُ أَلاَ تَقْبَلُ الْغِيَرَ؟**» فقالَ عُيَيْنَةُ مِثْلَ ذَلِكَ أَيْضًا، إلى أَنْ قَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ يُقَالُ لَهُ: مُكَيْتِلٌ عَلَيْهِ شِكَّةٌ، وفي يَدِهِ دَرَقَةٌ. فقالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَجِدْ لِمَا فَعَلَ هٰذَا في غُرَّةِ الإِسْلاَمِ مَثَلاً إلاَّ غَنَمًا وَرَدَتْ فَرُمِيَ أَوَّلُها، فَنَفَرَ آخرُهَا، اسْنُنِ الْيَوْمَ وَغَيِّر غَدًا. فقالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسُونَ في فَوْرِنَا هٰذَا، وَخَمْسُون إِذَا رَجَعْنَا إلى المَدِينَةِ**». وَذَلِكَ في بَعْضِ أَسْفَارِهِ. وَمُحَلِّمٌ رَجُلٌ طويلٌ آدَمُ، وَهُوَ في طَرَفِ النَّاسِ. فَلَمْ يَزالُوا حَتَّى تَخَلَّصَ فَجلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَعَيْنَاهُ تَدْمعَانِ. فقالَ: يَا رَسُولَ اللَّهِ، إِنِّي قدْ فعَلْتُ الَّذِي قد بَلَغَكَ. وَإِنِّي أَتُوبُ إلى اللَّهِ، فاسْتَغْفِرِ اللَّهَ لِي يَا رَسُولَ اللَّهِ. فقالَ رَسُولُ اللَّهِ ﷺ: «**أَقَتَلْتَهُ بِسِلاَحِكَ في غُرَّةِ الإِسْلاَمِ؟ اللَّهُمَّ لا تَغْفِرْ لِمُحَلِّمٍ**» بِصَوْتٍ عَالٍ. زَادَ أَبُو سَلَمَةَ: فَقَامَ، وَإِنَّهُ لَيَتَلَقَّى دُمُوعَهُ بِطَرَفِ رِدَائِهِ».

قالَ ابنُ إِسْحَاقَ: فَزَعَمَ قَوْمُهُ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لَهُ بَعْدَ ذَلِكَ.

قال أَبُو دَاوُدَ: قالَ النَّضْرُ بنُ شُمَيْلٍ: الْغِيَرُ: الدِّيَةُ.

[4] When The Claimant Of The Blood Of Such As Killed Intentionally Accepts The Blood-Money

4504- It is narrated on the authority of Abu Shuraih Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of Khuza'ah! You really have killed this man from Hudhail, and I'm going to give his blood-money (on your behalf). But whoever has anyone killed (intentionally) after this statement of mine, has the freedom to choose one of two things: to accept the blood-money, or to kill (the killer)."

4505- It is narrated on the authority of Abu Hurairah that he said: When Mecca was conquered the Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "He, who has anyone killed (intentionally), has the freedom to choose the better of two things: to accept the blood-money, or to be helped take retaliation (by having the murderer killed)." A man from Yemen called Abu Shah stood and said: "O Messenger of Allah! Have this (which you've said) written for me!" Al-Abbas said: "Have (your statement) written for me!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Write that for Abu Shah!"

4506- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no faithful believer be killed for an infidel; and he, who kills a faithful believer intentionally, should be handed over to the heirs of the murdered one: they could then kill him if they so like, or accept the blood-money if they so like."

[5] When One Kills (The Killer) After Accepting The Blood-Money

4507- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never pardon such as kills (the killer) even after his accepting the blood-money (of the killed of whose blood he is claimant)."

[6] When One Gives Another Poisoned Food Or Drink And He Dies: Should He Be Killed In Retaliation?

4508- It is narrated on the authority of Anas Ibn Malik that a Jewess (reported to be Zainab Bint Al-Harith) brought to The Messenger of Allah "Allah's blessing and peace be upon him" (cooked meat of) a poisoned sheep, from which he ate. (When the effect of this poison was felt by him, he asked for her, and) she was brought to him. He asked her about the

[ت4/م4] ـ بابُ وَليِّ العَمدِ يرْضَى بالدِّيةِ

4504 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا ابنُ أَبي ذِئْبٍ: حدَّثني سَعِيدُ بنُ أَبي سَعِيدٍ قالَ: سَمِعْتُ أَبَا شُرَيْحٍ الْكَعْبِيَّ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ إِنَّكُم يَا مَعْشَرَ خُزَاعَةَ قَتَلْتُمْ هٰذَا الْقَتِيلَ مِنْ هُذَيْلٍ، وَإِنِّي عَاقِلُهُ. فَمَنْ قُتِلَ لَهُ بَعْدَ مَقَالَتِي هٰذِهِ قَتِيلٌ فأَهْلُهُ بَيْنَ خِيرَتَيْنِ: بَيْنَ أَنْ يَأْخُذُوا الْعَقْلَ، أَوْ يَقْتُلُوا**».

4505 ـ حدّثنا عَبَّاسُ بنُ الْوَلِيدِ بنِ مَزْيَدٍ: أَخبرني أَبِي: حدَّثنا الأَوْزَاعِيُّ: حدَّثني يَحْيَى. (ح)، وحدثنا أَحْمَدُ بنُ إِبراهِيمَ: حدَّثني أَبُو دَاوُدَ: حدَّثنا حَرْبُ بنُ شَدَّادٍ: حدَّثنا يَحْيَى بنُ أَبي كَثِيرٍ: حدَّثني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثنا أَبُو هُرَيْرَةَ قالَ: لَمَّا فُتِحَتْ مَكَّةُ قامَ رَسُولُ اللَّهِ فقالَ: «**مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُودَى، وَإِمَّا أَنْ يُقَادَ**». فقامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ: أَبُو شَاهٍ، فقالَ: يَا رَسُولَ اللَّهِ اكْتُبْ لِي ـ قَالَ الْعَبَّاسُ: اكْتُبُوا لِي ـ فقالَ رَسُولُ اللَّهِ ﷺ: «**اكْتُبُوا لأَبِي شَاهٍ**». وَهٰذَا لَفْظُ حَدِيثِ أَحْمَدَ.

قال أَبُو دَاوُدَ: اكْتُبُوا لِي ـ يَعْني خُطْبَةَ النَّبيِّ ﷺ ـ.

4506 ـ حدّثنا مُسْلِمٌ: حدَّثنا مُحَمَّدُ بنُ رَاشِدٍ: حدَّثنا سُلَيْمَانُ بنُ مُوسَى، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ، عن النَّبيِّ ﷺ قالَ: «**لا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ. وَمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دُفِعَ إلى أَوْلِيَاءِ المَقْتُولِ، فإِنْ شاؤوا قَتَلُوهُ، وَإِنْ شَاؤوا أَخَذُوا الدِّيَةَ**».

[ت5/م5] ـ بابُ مَن يَقْتلُ بعد أَخْذِ الدِّيةِ

4507 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا مَطَرٌ الْوَرَّاقُ ـ وَأَحْسَبُهُ ـ عن الْحَسَنِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ الله ﷺ: «**لاَ أُعْفِيَ مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ**».

[ت6/م6] ـ بابٌ فيمن سَقَى رجلاً سَمًّا أَو أَطعمَهُ فماتَ، أَيُقادُ منه

4508 ـ حدّثنا يَحْيَى بنُ حَبِيبِ بنِ عرَبِيٍّ: حدَّثنا خَالِدُ بنُ الْحَارِثِ: حدَّثنا شُعْبَةُ، عن هِشَامِ بنِ زَيْدٍ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّ امْرَأَةً يَهُودِيةً أَتَتْ رَسُولَ اللَّهِ ﷺ بشاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فجيءَ بها إلى رسول اللَّهِ ﷺ فَسَأَلَهَا عن ذٰلِكَ فقالَتْ: أَرَدْتُ

reason for that (which she had done), and she said: "I intended to kill you." He said: "No doubt, Allah is not to enable you to do so." They (the Companion's) said: "Should we not kill her?" He said: "No." He (Anas) said: I noticed that (affect of the poison) on the uvula of The Messenger of Allah "Allah's blessing and peace be upon him".

4509- It is narrated on the authority of Abu Hurairah that a Jewish woman presented to the Messenger of Allah "Allah's blessing and peace be upon him" (the cooked meat of) a poisoned sheep, but the Messenger of Allah "Allah's blessing and peace be upon him" did no harm to her.

Abu Dawud says: This woman who poisoned (the food for) the Messenger of Allah "Allah's blessing and peace be upon him" was (Zainab) the sister of Marhab, and she was Jewish.

4510- It is narrated on the authority of Jabir Ibn Abdullah that he said: A Jewess from the people of Khaibar poisoned a roasted sheep and presented it to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" picked the arm from which he ate a piece, and so did some of his companions (who were present with him). But the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Lift your hands (from the food since it is poisoned)." The Messenger of Allah "Allah's blessing and peace be upon him" sent to the Jewess to come to him. He asked: "Have you poisoned this sheep?" She said: "Who has told you?" he said: "This arm in my hand has told me." She said: "Yes." He asked: "What made you do so?" She said: "I said to myself: if he is a Prophet, then the poison will not harm him, and if he is a liar, we will get rid of him." The Messenger of Allah "Allah's blessing and peace be upon him" pardoned her, and punished her not. But one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who ate of the sheep died, and the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on his upper part of his back, to (remove the harmful traces of) what he ate of the sheep, and it is Abu Hind, a freed slave belonging to Banu Bayadah from amongst the Ansar, who cupped him, with the help of a horn and a blade.

4511- It is narrated on the authority of Abu Salamah that a Jewess from Khaibar presented a poisoned sheep to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as the narration of Jabir, but here it was Bishr Ibn Al-Bara' Ibn Ma'rur who died because of his eating of its poisoned flesh. When he sent to the Jewess and asked her about the reason for her deed, she mentioned to him the same as in the narration of Jabir, but here the Messenger of Allah "Allah's blessing and

لأَقْتُلَكَ. فَقَالَ: «**مَا كَانَ اللَّهُ لِيُسَلِّطَكِ عَلَى ذَلِكَ**»، أو قالَ: «**عَلَيَّ**». قالَ: فقالُوا: أَلاَ نَقْتُلُهَا؟ قال: «**لاَ**». فما زِلْتُ أَعْرِفُها في لَهَوَاتِ رَسُولِ اللَّهِ ﷺ».

4509 ـ حدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا عَبَّادُ بنُ الْعَوَّامِ. ح: وحدَّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا سَعِيدُ بنُ سَلَيْمَانَ: حدَّثنا عَبَّادٌ، عن سُفْيَانَ بنِ حُسَيْنٍ، عن الزُّهْرِيِّ، عن سَعِيدٍ وَأَبي سَلَمَةَ. قالَ هَارُونُ: عن أَبي هُرَيْرَةَ: «أَنَّ امْرَأَةً مِنَ الْيَهُودِ أَهْدَتْ إلى النَّبيِّ ﷺ شَاةً مَسْمُومَةً. قالَ: فَمَا عَرَضَ لَها النَّبيُّ ﷺ».

قال أَبُو دَاوُدَ: هٰذِهِ أُخْتُ مَرْحَبٍ الْيَهُودِيَّةُ الَّتي سَمَّتِ النَّبيَّ ﷺ.

4510 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ قالَ: «كَانَ جَابِرُ بنُ عَبْدِ اللَّهِ يُحَدِثُ أَنَّ يَهُودِيَّةً مِنْ أَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَصْلِيَّةً، ثُمَّ أَهْدَتْهَا لِرَسُولِ الله ﷺ. فأَخَذَ رَسُولُ اللَّهِ ﷺ الذِّرَاعَ فأَكَلَ مِنْها، وَأَكَلَ رَهْطٌ مِنْ أَصْحَابِهِ مَعَهُ. ثُمَّ قالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «**ارْفَعُوا أَيْدِيَكُم**». وَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إلى الْيَهُودِيَّةِ فَدَعَاهَا فقالَ لَها: «**أَسَمَمْتِ هٰذِهِ الشَّاةَ؟**» قالَتْ الْيَهُودِيَّةُ: مَنْ أَخْبَرَكَ؟ قالَ: «**أَخْبَرَتْنِي هٰذِهِ في يَدِي**» لِلذِّرَاعِ. قالَتْ: نَعَمْ. قالَ: «**فَمَا أَرَدْتِ إلى ذَلِكَ؟**» قالَتْ: قُلْتُ: إنْ كَانَ نَبِيًّا فَلَنْ يَضُرَّهُ، وَإِنْ لَمْ يَكُنْ نَبِيًّا اسْتَرَحْنَا مِنْهُ. فَعَفَا عَنْهَا رَسُولُ اللَّهِ ﷺ وَلَمْ يُعَاقِبْهَا. وَتُوفِّيَ بَعْضُ أصحَابِهِ الذَّينَ أَكَلُوا مِنَ الشَّاةِ، وَاحْتَجَمَ رَسُولُ اللَّهِ ﷺ عَلَى كَاهِلِهِ مِنْ أَجْلِ الَّذي أَكَلَ مِنَ الشَّاةِ: حَجَمَهُ أَبُو هِنْدٍ بالْقَرْنِ، وَالشَّفْرَةِ ـ وَهُوَ مَوْلًى لِبَنِي بَيَاضَةَ مِنَ الأَنْصَارِ ـ».

4511 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: حدَّثنا خَالِدٌ، عن مُحَمَّدِ بنِ عَمْرٍو، عن أَبي سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً نَحْوَ حَدِيثِ جَابِرٍ. قالَ: فَمَاتَ بِشْرُ بنُ الْبَرَاءِ بنِ مَعْرُورٍ الأَنْصَارِيُّ. فأَرْسَلَ إلى الْيَهُودِيَّةِ: مَا حَمَلَكِ عَلَى الَّذي صَنَعْتِ؟ فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ: فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ

peace be upon him" ordered that she be killed (in retaliation for the death of Bishr Ibn Al-Bara'). No mention is made here of the operation of cupping.

4512- It is narrated on the authority of Abu Salamah from Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the gift, but he never accepted the charity. In another narration on the authority of Abu Salamah, apart from Abu Hurairah, he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the gift, but he never accepted the charity. Once, a Jewess in Khaibar presented to him a roasted sheep which she poisoned, from which the Messenger of Allah "Allah's blessing and peace be upon him" ate (a morsel) and so did some of his companions. But soon he said to them: "Left your hand, for it (the sheep) has told me that it is poisoned." But Bishr Ibn Al-Bara' Ibn Ma'rur Al-Ansari died. He sent to the Jewess (to come to him and when she came) he asked her: "What led you to do so?" she said: "If you are a Prophet, you will receive no harm from what I've done; and if you are only a king, I will then relieve the people of you." The Messenger of Allah "Allah's blessing and peace be upon him" ordered that she be killed, and she was killed (in retaliation for the death of Bishr). Later the Messenger of Allah "Allah's blessing and peace be upon him" said in his fatal illness: "I have been still suffering because of the morsel I ate (of the sheep) in Khaibar, since it was time to start cutting my medial arm vein (i.e. to deprive me of life)."

4513- It is narrated on the authority of Ka'b Ibn Malik that he said: Umm Mubashshir Al-Ansari said to the Messenger of Allah "Allah's blessing and peace be upon him" during his fatal illness: "Which illness is thought you are suffering from O Messenger of Allah? However, I do not think no illness had befallen my son (and caused him to die) other than (the traces of poison resulting from) the poisoned sheep which he shared with you in Khaibar." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I also do not think but the same has befallen me now, since it was time to start cutting my medial arm vein (to deprive me of life)."

4514- It is narrated on the authority of Umm Mubashshir that she said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal illness)...and the rest is the same as the narration of Jabir, in which he told that when Bishr Ibn Al-Bara' died the Messenger of Allah "Allah's blessing and peace be upon him" sent to the Jewess and asked her: "What made you do what you've done?"...The Messenger of Allah "Allah's blessing and peace be upon him" then ordered that she be killed; and she was killed. But, no mention is made of cupping.

فَقُتِلَتْ، وَلَمْ يَذْكُرْ أَمْرَ الْحِجَامَةِ».

4512 ـ وحدثنا وَهْبُ بنُ بَقِيَّةَ: عن خَالِدٍ، عن مُحَمَّد بنِ عَمْرٍو، عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يَقبَلُ الهَدِيَّةَ وَلاَ يَأْكُلُ الصَّدَقَةَ».

وحدثنا وَهْبُ بنُ بَقِيَّةَ في مَوْضِعٍ آخَرَ، عن خَالِدٍ، عن مُحَمَّدِ بنِ عَمْرٍو، عن أبي سَلَمَةَ وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ قالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الْهَدِيَّةَ وَلاَ يَأْكُلُ الصَّدَقَةَ. زَادَ: فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً سَمَّتْهَا، فأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْهَا وأَكَلَ الْقَوْمُ. فقالَ: «**ارْفَعُوا أَيْدِيَكُم، فإنَّهَا أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ**». فَمَاتَ بِشْرُ بنُ الْبَرَاءِ بنِ مَعرُورٍ الأَنْصَارِيُّ. فأَرْسَلَ إلى الْيَهُودِيَّةِ: «**مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتِ؟**» قَالَتْ: إنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ. وإنْ كُنْتَ مَلِكًا أَرَحْتُ النَّاسَ مِنْكَ. فأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقُتِلَتْ. ثُمَّ قال في وَجَعِهِ الَّذِي مَاتَ فِيهِ: «**مَا زِلْتُ أَجِدُ مِنَ الأَكْلَةِ الَّتِي أَكَلْتُ بِخَيْبَرَ، فَهَذَا أَوَانُ قَطَعَ أَبْهَرِي**».

4513 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ، قال: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن ابنِ كَعْبِ بنِ مَالِكٍ، عن أَبِيهِ: أَنَّ أُمَّ مُبَشِّرٍ قالَتْ لِلنَّبيِّ ﷺ في مَرَضِهِ الَّذِي مَاتَ فِيهِ: مَا يُتَّهَمُ بِكَ يَا رَسُولَ اللَّهِ؟ فإنِّي لاَ أَتَّهِمُ بابْنِي شَيْئًا إلاَّ الشَّاةَ الْمَسْمُومَةَ الَّتي أَكَلَ مَعَكَ بِخَيْبَرَ. وقالَ النَّبيُّ ﷺ: «**وَأَنَا لاَ أَتَّهِمُ بِنَفْسِي إلاَّ ذَلِكَ، فَهَذَا أَوَانُ قَطْعِ أَبْهَرِي**».

قال أَبُو دَاوُدَ: وَرُبَّمَا حَدَّثَ عَبْدُ الرَّزَّاقِ بِهَذَا الحديثِ مُرْسلاً عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن النَّبيِّ ﷺ. وَرُبَّمَا حَدَّثَ بِهِ عن الزُّهْرِيِّ عن عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مَالِكٍ. وَذَكَرَ عَبْدُ الرَّزَّاقِ أَنَّ مَعمرًا كَانَ يُحَدِّثُهُمْ بالْحَدِيثِ مَرَّةً مُرْسلاً فَيَكْتُبُونَهُ، وَيُحَدِّثُهُم مَرَّةً بِهِ فَيُسْنِدُهُ فَيَكْتُبُونَهُ، وَكُلٌّ صحيحٌ عِنْدَنا. قالَ عَبْدُ الرَّزَّاقِ: فَلَمَّا قَدِمَ ابنُ المُبَارَكِ عَلَى مَعْمَرٍ أَسْنَدَ لَهُ مَعْمَرٌ أَحَادِيثَ كَانَ يُوقِفُهَا.

4514 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا إبراهيمُ بنُ خَالِدٍ قال: حدَّثنا رَبَاحٌ، عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن عَبْدِ الرَّحْمٰنِ بن عَبْدِ اللَّهِ بنِ كَعْبِ بنِ مَالِكٍ، عن أُمِّهِ أُمِّ مُبَشِّرٍ. قال أَبُو سَعِيدِ بنُ الأَعْرَابِيِّ كَذَا قالَ عنْ أُمِّهِ، وَالصَّوَابُ: عن أَبِيهِ، عن أُمِّ مُبَشِّرٍ دَخَلَتْ عَلَى النَّبيِّ ﷺ فَذَكَرَ مَعْنَى حَدِيثِ مَخْلدِ بنِ خَالِدٍ نحوَ حَديثِ جَابِرٍ قالَ: «فَمَاتَ بِشْرُ بنُ الْبَرَاءِ بنِ مَعرُورٍ، فأَرْسَلَ إلى الْيَهُودِيَّةِ فقالَ: «**مَا حَمَلَكِ عَلَى الَّذِي صَنَعتِ؟**» فذكَرَ نحوَ حديثِ جابِرٍ. فأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقُتِلَتْ» وَلَمْ يَذْكُرِ الْحِجَامَةَ.

[7] When One Kills Or Mutilates The Body Of His Slave: Should Retribution Be Exacted From Him?

4515- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills his slave, we then should kill him, and he, who cuts the nose (or any of the limbs) of his slave, we should then cut his nose (or a similar limb)."

4516- A Hadith like this is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And he, who castrates his slave, we should then castrate him."

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Dawud At-Tayalisi on the authority of Hisham, and it is like that of Mu'adh.

4517- A Hadith like this is narrated on the authority of Qatadah, but Al-Hasan seemed to have forgotten this narration, thereupon he used to say: "No free one should be killed for a slave."

4518- It is narrated on the authority of Qatadah from Al-Hasan that he said: "No free person should be killed in retaliation for a slave."

4519- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was crying for relief. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Allah's Mercy be upon you! What is the matter with you?" he said: "My master saw me catching a glimpse of one of his slave-girls, thereupon his jealousy was provoked, and he removed my testicles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me the man!" he was pursued, but they failed to bring him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to the slave): Go: you are free." He said: "O Messenger of Allah! Upon whom is it incumbent to help me (in case my master enslaves me once again)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your help is incumbent upon every faithful believer or Muslim."

Abu Dawud says: The manumitted slave was called Rawh Ibn Dinar, and the one who removed his testicles was Zinba'

[8] What About Killing With The Help Of Qasamah?

(the oath taken by the blood petitioner upon such as against whom the claim of blood is made, or vice versa, i.e. taken by the defendant to clear himself from the claim of blood)

[ت7/م7] ـ بابُ مَنْ قتلَ عبدَه أَو مثَّلَ به، أَيُقادُ منه؟

4515 ـ حدّثنا عَلِيُّ بنُ الْجَعْدِ: حدَّثنا شُعْبَةُ. ح، وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن قَتَادَةَ، عن الْحَسَنِ، عن سَمُرَةَ أَنَّ النَّبيَّ ﷺ قال: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ»**.

4516 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُعَاذُ بنُ هِشَامٍ: حدَّثني أَبِي، عن قَتَادَةَ بإِسْنَادِهِ مِثْلَهُ، قالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ خَصَى عَبْدَهُ خَصَيْنَاهُ»** ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ شُعْبَةَ وَحَمَّادٍ.

قال أَبُو دَاوُدَ: وَرَوَاهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ، عن هِشَامٍ مِثْلَ حَدِيثِ مُعَاذٍ.

4517 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا سَعِيدُ بنُ عَامِرٍ، عن ابنِ أَبي عَرُوبَةَ، عن قَتَادَةَ بإِسْنَادِ شُعْبَةَ مِثْلَهُ. زَادَ: ثُمَّ إِنَّ الْحَسَنَ نَسِيَ هٰذَا الحديثَ، فَكَانَ يَقُولُ: «لاَ يُقْتَلُ حُرٌّ بِعَبْدٍ».

4518 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا هِشَامٌ، عن قَتَادَةَ، عن الْحَسَنِ قال: «لاَ يُقَادُ الْحُرُّ بالْعَبْدِ».

4519 ـ حدّثنا مُحَمَّدُ بنُ الْحَسَنِ بن تَسْنِيم بنِ حَوَارِيِّ بنِ زيادِ بنِ عمرٍو الْعَتَكِيُّ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ: أخبرنا سَوَّارٌ أَبُو حَمْزَةَ: حدثنا عَمْرُو بنُ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قالَ: جَاءَ رَجُلٌ مُسْتَصْرِخٌ إلى النَّبيِّ ﷺ فقالَ: جَارِيَةٌ لَهُ يَا رَسُولَ اللَّهِ. فقالَ: **«وَيْحَكَ مَا لَكَ؟»** فقالَ: شَرٌّ، أَبْصَرَ لِسَيِّدِهِ جَارِيَةً لَهُ فَغَارَ، فَجَبَّ مَذَاكِيرَهُ، فقالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيَّ بالرَّجُلِ»**، فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ، فقالَ رَسُولُ اللَّهِ ﷺ: **«اذْهَبْ فأَنْتَ حُرٌّ»**. فقالَ: يَا رَسُولَ اللَّهِ عَلَى مَنْ نُصْرَتِي؟ قالَ: **«عَلَى كُلِّ مؤمنٍ»**. أَوْ قالَ **«كُلِّ مسلمٍ»**.

قال أَبُو دَاوُدَ: ما اجتمعتِ العَربُ على رجلٍ لم يُؤَمَّرْ عليهم إلا زِيادَ بنَ عَمْرٍو.

قال أَبُو دَاوُدَ: الَّذِي عَتَقَ كَانَ اسْمُهُ: رَوْحُ بنُ دِينَارٍ.

قال أَبُو دَاوُدَ: الَّذِي جَبَّهُ زِنْبَاعٌ.

قال أَبُو دَاوُدَ: هٰذَا زِنْبَاعٌ أَبُو رَوْحٍ كَانَ مَوْلَى الْعَبْدِ.

[ت8/م8] ـ بابُ القَتلِ بالقَسامةِ

4520 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ، وَمُحَمَّدُ بنُ عُبَيْدٍ المَعْنَى قالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن يَحْيَى بنِ سَعِيدٍ، عن بُشَيْرِ بنِ يَسَارٍ، عن سَهْلِ بنِ أَبي حَثْمَةَ

4520- It is narrated on the authority of both of Sahl Ibn Abu Hathmah and Rafi Ibn Khadij that they said: Muhaiyyisah Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyyisah and Huwaiyyisah, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take oaths as to the person among them who has committed the murder, he would be surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (which were given as the blood money) kicked me.

4521-It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl that Sahl Ibn Abu Hathmah told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him."

وَرَافِعِ بنِ خَدِيجٍ: «أَنَّ مُحَيِّصَةَ بنَ مَسْعُودٍ، وَعَبْدَ اللَّهِ بنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ، فَتَفَرَّقَا في النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ بنُ سَهْلٍ فاتَّهَمُوا الْيَهُودَ. فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمٰنِ بنُ سَهْلٍ، وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ، فَأَتَوُا النَّبيَّ ﷺ. فَتَكَلَّمَ عَبْدُ الرَّحْمٰنِ في أَمْرِ أَخِيهِ، وَهُوَ أَصْغَرُهُمْ. فقالَ رَسُولُ اللَّهِ ﷺ: «**الْكُبْرَ الْكُبْرَ**». أَوْ قالَ: «**لِيَبْدَأ الأَكْبَرُ**»، فَتَكَلَّمَا في أَمْرِ صَاحِبِهِمَا. فقالَ رَسُولُ اللَّهِ ﷺ: «**يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ**». قالُوا: أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قال: «**فَتُبَرِّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ**». قالُوا: يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ. قالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ. قالَ: قالَ سَهْلٌ: دَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الإِبِلِ رَكْضَةً بِرِجْلِهَا». قالَ حَمَّادٌ هٰذَا أَوْ نَحْوَهُ.

قال أَبُو دَاوُدَ: رَوَاهُ بِشْرُ بنُ الْمُفَضَّلِ وَمَالِكٌ عن يَحْيَى بنِ سَعِيدٍ قالَ فِيهِ: «**أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دمَ صَاحِبِكُم أَوْ قَاتِلِكُمْ؟**». وَلَمْ يَذْكُرْ بِشْرٌ دَماً. وقالَ عَبْدَةُ عن يَحْيَى كَمَا قالَ حَمَّادٌ. وَرَوَاهُ ابنُ عُيَيْنَةَ عن يَحْيَى فَبَدَأَ بِقَوْلِهِ: «**تُبَرِّئُكُم يَهُودُ بِخَمْسِينَ يَمِينًا يَحْلِفُونَ**» وَلَمْ يَذْكُرِ الاسْتِحْقَاقَ.

قال أَبُو دَاوُدَ: وَهٰذَا وَهَمٌ مِنِ ابنِ عُيَيْنَةَ.

4521 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني مَالِكٌ، عن أَبي لَيْلَى بنِ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ سَهْلٍ، عن سَهْلِ بنِ أَبي حَثْمَةَ أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ كُبَراءِ قَوْمِهِ: «أَنَّ عَبْدَ اللَّهِ بنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إلى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ. فأُتِيَ مُحَيِّصَةُ فأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بنَ سَهْلٍ قَدْ قُتِلَ، وَطُرِحَ في فَقِيرٍ أَوْ عَيْنٍ. فَأَتَى يَهُودَ فقالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ. قالُوا: وَاللَّهِ مَا قَتَلْنَاهُ. فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَذَكَرَ لَهُمْ ذَلِكَ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمٰنِ بنُ سَهْلٍ. فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الذي كَانَ بِخَيْبَرَ. فقالَ رَسُولُ اللَّهِ ﷺ: «**كَبِّرْ، كَبِّرْ**» ـ يُرِيدُ السِّنَّ ـ فَتَكَلَّمَ حُوَيِّصَةُ، ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فقالَ رَسُولُ اللَّهِ ﷺ: «**إِمَّا أَنْ يَدُوا صَاحِبَكُم، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ**». فَكَتَبَ إِلَيهِمْ رَسُولُ اللَّهِ ﷺ بِذَلِكَ. فَكَتَبُوا: إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ.

Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood-money?" They said: “No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: “But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel of them kicked me.

4522- It is narrated on the authority of Amr Ibn Shu’aib that the Messenger of Allah "Allah's blessing and peace be upon him" killed a man from the sons of Nasr Ibn Malik (in implementation of the law of equality) with the help of Qasamah (oath taken upon such as against whom the claim of blood was made); and this was in the town of Rugha’, at the bank of Liyyah (a place in Ta’if). According to the narration of Mahmud Ibn Khalid, both the murderer and the murdered belonged to the same tribe, i.e. those of Nasr Ibn Malik, in a town at the bank of Liyyah.

[9] The Abandonment Of Killing In Retaliation With The Help Of Qasamah

4523- It is narrated on the authority of Bushair Ibn Yasar from one belonging to the Ansar called Sahl Ibn Abu Hathmah that some of them set out to Khaibar, wherein they parted. Later on, they found one of them murdered thereupon they said to those in whose dwellings they found their murdered companion: “You have killed our companion.” They said: “We neither killed him, nor did we know his murderer.” The Messenger of Allah "Allah's blessing and peace be upon him" then asked them to bring evidence against such as killed him, but they told him that they had no evidence. He said: “Then, let them take an oath for you (to clear themselves from your claim).” They said: “We do not accept the oaths of the Jews.” The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid his blood-wit one hundred camels from those given in charity.

4524- It is narrated on the authority of Abayah Ibn Rifa’ah from Rafi’ Ibn Khadij (his grandfather) that he said: A man belonging to the Ansar (reported to be Abdullah Ibn Sahl) came to be found murdered at Khaibar, thereupon his blood’s claimants went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and he asked them: “Have you got two witnesses to bear witness to the murder of your companion?” they said: “O Messenger of Allah! None from

فقالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دم صَاحِبِكُم؟**» قالُوا: لاَ. قالَ: «**فَتَحْلِفُ لَكُم يَهُودُ؟**» قالُوا: لَيْسُوا مُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِم رَسُولُ اللَّهِ ﷺ بِمِئَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ. قال سَهْلٌ: لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ».

4522 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ وكَثِيرُ بنُ عُبَيْدٍ قالاَ: حدثنا. ح: وحدَّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: أخبرنا الْوَلِيدُ، عن أَبِي عَمْرٍو، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ قَتَلَ بالْقَسَامَةِ رَجُلاً مِنْ بَنِي نَصْرِ بنِ مَالِكٍ بِبَحْرَةِ الرُّغَاءِ عَلَى شَطِّ لِيَّةِ الْبَحْرَةِ. قال: الْقَاتِلُ وَالمَقْتُولُ مِنْهُمْ». وَهٰذَا لَفْظُ مَحْمودٍ أَقَامَهُ مَحمُودٌ بِبَحْرَةٍ وَحْدَهُ عَلَى شَطِّ لِيَّةَ.

[ت9/م9] ـ بابٌ في تَرْكِ القَوَدِ بالقَسَامةِ

4523 ـ حدّثنا الْحَسَنُ بنُ مُحَمَّدِ بنِ الصَّبَّاحِ الزَّعْفَرَانِيُّ: حدَّثنا أَبُو نُعَيْمٍ: حدَّثنا سَعِيدُ بنُ عُبَيْدٍ الطَّائِيُّ، عنْ بُشَيرِ بنِ يَسَارٍ: «زَعَمَ أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ: سَهْلُ بنُ أَبي حَثْمَةَ أَخْبَرَهُ: أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إلى خَيْبَرَ، فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحدَهُمْ قَتِيلاً. فقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قَتَلْتُمْ صَاحِبَنَا؟ فقَالُوا: مَا قَتَلْنَاهُ، وَلاَ عَلِمْنَا قَاتِلاً. فانْطَلَقْنَا إلى نَبِيِّ اللَّهِ ﷺ قال: فقَالَ لَهُمْ: «**تَأْتُونِي بالْبَيِّنَةِ عَلَى مَنْ قَتَلَ هٰذَا**»، قالُوا: مَا لَنَا بَيِّنَةٌ قالَ: «**فَيَحْلِفُونَ لَكُمْ؟**» قالُوا: لاَ نَرْضَى بِأَيْمَانِ الْيَهُودِ، فَكَرِهَ نَبيُّ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ، فَوَدَاهُ مِئَةً مَنْ إِبِلِ الصَّدَقَةِ».

4524 ـ حدّثنا الْحَسَنُ بنُ عَلِيِّ بنِ رَاشِدٍ: أخبرنا هُشَيْمٌ، عن أَبِي حَيَّانَ التَّيْمِيِّ: حدَّثنا عَبَايَةُ بنُ رِفَاعَةَ، عنْ رَافِعِ بنِ خَدِيجٍ قالَ: «أَصْبَحَ رَجُلٌ مِنَ الأَنْصَارِ مَقْتُولاً بِخَيْبَرَ فَانْطَلَقَ أَوْلِيَاؤُهُ إلى النَّبيِّ ﷺ فَذَكَرُوا ذٰلِكَ لَهُ. فقَالَ: «**لَكُم شَاهِدَانِ يَشْهَدَانِ عَلَى قَتْلِ صَاحِبِكُمْ؟**» **قالُوا: يَا رَسُولَ اللَّهِ، لَمْ يَكُنْ ثَمَّ**

amongst the Muslims was there, but there were the Jews, who dare to do what is more grievous." He said: "Then, choose fifty of them and ask them to take oath (to refute the claim of blood from themselves)." But they rejected (on the belief that they could take false oaths). For that, the Messenger of Allah "Allah's blessing and peace be upon him" gave his blood-money from himself.

4525- It is narrated on the authority of Muhammad Ibn Ibrahim Ibn Al-Harith that he said: Sahl, and Allah knows better, commits mistake in this narration: Abd Ar-Rahman Ibn Bujaid said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a letter to the Jews saying: "A murdered person has been found in your dwelling places, so, you should pay his blood-money." They replied with fifty oaths "by Allah that we did not kill him, nor did we know his murderer." So, the Messenger of Allah "Allah's blessing and peace be upon him" paid one hundred she-camels for his blood-money from himself.

4526- It is narrated on the authority of both Abu Salamah Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar from men belonging to the Ansar that the Messenger of Allah "Allah's blessing and peace be upon him" started with the Jews saying: "Let fifty of you swear (by Allah to refute the claim)." But they rejected, thereupon he said to the Ansar: "Then, make your claim against them binding (by your oaths)." They said: "Should we take oaths for the unseen O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" made his (the deceased's) blood-money incumbent upon the Jews, because he was found as murdered in their dwelling places.

[10] Should The Retaliation Be Taken From The Murderer With A Tool Similar To That He Uses To Commit The Murder?

4527- It is narrated on the authority of Anas Ibn Malik that he said: A girl was found and her head was crushed between two stones. It was said to her: "Who has done so with you? Is he so-and-so?" (She nodded in the negative; and she was asked for the second time) "Is he so-and-so?" (She nodded in the negative; and so on) until the Jew was named to her, thereupon she nodded in the affirmative. The Jew was taken and he confessed (of the crime), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

4528- It is narrated on the authority of Anas that a man from Jews killed a girl from the Ansar for (stealing) her ornaments. Then, he threw her (dead

أَحَدٌ مِنَ الـمُسْلِمِينَ، وَإِنَّمَا هُمْ يَهُودُ وَقَدْ يَجْتَرِئُونَ عَلَى أَعْظَمَ مِنْ هٰذَا. قالَ: «فَاخْتَارُوا مِنْهُمْ خَمْسِينَ فَاسْتَحْلِفُوهُمْ». فأَبَوْا، فَوَدَاهُ النَّبيُّ ﷺ مِنْ عِنْدِهِ».

4525 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الْحَرَّانِيُّ: حدَّثني مُحَمَّدٌ ـ يَعْني ابنَ سَلَمَةَ ـ، عنْ مُحَمَّدِ بنِ إسْحَاقَ عنْ مُحَمَّدِ بنِ إبراهِيمَ بنِ الْحَارِثِ، عنْ عَبْدِ الرَّحْمٰنِ بنِ بُجَيْدٍ قالَ: «إنَّ سَهْلاً وَاللَّهِ أَوْهَمَ الحَدِيثَ: إنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إلى يَهُودَ أَنَّهُ قَدْ وُجِدَ بَيْنَ أَظْهُرِكُمْ قَتِيلٌ فَدُوهُ، فَكَتَبُوا يَحْلِفُونَ باللَّهِ خَمْسِينَ يَمِينًا مَا قَتَلْنَاهُ وَمَا عَلِمْنَا قاتِلاً. قالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مئَةَ نَاقَةٍ».

4526 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عنِ الزُّهْرِيِّ، عنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانَ بنِ يَسَارٍ عنْ رِجَالٍ مِنَ الأَنْصَارِ: «أَنَّ النَّبيَّ ﷺ قالَ لِلْيَهُودِ ـ وَبَدَأَ بِهِمْ ـ: **«يَحْلِفُ مِنْكُمْ خَمْسُونَ رَجُلاً»**. فأَبَوْا. فقالَ لِلأَنْصَارِ: **«اسْتَحِقُّوا»**. فقَالُوا: نَحْلِفُ عَلَى الْغَيْبِ يَا رَسُولَ اللَّهِ؟ فَجَعَلَهَا رَسُولُ اللَّهِ ﷺ دِيَةً عَلَى يَهُودَ، لأَنَّهُ وُجِدَ بَيْنَ أَظْهُرِهِمْ».

[ت10/م10] ـ بابٌ يُقادُ من القاتلِ

4527 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبرنا هَمَّامٌ، عنْ قَتَادَةَ، عنْ أَنَسٍ: «أَنَّ جَارِيَةً وُجِدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ. فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ هٰذَا أَفُلاَنٌ؟ أَفُلاَنٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ. فَأَوْمَتْ بِرَأْسِهَا. فَأُخِذَ الْيَهُودِيُّ، فَاعْتَرَفَ، فَأَمَرَ النَّبيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بالْحِجَارَةِ».

4528 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن مَعْمَرٍ، عنْ أَيُّوبَ، عنْ أَبِي قِلاَبَةَ، عن أَنَسٍ: «أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً مِنَ الأَنْصَارِ عَلَى

body) into a well, and crushed her head with the stones. Then, he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be stoned to death. Actually, he was stoned until he died.

4529- It is narrated on the authority of Anas Ibn Malik that he said: A girl was wearing some silver ornaments and A Jew (attacked her and crushed her head between two stones (and killed her). The Prophet "Allah's blessing and peace be upon him" entered upon her while she was in her last breaths. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: " did So-and-so kill you?" (he mentioned somebody other than her murderer, and since she was unable to speak), she moved her head, indicating denial. He asked her for the second time: " did So-and-so kill you?" (mentioning a person other than her real murderer), and she again moved her head indicating denial. Then he asked her for the third time: " did So-and-so kill you?" (naming her real killer). She nodded affirmatively. Then Allah's Apostle "Allah's blessing and peace be upon him" ordered that he should be killed (with his head be crushed) between two stones.

[11] Should A Muslim Be Killed In Retaliation For An Infidel?

4530- It is narrated on the authority of Qais Ibn Ubad that he said: I and Al-Ashtar went to Ali and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" confided to you to do a thing he has not confided to anyone else to do?" he said: "No, barring what this document of mine contains." He brought out a document from the sheath of his sword, and it had the following: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant. He, who commits a crime, incurs its (related punishment) upon himself, and he, who gives shelter to a criminal, draws upon himself the Curse of Allah, the angels, and all the people."

4531- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the Muslims should be against their enemies: they are equal in their blood and property; and the right of protection given by even the farthest of the Muslims (to whomever he likes)

حُلِيٍّ لَهَا، ثُمَّ أَلْقَاهَا في قَلِيبٍ، وَرَضَخَ رَأْسَهَا بالْحِجَارَةِ. فَأُخِذَ فأُتِيَ بِهِ النَّبِيَّ ﷺ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ حَتَّى يَمُوتَ، فَرُجِمَ حَتَّى مَاتَ».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ جُرَيْجٍ عن أَيُّوبَ نَحْوَهُ.

4529 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا ابنُ إِدْرِيسَ، عن شُعْبَةَ، عنْ هِشَامِ بنِ زَيْدٍ، عنْ جَدِّهِ أَنَسٍ: «أَنَّ جَارِيَةً كَانَ عَلَيْهَا أَوْضَاحٌ لَهَا، فَرَضَخَ رَأْسَهَا يَهُودِيٌّ بِحَجَرٍ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ وَبِهَا رَمَقٌ. فقَالَ لَهَا: «**مَنْ قَتَلَكِ؟ فُلاَنٌ قَتَلَكِ؟**» فقَالَتْ: لاَ ـ بِرَأْسِها ـ. قال: «**مَنْ قَتَلَكِ؟ فُلاَنٌ قَتَلَكِ؟**» قَالَتْ: لاَ ـ بِرَأْسِهَا ـ، قالَ: «**فُلاَنٌ قَتَلَكِ؟**» قالَتْ: نَعَمْ ـ بِرَأْسِهَا ـ. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقُتِلَ بَيْنَ حَجَرَيْنِ».

[ت11/م11] ـ بابٌ أَيُقادُ المُسلمُ بالكافرِ؟

4530 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قالاَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا سَعِيدُ بنُ أَبي عَرُوبَةَ: حدَّثنا قَتَادَةُ، عن الْحَسَنِ، عن قَيْسِ بنِ عُبَادٍ قالَ: انْطَلَقْتُ أَنَا وَالأَشْتَرُ إلى عَلِيٍّ فَقُلْنَا: هَلْ عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إلى النَّاسِ عَامَّةً؟ فقالَ: لاَ، إلاَّ مَا فِي كِتَابِي هٰذَا. قالَ مُسَدَّدٌ: قالَ: فأَخْرَجَ كِتَابًا. وقالَ أَحْمَدُ: كِتَابًا مِنْ قِرَابِ سَيْفِهِ، فإذَا فِيهِ: «**الْمُؤْمِنُون تَكَافَأُ دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ. أَلاَ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلاَ ذُو عَهْدٍ في عَهْدِهِ. مَنْ أَحْدَثَ حَدَثًا فَعَلَى نَفْسِهِ، وَمَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلاَئِكَةِ، وَالنَّاسِ أَجْمَعِينَ**».

قال مُسَدَّدٌ عن ابنِ أَبي عَرُوبَةَ: فَأَخْرَجَ كِتَابًا.

4531 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا هُشَيْمٌ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ ذَكَرَ نَحْوَ

should be effective; and the strongest among them (the Muslim fighters) should make the weakest among them share the war booty with them, as well as the working fighters among them should make the sitting among them share the war booty with them."

[12] When One Finds A Man With His Wife: Should He Kill Him?

4532- It is narrated on the authority of Abu Hurairah that Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! If one finds a man with his wife: should he kill him?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. Sa'd said: "No, by Him Who has honoured you with the truth (he should kill him)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: "Do you hear what your chief is saying?"

4533- It is narrated on the authority of Abu Hurairah that Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me: if I find a man with my wife: should I wait until I bring four witnesses?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

[13] When A Charity Collector Injures Anyone By Mistake: Should Retribution Be Taken From Him?

4534- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Take such and such (property as blood-money)" but they rejected, and he said once again: "Take further such and such (property instead of retaliation)." And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Those people belonging to (the sons of) Laith asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money): have you accepted?" they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then,

حَدِيثِ عَلِيٍّ، زَادَ فِيهِ: «**وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ، وَيَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ، وَمُتَسَرِّيهِمْ عَلَى قَاعِدِهِمْ**».

[ت12/م12] ـ بابٌ فيمن وَجَدَ معَ أَهلِهِ رَجُلاً، أَيَقْتُلُه؟

4532 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بنُ نَجْدَةَ الْحَوْطِيُّ، المَعْنَى وَاحِدٌ، قالاَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن سُهَيْلٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ: أَنَّ سَعْدَ بنَ عُبَادَةَ قالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ؟ قالَ رَسُولُ اللَّهِ ﷺ: «**لاَ**». قالَ سَعْدٌ: بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ. قالَ النَّبيُّ ﷺ: «**اسْمَعُوا إلى مَا يَقُولُ سَيِّدُكُم**».

قال عَبْدُ الْوَهَّابِ: «**إلى مَا يَقُولُ سَعْدٌ**».

4533 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن سُهَيْلِ بنِ أَبي صَالِحٍ، عن أَبِيهِ، عن أَبي هُرَيْرَةَ: أَنَّ سَعْدَ بنَ عُبَادَةَ قالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ لَوْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلاً أُمْهِلُهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قالَ: «**نَعَمْ**».

[ت13/م13] ـ بابُ العامِلِ يُصابُ على يَدَيه خَطأً

4534 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ سُفْيَانَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عائشة: «أَنَّ النبيَّ ﷺ بعثَ أَبَا جَهْمِ بنَ حُذَيْفَةَ مُصَدِّقًا فَلاَجَّهُ رَجُلٌ في صَدَقَتِهِ فَضَرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ. فأَتَوُا النَّبيَّ ﷺ فقالُوا: الْقَوَدَ يَا رَسُولَ اللَّهِ. فقالَ النَّبيُّ ﷺ: «**لَكُم كَذَا وكَذَا**»، فَلَمْ يَرْضَوا. فقالَ: «**لَكُمْ كَذَا وَكَذَا**»، فلَمْ يَرْضَوْا. فقالَ: «**لَكُم كذا وَكَذَا**»، فَرَضُوا. فقالَ النبيُّ ﷺ: «**إنِّي خاطِبٌ العَشِيَّةَ على النَّاس، وَمُخْبِرُهُمْ بِرِضَاكُمْ**». فقالوا: نَعَم. فَخَطَبَ رسولُ اللَّهِ ﷺ فقالَ: «**إنَّ هٰؤُلاَءِ اللَّيْثِيِّينَ أَتَوْني يُرِيدُونَ الْقَوَدَ، فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا. أَرَضِيتُمْ؟**» قالُوا: لاَ.

the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative.

[14] Taking Retaliation But Without The Weapon

4535- It is narrated on the authority of Anas Ibn Malik that he said: A girl was found and her head was crushed between two stones. It was said to her: "Who has done so with you? Is he so-and-so?" (She nodded in the negative; and she was asked for the second time) "Is he so-and-so?" (She nodded in the negative; and so on) until the Jew was named to her, thereupon she nodded in the affirmative. The Jew was taken and he confessed (of the crime), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

[15] Taking Retaliation For A Strike; And Taking Retaliation By The Governor From Himself

4536- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing the war booty (among the people), a man came towards him, and then turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a withered stick he had in his hand, and injured his face. On that the Messenger of Allah "Allah's blessing and peace be upon him" asked him to come and take retaliation (for that injury). The man said: "No, I've forgiven (you) O Messenger of Allah."

4537- It is narrated on the authority of Abu Firas that he said: Once, Umar Ibn Al-Khattab addressed us saying: "I've sent my employees not to slap your faces, nor to usurp your property: whoever of you is exposed to that, let him file the case to me, so that I would take retaliation for him from such as does so to him." Amr Ibn Al-As said: "If a governor punishes anyone of his subjects by way of education: should you take his retaliation from him?" he said: "Yes, by Him, in Whose Hand is my soul, I should take his retaliation from him (and why is it not) since I saw the Messenger

فَهَمَّ المُهَاجِرُونَ بِهِمْ. فأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكُفُّوا عَنْهُمْ، فَكَفُّوا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ فقالَ: «**أَرَضِيتُمْ؟**». فقَالُوا: نَعَمْ. فقالَ: «**إِنِّي خاطِبٌ على الناسِ، وَمُخْبِرُهُمْ بِرِضَاكُمْ**» فقالوا: نَعَمْ. فَخَطَبَ رسولُ اللَّهِ ﷺ فقال: «**أَرَضِيتُمْ؟**» قالُوا: نَعَمْ».

[ت14/م000] ـ بابُ القَوَدِ بغَيرِ حدِيدٍ

4535 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن أَنَسٍ: «أَنَّ جَارِيَةً وُجِدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ هٰذَا؟ أَفُلاَنٌ، أَفُلاَنٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فأَوْمَتْ بِرَأْسِهَا. فَأُخِذَ الْيَهُودِيُّ فاعْتَرَفَ. فَأَمَرَ النَّبيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ».

[ت15/م000] ـ بابُ القَوَد من الضَّربةِ وقصِّ الأَميرِ منْ نَفسِه

4536 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ، عن عَمْرٍو ـ يَعني ابنَ الْحَارِثِ ـ، عن بُكَيْرِ بنِ الأَشَجِّ، عن عُبَيْدَةَ بنِ مُسَافِعٍ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قالَ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ قَسْمًا أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ، فَطَعَنَهُ رَسُولُ اللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَجُرِحَ بِوَجْهِهِ. فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**تَعالَ فَاسْتَقِدْ**»، قالَ: بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ».

4537 ـ حدّثنا أَبُو صَالِحٍ: أَخبرنا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عن الْجُرَيْرِيِّ، عنْ أَبِي نَضْرَةَ، عنْ أَبِي فِرَاسٍ قالَ: «خَطَبَنَا عُمَرُ بنُ الْخَطَّابِ فقالَ: إِنِّي لَمْ أَبْعَثْ عُمَّالِي لِيَضْرِبُوا أَبْشَارَكُمْ، وَلاَ لِيَأْخُذُوا أَمْوَالَكُمْ. فَمَنْ فُعِلَ بِهِ ذٰلِكَ فليرفَعْهُ إِلَيَّ أَقُصُّه مِنْهُ. قَالَ عَمْرُو بنُ العاصِ: لَوْ أَنَّ رجلاً أَدَّبَ بَعْضَ رَعِيَّتِهِ أَتَقُصُّهُ مِنْهُ؟ قال: إِيْ والذي

of Allah "Allah's blessing and peace be upon him" having taken retaliation from himself?"

[16] The Women Remit The Blood Retaliation

4538- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood claimants, the closest of kinship from among them, followed by such as next to him in kinship, even though it is a woman, have to remit the retaliation."

Abu Dawud says: I was reported that it is permissible for a woman to remit the retaliation in case she is one of the blood claimants.

[17] When One Is Killed Among The People Indiscriminately

4539- It is narrated on the authority of Tawus, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-money of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality); and whoever withholds such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

4540- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same as the previous narration.

[18] How Much Is The Blood-Money?

4541- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that whoever was killed by mistake, his blood-money should be one hundred camels: thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old male-camels.

4542- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the blood-money during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams, and that of the people of Scripture was half that of the Muslims. It remained as such until Umar Ibn Al-Khattab became the caliph, who addressed the people saying: "Behold! The price of camels rose

نفسي بيدِهِ أَقُصُّهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَقَصَّ مِنْ نَفْسِهِ».

[ت16/م14] ـ بابُ عَفْوِ النِّساءِ عنِ الدَّمِ

4538 ـ حدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا الْوَلِيدُ، عن الأَوْزَاعِيِّ: أَنَّهُ سَمِعَ حِصْنًا: أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عنْ عَائِشَةَ، عن النَّبيِّ ﷺ أَنَّهُ قالَ: «**عَلَى الْمُقْتَتِلِينَ أَنْ يَنْحَجِزُوا: الأَوَّلُ فَالأَوَّلُ، وَإِنْ كَانَتِ امْرَأَةً**».

قال أَبُو دَاوُدَ: بلغني أَنَّ عَفْوَ النِّسَاءِ في الْقَتْلِ جَائِزٌ إِذَا كَانَتْ إِحْدَى الأَوْلِيَاءِ. وَبَلَغَنِي عنْ أَبي عُبَيْدٍ قالَ يَنْحَجِزُوا: يَكُفُّوا عن الْقَوَدِ.

[ت17/م15] ـ بابُ مَنْ قُتِلَ في عِمِّيَّاءَ بينَ قَومٍ

4539 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادٌ. ح: وحدَّثنا ابنُ السَّرْحِ: حدَّثنا سُفْيَانُ وَهٰذَا حَدِيثُهُ، عنْ عَمْرٍو، عنْ طَاوُسٍ قالَ: «مَنْ قُتِلَ». وَقال ابنُ عُبَيْدٍ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قُتِلَ في عِمِّيًّا في رَمْيٍ يَكُونُ بَيْنَهُمْ بِحِجَارَةٍ، أَوْ بالسِّيَاطِ، أَوْ ضُرِبَ بِعَصًا فَهُوَ خَطَأٌ، وَعَقْلُهُ عَقْلُ الْخَطَإِ. وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوَدٌ**». وَقالَ ابنُ عُبَيْدٍ: «**قَوَدُ يَدٍ**» ثُمَّ اتَّفَقَا: «**وَمَنْ حَالَ دُونَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ**» وَحَدِيثُ سُفْيَانَ أَتَمُّ.

4540 ـ حدّثنا مُحَمَّدُ بنُ أَبي غَالِبٍ: حدَّثنا سَعِيدُ بنُ سُلَيْمَانَ، عن سُلَيْمَانَ بنِ كَثِيرٍ: حدَّثنا عَمْرُو بنُ دِينَارٍ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ؛ فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ.

[ت18/م16] ـ بابُ الدِّيَةِ كم هي؟

4541 ـ حدّثنا مُسْلِمُ بنُ إِبراهِيمَ قالَ: حدَّثنا مُحَمَّدُ بنُ رَاشِدٍ. ح: وحدَّثنا هَارُونُ بنُ زَيْدِ بنِ أَبي الزَّرْقَاءِ: حدثنا أَبي: حدثنا مُحَمَّدُ بنُ رَاشِدٍ، عنْ سُلَيْمَانَ بنِ مُوسَى، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ مَنْ قُتِلَ خَطَأً فَدِيَتُهُ مئةٌ مِنَ الإِبِلِ: ثَلاَثُونَ بِنْتُ مَخَاضٍ، وَثَلاَثُونَ بِنْتُ لَبُونٍ، وَثَلاَثُونَ حِقَّةً، وعَشَرَةُ بَنِي لَبُونٍ ذَكَرٍ».

4542 ـ حدّثنا يَحْيَى بنُ حَكِيمٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ عُثْمَانَ: حدَّثنا حُسَيْنُ بنُ الْمُعَلِّمِ، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ جَدِّهِ قالَ: «كَانَتْ قِيمَةُ الدِّيَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثَمَانَ مئةِ دِينَارٍ، وَثَمَانِيَةَ آلافِ دِرْهَمٍ، وَدِيَةُ أَهْلِ الْكِتَابِ يَوْمَئِذٍ النِّصْفُ مِنْ دِيَةِ الْمُسْلِمِينَ. قالَ: فَكَانَ ذٰلِكَ كَذٰلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ. فقَامَ خَطِيبًا فقالَ: أَلا

high!" so, he raised it (the blood-money) to one thousand Dinars to be due upon the owners of gold, twelve thousand Dirhams upon the owners of silver, one hundred cows upon the owners of cows, two thousand sheep upon the owners of sheep, and one hundred cloaks upon the owners of cloaks. But he fixed the blood-money of the non-Muslims.

4543- It is narrated on the authority of Ata' Ibn Abu Rabah that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money (of the killing by mistake) should be one hundred camels upon the owners of camels, one hundred cows upon the owners of cows, two thousand sheep upon the owners of sheep, and one hundred cloaks upon the owners of cloaks, and something (which Muhammad, the sub-narrator did not memorize) of wheat upon the owners of wheat.

4544- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the blood-money (of the killing by mistake)...and the rest is the same, in which he said in the end: "And upon the owners of food something which I do not memorize."

4545- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the blood-money of (killing by) mistake: "It is of twenty three-year-old she-camels, twenty four-year-old she-camels, twenty one-year-old she-camels, twenty two-year-old she-camels, and twenty one-year-old he-camels."

4546- It is narrated on the authority of Ibn Abbas that a man from Adi was killed (by mistake), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made his blood-money twelve thousand (Dirhams).

Abu Dawud says: The same is narrated on the authority of Ikrimah from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of Ibn Abbas.

[19] The Blood-Money Of The Semi-Intentional Killing

4547- It is narrated on the authority of Abdullah Ibn Amr that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed the people, and magnified Allah thrice, and then said: "There is no god (to be worshipped) but Allah the One and Only, Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath

إنَّ الإبِلَ قَدْ غَلَتْ. قالَ: فَفَرَضَهَا عُمَرُ عَلَى أَهْلِ الذَّهَبِ أَلْفَ دِينَارٍ، وَعَلَى أَهْلِ الْوَرِقِ اثْنَيْ عَشَرَ أَلْفًا، وَعَلَى أَهْلِ الْبَقَرِ مِئتي بَقَرَةٍ، وَعَلَى أَهْلِ الشَّاءِ أَلْفَيْ شَاةٍ، وَعَلَى أَهْلِ الْحُلَلِ مِئتي حُلَّةٍ، قالَ: وَتَرَكَ دِيَةَ أَهْلِ الذِّمَةِ لَمْ يَرْفَعْهَا فِيمَا رَفَعَ مِنَ الدِّيَةِ».

4543 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا مُحَمَّدُ بنُ إسْحَاقَ، عن عَطَاءِ بنِ أَبي رَبَاحٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى في الدِّيَةِ عَلَى أَهْلِ الإبِلِ مِئَةً مِنَ الإبِلِ، وَعَلَى أَهْلِ الْبَقَرِ مِئتَيْ بَقَرَةٍ، وَعَلَى أَهْلِ الشَّاءِ أَلْفَيْ شَاةٍ، وَعَلَى أَهْلِ الحُلَلِ مِئتي حُلَّةٍ، وَعَلَى أَهْلِ الْقَمْحِ شَيْئًا لَمْ يَحْفَظْهُ مُحَمَّدٌ».

4544 ـ قال أَبُو دَاوُدَ: قَرَأْتُ عَلَى سَعِيدِ بنِ يَعْقُوبَ الطَّالَقَانِيِّ قالَ: حدَّثنا أَبُو تُمَيْلَةَ: حدثنا مُحَمَّدُ بنُ إسْحَاقَ قالَ: ذَكَرَ عَطَاءٌ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: «فَرَضَ رَسُولُ اللَّهِ ﷺ» وَذَكَرَ مِثْلَ حَدِيثِ مُوسَى وقالَ: «وَعَلَى أَهلِ الطَّعَامِ شَيْئًا لاَ أَحْفَظُهُ».

4545 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ: حدَّثنا الْحَجَّاجُ، عن زَيْدِ بنِ جُبَيْرٍ، عن خِشْفِ بنِ مَالِكٍ الطَّائِيِّ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**فِي دِيَةِ الْخَطَإِ عِشْرُونَ حِقَّةً، وعِشْرُونَ جَذَعَةً، وَعِشْرُونَ بِنْتَ مَخَاضٍ، وَعِشْرُونَ بِنْتَ لَبُونٍ، وَعِشْرُونَ بَنِي مَخَاضٍ ذُكُرٌ**».

قال أَبُو دَاوُدَ: وَهُوَ قَوْلُ عَبْدِ اللَّهِ.

4546 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا زَيْدُ بنُ الْحُبَابِ، عن مُحَمَّدِ بنِ مُسْلِمٍ، عن عَمْرِو بنِ دِينَارٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَجُلاً مِنْ بَنِي عَدِيٍّ قُتِلَ فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ اثْنَيْ عَشَرَ أَلْفًا».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ عُيَيْنَةَ عن عَمْرٍو، عن عِكْرِمَةَ عن النَّبِيِّ ﷺ، لَمْ يَذْكُرِ ابنَ عبَّاسٍ.

[ت19/م17] ـ بابٌ في دِيَةِ الخَطإ شِبْهِ العَمْدِ

4547 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ، المَعْنَى، قالاَ: حدَّثنا حَمَّادٌ، عن خَالِدٍ، عَنِ الْقَاسِمِ بنِ رَبِيعَةَ، عن عُقْبَةَ بنِ أَوْسٍ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ ـ قال مُسَدَّدٌ ـ: خَطَبَ يَوْمَ الْفَتْحِ بِمَكَّةَ فكَبَّرَ ثَلاَثًا ثُمَّ قالَ: «**لاَ إِلَهَ إلاَّ اللَّهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ**» ـ إلى هٰهُنَا حَفِظْتُهُ مِنْ مُسَدَّدٍ ـ ثُمَّ اتَّفَقَا: «**أَلاَ إنَّ كُلَّ مَأْثُرَةٍ كَانَتْ في الْجَاهِلِيَّةِ تُذْكَرُ وَتُدْعَى مِنْ دَمٍ أَوْ مَالٍ**

those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were. Beware! The (blood-money of a person) killed by mistake, in which the intention might be possible, i.e. with a whip or a stick, should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs."

4548- The same is narrated on the authority of Khalid through the same chain of transmitters.

4549- It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up while being on the stairs of the Ka'bah, and praised Allah and lauded him, saying: "Praise be to Allah Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): beware! The (blood-money of a person) killed by mistake, i.e. with a whip or a stick should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs. Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were."

4550- It is narrated on the authority of Mujahid that he said: Umar judged that (the blood-money of) semi-intentional killing by mistake should be of thirty three-year-old she-camels, thirty four-year-old she-camels, and forty six-year-old pregnant she-camels.

4551- It is narrated on the authority of Ali that he said: (The blood-money of) semi-intentional killing by mistake should be of three thirds: thirty-three three-year-old she-camels, thirty-three four-year-old she-camels, and thirty-four six-year-old she-camels, all of which should be pregnant.

4552- It is narrated on the authority of Abdullah that he said: (The blood-money of) semi-intentional killing by mistake should be of twenty-five three-year-old she-camels, twenty-five four-year-old she-camels, twenty-five one-year-old she-camels, and twenty-five two-year-old she-camels.

4553- It is narrated on the authority of Ali that he said: (The blood-money of) killing by mistake should be of four fourths: twenty-five three-year-old she-camels, twenty-five four-year-old she-camels, twenty-five one-year-old she-camels, and twenty-five two-year-old she-camels.

تَحْتَ قَدَمَيَّ؛ إلاَّ مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ» ثُمَّ قالَ: **«أَلاَ إِنَّ دِيَةَ الْخَطَإِ شِبْهِ الْعَمْدِ ـ مَا كَانَ بالسَّوْطِ وَالْعَصَا ـ مئةٌ مِنَ الإبِلِ مِنْهَا أَرْبَعُونَ في بُطُونِهَا أَوْلاَدُهَا»**. وَحَدِيثُ مُسَدَّدٍ أَتَمُّ.

4548 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عن خَالِدٍ بِهَذا الإسْنَادِ نَحْوَ مَعْنَاهُ.

4549 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن عَلِيِّ بنِ زَيْدٍ، عن الْقَاسِمِ بنِ رَبِيعَةَ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ بِمَعْنَاهُ قال: «خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، أَوْ فَتْحِ مَكَّةَ عَلَى دَرَجَةِ الْبَيْتِ أَوِ الْكَعْبَةِ».

قال أَبُو دَاوُدَ: كَذَا رَوَاهُ ابنُ عُيَيْنَةَ أَيْضًا، عن عَلِيِّ بنِ زَيْدٍ، عن الْقَاسِمِ بنِ رَبِيعَةَ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ.

وَرَوَاهُ أَيُّوبُ السَّخْتِيَانِيُّ، عن الْقَاسِمِ بنِ رَبِيعَةَ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو مِثْلَ حَدِيثِ خَالِدٍ.

وَرَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عن عَلِيِّ بنِ زَيْدٍ، عن يَعْقُوبَ السَّدُوسِيِّ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، عن النَّبيِّ ﷺ.

وَقَوْلُ زَيْدٍ وَأَبِي مُوسَى مِثْلَ حَدِيثِ النَّبيِّ ﷺ، وَحَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

4550 ـ حدّثنا النُّفَيْلِيُّ، حدثنا سُفْيَانُ، عن ابنِ أَبِي نَجِيحٍ، عن مُجَاهِدٍ قال: «قَضَى عُمَرُ في شِبْهِ الْعَمْدِ ثَلاثِينَ حِقَّةً، وَثَلاَثِينَ جَذَعَةً، وَأَرْبَعِينَ خَلِفَةً مَا بَيْنَ ثَنِيَّةٍ إلى بَازِلِ عَامِهَا».

4551 ـ حدّثنا هَنَّادٌ: حدَّثنا أَبُو الأَحْوَصِ، عن أَبِي إِسْحَاقَ، عن عَاصِمِ بنِ ضَمْرَةَ، عن عَلِيٍّ أَنَّهُ قالَ: «في شِبْهِ الْعَمْدِ أَثْلاَثًا: ثلاثٌ وثَلاَثُونَ حِقَّةً، وَثَلاَثٌ وَثَلاَثُونَ جَذَعَةً، وَأَرْبَعٌ وَثَلاَثُونَ ثَنِيَّةً إلى بَازِلِ عَامِهَا كُلُّها خَلِفَةٌ».

4552 ـ حدّثنا هَنَّادٌ: حدَّثنا أَبُو الأَحْوَصِ، عن سُفْيَانَ، عن أَبِي إِسْحَاقَ، عن عَاصِم بنِ ضَمْرَةَ قالَ: قالَ عَلِيٌّ: «في الْخَطَإِ أَرْبَاعًا: خَمْسٌ وَعِشْرُونَ حِقَّةً، وَخَمْسٌ وَعِشْرُونَ جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ».

4553 ـ حدّثنا هَنَّادٌ: حدَّثنا أَبُو الأَحْوَصِ، عن أَبِي إِسْحَاقَ، عن عَلْقَمَةَ وَالأَسْوَدِ: قالَ عَبْدُ اللَّهِ: «في شِبْهِ الْعَمْدِ خَمْسٌ وَعِشْرُونَ حِقَّةً، وَخَمْسٌ وَعِشْرُونَ جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ».

4554- It is narrated on the authority of both Uthman Ibn Affan and Zaid Ibn Thabit that the grievous (blood-money of the semi-intentional killing) should be of forty four-year-old pregnant she-camels, thirty- three-year-old she-camels, and thirty two-year-old she-camels; and that of the killing by mistake should be of thirty three-old-year she-camels, thirty-two-year-old she-camels, twenty two-year-old male-camels, and twenty one-year-old she-camels.

4555- It is narrated on the authority of Zaid Ibn Thabit that he said the same concerning the grievous blood-money (of the semi-intentional killing).

[...] The Ages Of Camels According To The Falling Of Their Teeth

Abu Dawud says: It is narrated on many authorities, each narrates what the other narrates not, pertaining to the names given to the different ages upon which camels come, that once a baby camel is born, it is called Fasil until a full year comes upon it, and once the second year falls upon it, the male is called Ibn Makhad and the female Bint Makhad (i.e. a one-year-old male or female camel). When the third year comes upon it, it is called Ibn or Bint Labun (two-year-old he or she-camel). When the fourth year comes upon it the female is called Hiqqah, deserving to be ridden and copulated by the male, which should be six-year-old. Once the fifth year enters upon it, the female is called Jadha'ah (a four-year-old she-camel), and the rest names are taken from the number of the teeth that fall from it.

[20] The Blood-Money Of The Body's Parts

4556- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: “All the fingers are equal (as far as the blood-money is concerned) for (causing damage to) each of which ten camels are due (upon such as damages it).”

4557- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: “All the fingers are equal (as far as the blood-money is concerned).” I asked him: “Is it that for (causing damage to) each of them ten camels are due (upon such as damages it)?” he answered in the affirmative.

Abu Dawud says: The same is narrated on the authority of Ghalib, through the same chain of transmission.

4558- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Both this and that i.e. both the thumb and the little fingers are equal (as far as the blood-money is concerned).”

4554 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ: حدَّثنا سَعِيدٌ، عن قَتَادَةَ، عن عَبْدِ رَبِّهِ، عن أَبي عِيَاضٍ، عن عُثْمَانَ بنِ عَفَّانَ وَزَيْدِ بنِ ثَابِتٍ: «في الْمُغَلَّظَةِ أَرْبَعُونَ جَذَعَةً خَلِفَةً، وَثَلاَثُونَ حِقَّةً، وَثَلاَثُونَ بِنَاتِ لَبُونٍ. وفي الْخَطَإِ ثَلاَثُونَ حِقَّةً، وَثَلاَثُونَ بَنَاتُ لَبُونٍ، وَعِشْرُونَ بَنُو لَبُونٍ ذُكُورٌ، وَعِشْرُونَ بَنَاتُ مَخَاضٍ».

4555 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ: حدَّثنا سَعِيدٌ، عن قَتَادَةَ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن زَيْدِ بنِ ثَابِتٍ في الدِّيَةِ الْمُغَلَّظَةِ، فَذَكَرَ مِثْلَهُ سَوَاءً.

[...] بابُ أَسْنانِ الإبِلِ

قال أَبُو دَاوُدَ: قالَ أَبُو عُبَيْدٍ وغَيْرُ وَاحِدٍ: إذَا دَخَلَتِ النَّاقَةُ في السَّنَةِ الرَّابِعَةِ فَهُوَ حِقٌّ، وَالأُنْثَى حِقَّةٌ لأَنَّهُ يَسْتَحِقُّ أَنْ يُحْمَلَ عَلَيْهِ ويُرْكَبَ. فإذَا دَخَلَ في الْخَامِسَةِ فَهُوَ جَذَعٌ وَجَذَعَةٌ. فَإذا دَخَلَ في السَّادِسَةِ وَأَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَثَنِيَّةٌ. فَإذَا دَخَلَ في السَّابِعَةِ فَهُوَ رَبَاعٌ وَرَبَاعِيَةٌ. فإذَا دَخَلَ في الثَّامِنَةِ وَأَلْقَى السِّنَّ الَّذِي بَعْدَ الرَّبَاعِيَةِ فَهُوَ سَدِيسٌ وَسَدَسٌ. فإذَا دَخَلَ في التَّاسِعَةِ وَفَطَرَ نَابُهُ وَطَلَعَ فَهُوَ بَازِلٌ. فإذَا دَخَلَ في الْعَاشِرَةِ فَهُوَ مُخْلِفٌ ثُمَّ لَيْسَ لَهُ اسْمٌ، وَلكِنْ يُقَالُ بَازِلُ عَامٍ، وَبَازِلُ عَامَيْنِ، وَمُخْلِفُ عَامٍ، وَمُخْلِفُ عَامَيْنِ إلى مَا زَادَ.

وقالَ النَّضْرُ بنُ شُمَيْلٍ: بِنْتُ مَخَاضٍ لِسَنَةٍ، وَبِنْتُ لَبُونٍ لِسَنَتَيْنِ، وَحِقَّةٌ لِثَلاَثِ سِنِينَ وَجَذَعَةٌ لأَرْبَعٍ، وَثَنِيٌّ لِخَمْسٍ، وَرَبَاعٌ لِسِتٍّ، وَسَدِيسٌ لِسَبْعٍ، وَبَازِلٌ لِثَمَانٍ.

قال أَبُو دَاوُدَ: قال أَبُو حَاتِمٍ وَالأَصْمَعِيُّ: وَالْجُذُوعَةُ وَقْتٌ وَلَيْسَ بِسِنٍّ.

قال أَبُو حَاتِمٍ: قال بَعْضُهُمْ: فإذَا أَلْقَى رَبَاعِيَتَهُ فَهُوَ رَبَاعٌ، وَإذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ.

وقال أَبُو عُبَيْدٍ: إذَا أُلْقِحَتْ فَهِيَ خَلِفَةٌ فَلاَ تَزَالُ خَلِفَةً إلى عَشَرَةِ أَشْهُرٍ فإذَا بَلَغَتْ عَشَرَةَ أَشْهُرٍ فَهِيَ عُشَرَاءُ.

قال أَبُو حَاتِمٍ: إذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَإذَا أَلْقَى رَبَاعِيَتَهُ فَهُوَ رَبَاعٌ.

[ت20/م18] ـ بابُ دياتِ الأَعضاءِ

4556 ـ حدّثنا إسْحَاقُ بنُ إسْمَاعِيلَ: حدَّثنا عَبْدَةُ ـ يَعني ابنَ سُلَيْمَانَ ـ: حدَّثنا سَعِيدُ بنُ أَبي عَرُوبَةَ، عن غَالِبٍ التَّمَّارِ، عن حُمَيْدِ بنِ هِلاَلٍ، عن مَسْرُوقِ بنِ أَوْسٍ، عن أَبي مُوسَى، عن النَّبيِّ ﷺ قالَ: «**الأَصَابِعُ سَوَاءٌ، عَشْرٌ عَشْرٌ مِنَ الإبِلِ**».

4557 ـ حدّثنا أَبُو الْوَلِيدِ: حدَّثنا شُعْبَةُ، عن غَالِبٍ التَّمَّارِ، عن مَسْرُوقِ بنِ أَوْسٍ، عن الأَشْعَرِيِّ، عن النَّبيِّ ﷺ قالَ: «**الأَصَابِعُ سَوَاءٌ**». قُلْتُ: عَشْرٌ عَشْرٌ؟ قال: «**نَعَمْ**».

قال أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بنُ جَعْفَرٍ، عن شُعْبَةَ، عن غَالِبٍ قال: سَمِعْتُ مَسْرُوقَ بنَ أَوْسٍ. وَرَوَاهُ إسْمَاعِيلُ قالَ: حدَّثني غَالِبٌ التَّمَّارُ بإسْنَادِ أَبِي الْوَلِيدِ. وَرَوَاهُ حَنْظَلَةُ بنُ أَبي صَفِيَّةَ عن غَالِبٍ بإسْنَادِ إسْمَاعِيلَ.

4558 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى. ح: وحدَّثنا ابنُ مُعَاذٍ: حدَّثنا أَبي. ح: وحدَّثنا نَصْرُ بنُ عَلِيٍّ: أَخبرنا يَزِيدُ بنُ زُرَيْعٍ كُلُّهُمْ، عن شُعْبَةَ، عن قَتَادَةَ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**هَذِهِ وَهٰذِهِ سَوَاءٌ**». قال: يَعْنِي الإبْهَامَ وَالْخِنْصَرَ.

4559- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the fingers are equal and all the teeth are equal (as far as the blood-money is concerned): both the premolar and molar teeth are equal, (and the blood-money of breaking each is of five camels); and both this (thumb) and that (little fingers) are equal (for damaging each ten camels are due)."

Abu Dawud says: The same is narrated on the authority of Shu'bah, through the same chain of transmission.

4560- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the teeth are equal and all the fingers are equal (as far as the blood-money is concerned)."

4561- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made equal both the fingers and the toes (pertaining to the blood-money).

4562- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said during his speech, while reclining his back against the (wall of the) Ka'bah: "Ten (camels) are due for (causing damage to) each finger."

4563- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Five (camels) are due for (breaking) each tooth."

4564- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" estimated the blood-money of killing by mistake as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, two hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep. The Messenger of

4559 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ: حدَّثنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الْوَارِثِ: حدَّثني شُعْبَةُ، عن قَتَادَةَ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**الأَصَابِعُ سَوَاءٌ، وَالأَسْنَانُ سَوَاءٌ الثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ، هٰذِهِ وَهٰذِهِ سَوَاءٌ**».

قال أَبُو دَاوُدَ: رَوَاهُ النَّضرُ بنُ شُمَيْلٍ عن شُعْبَةَ بمَعْنَى عَبْدِ الصَّمَدِ.

قال أَبُو دَاوُدَ: حَدَّثَنَاهُ الدَّارِميُّ عن النَّضرِ.

4560 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ: حدَّثنا عَلِيُّ بنُ الْحَسَنِ: أخبرنا أَبُو حَمْزَةَ، عن يَزِيدَ النَّحْوِيِّ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**الأَسْنَانُ سَوَاءٌ، وَالأَصَابِعُ سَوَاءٌ**».

4561 ـ حدّثنا عَبْدُ اللَّهِ بنُ عُمَرَ بنِ مُحَمَّدِ بنِ أَبَانَ: حدَّثنا أَبُو تُمَيْلَةَ، عن حُسَيْنٍ المُعَلِّم، عن يَزِيدَ النَّحْوِيِّ، عن عِكْرِمَةَ، عن ابنِ عبَّاسٍ قال: «جَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابعَ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءً».

4562 ـ حدّثنا هُدْبَةُ بنُ خَالِدٍ: حدثنا هَمَّامٌ: حدَّثنا حُسَيْنٌ المُعلِّمُ، عن عَمرِو بنِ شُعَيْبٍ، عن أَبيهِ، عن جَدِّهِ أَنَّ النبيَّ ﷺ قال في خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إلى الْكَعْبَةِ: «**في الأَصَابِعِ عَشْرٌ عَشْرٌ**».

4563 ـ حدّثنا زُهَيرُ بنُ حَرْبٍ أَبُو خَيْثَمَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: حدَّثنا حُسَيْنٌ المُعَلِّمُ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ، عن النَّبيِّ ﷺ قالَ: «**في الأَسْنَانِ خَمْسٌ خَمْسٌ**».

4564 ـ قال أَبُو دَاوُدَ: وَجَدْتُ في كِتَابِي عن شَيْبَانَ وَلَمْ أَسْمَعْهُ مِنْهُ، فحدَّثَنَاهُ أَبُو بَكْرٍ ـ صَاحِبٌ لَنَا ثِقَةٌ ـ قالَ: حدَّثنا شَيْبَانُ: حدَّثنا مُحَمَّدٌ ـ يَعني ابنَ رَاشِدٍ ـ، عن سُلَيْمَانَ ـ يَعني ابنَ مُوسَى ـ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُ دِيَةَ الْخَطَإِ عَلَى أَهْلِ الْقُرَى أَربعَ مئةِ دِينَارٍ، أَوْ عِدْلَها مِنَ الْوَرِقِ، وَيُقَوِّمُهَا عَلَى أَثْمَانِ الإِبِلِ. فإذا غَلَتْ رَفَعَ في قِيمَتِهَا، وإذا هَاجَتْ رُخصًا نَقَصَ مِنْ قِيمَتِهَا. وَبَلَغَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ أَربعِ مئةِ دِينَارٍ إلى ثمان مئة دِينَارٍ، أَوْ عِدْلِهَا مِنَ الْوَرِقِ ثَمَانِيَةَ آلافِ دِرْهَم. قالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ الْبَقَرِ مئتي بَقَرَةٍ، وَمَنْ كَانَ دِيَةُ عَقْلِهِ في الشَّاءِ فَأَلْفَيْ شَاةٍ. قالَ: وقالَ: رَسُولُ اللَّهِ ﷺ: «**إنَّ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى قَرَابَتِهِمْ فَمَا فَضَلَ فَلِلْعَصَبَةِ**». قالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ في الأَنْفِ إذَا جُدِعَ الدِّيَةَ كَامِلَةً. وَإِنْ جُدِعَتْ ثُنْدُوَتُهُ فَنِصْفُ

Allah "Allah's blessing and peace be upon him" said: "No doubt, the blood-wet is a part of the heritage, which should go to the heirs of him (the deceased), according to the nearness of kinship, and what remains should go to such of his kinship as from the side of his father (who have no obligatory shares in the heritage, but they always inherit what remains of the shares)." The Messenger of Allah "Allah's blessing and peace be upon him" judged that if the nose is cut off, then, the full blood-money should be due, and if only its tip is cut off, half the blood-wet, i.e. fifty camels, or as much gold or silver as equal to it, or one hundred cows or one thousand sheep should be due; and in case the hand is cut off, half the blood-wet would be due; and in case the feet is cut off, half the blood-wet would be due; and one-third the blood-wet, i.e. thirty-three camels or as much gold or silver as equal to it, or cows or sheep would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp penetrating pierce (of the skin that reaches inside any part of the body). (the blood-money of cutting off) each finger is ten camels, and (that of breaking) the tooth is five camels. The Messenger of Allah "Allah's blessing and peace be upon him" also judged that the woman's blood-wet is due upon her relatives from the side of her father, who have no obligatory shares of inheritance but what remains out of the shares of her heirs; and if a woman is killed, her blood-money should go to her heirs, who have (the freedom of choice) to kill her murderer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The killer should have nothing (of the property of the deceased), and if he (the deceased) has no heir (other than his killer), then such of the people as the nearest to him should inherit his property; and the killer should inherit nothing at all."

4565- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of the semi-intentional killing is grievous, the same as is that of the intentional killing, with the difference that the killer in the former case should not be killed (in contradiction to the murderer in case of the intentional killing, who should be killed in retaliation). It means, according to Ibn Rashid that Satan sows discord between two factions of people, which leads to blood shedding and killing, but the criminal is unknown, provided that it should be in the absence of mutual enmity or feeling of resentment which leads to carrying arms against each other.

4566- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that the Messenger of Allah

الْعَقْلِ خَمْسُونَ مِنَ الإبِلِ، أَوْ عِدْلُها مِنَ الذَّهَبِ أو الْوَرِقِ أَوْ مئةُ بَقَرَةٍ، أَوْ أَلْفُ شَاةٍ. وفي الْيَدِ إذَا قُطِعَتْ نِصْفُ الْعَقْلِ. وفي الرِّجْلِ نِصْفُ الْعَقْلِ. وفي المَأْمُومَةِ ثلُثُ الْعَقْلِ: ثَلاَثٌ وَثَلاثُونَ مِنَ الإبِلِ وَثُلُثٌ، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ أَوْ الْوَرِقِ أو الْبَقَرِ أو الشَّاءِ، وَالْجَائِفَةُ مِثْلُ ذَلِكَ. وَفي الأَصَابعِ في كُلِّ إِصْبَعٍ عَشْرٌ مِنَ الإبلِ. وَفي الأَسْنَانِ في كُلِّ سِنٍّ خَمْسٌ مِنَ الإبِلِ. وَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ عَقْلَ المَرْأَةِ بَيْنَ عَصَبَتِهَا مَنْ كَانُوا لاَ يَرِثُونَ مِنْهَا شَيْئًا إلاَّ مَا فَضَلَ عنْ وَرَثَتِهَا، فإنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قاتِلَهُمْ. وقالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ لِلْقَاتِلِ شَيْءٌ**»، وَإِنْ لَمْ يَكُنْ لَهُ وَارِثٌ فَوَارِثُهُ أَقْرَبُ النَّاسِ إلَيْهِ وَلا يَرِثُ الْقَاتِلُ شَيْئًا».

قالَ مُحَمَّدٌ: هٰذَا كُلُّهُ حدَّثني بِهِ سُلَيْمَانُ بنُ مُوسَى، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ، عن النَّبيِّ ﷺ.

قال أَبُو دَاوُدَ: مُحَمَّدُ بنُ رَاشِدٍ مِنْ أَهْلِ دِمَشْقَ، هَرَبَ إلى الْبَصْرَةِ مِنَ الْقَتْلِ.

4565 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا مُحَمَّدُ بنُ بَكَّارِ بنِ بِلاَلٍ الْعَامِليُّ: أَخبرنا مُحَمَّدٌ ـ يَعْني ابنَ رَاشِدٍ ـ، عن سُلَيْمَانَ ـ يعني ابنَ مُوسَى ـ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ النَّبيَّ ﷺ قالَ: «**عَقْلُ شِبْهِ الْعَمْدِ مُغَلَّظٌ مِثْلُ عَقْلِ الْعَمْدِ، وَلا يُقْتَلُ صَاحِبُهُ**».

قال: وَزَادَنَا خَلِيلٌ عن ابنِ رَاشِدٍ: وَذَلِكَ أَنْ يَنْزُوَ الشَّيْطَانُ بَيْنَ النَّاسِ فَتَكُون دِمَاءٌ في عِمِّيًّا في غَيْرِ ضَغِينَةٍ، وَلا حَمْلِ سِلاَحٍ.

4566 ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بنُ حُسَيْنٍ أَنَّ خَالِدَ بنَ الْحَارِثِ حَدَّثَهُمْ قالَ: أَخبرنا حُسَيْنٌ ـ يَعني المُعَلِّم ـ، عن عَمْرِو بنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ،

"Allah's blessing and peace be upon him" said: “Five (camels are due) for the sharp wounds (that uncover the bone).”

4567- It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that one-third the blood-money is due for (causing damage to) the eye which (removes sight, even though the eyeball itself) remains standing in its place in the face.

[21] The Blood-Money Of The Fetus

4568- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that there were two fellow-wives of a man belonging to (the tribe of) Hudhail, one of whom struck the other (who was pregnant) with a tent-pole and killed her with what she had in her womb. The file was brought to Allah's Apostle “Allah’s blessing and peace be upon him”. One of the murderer’s close relatives said: “Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive)? It is just like a nonentity (who deserves no compensation).” Allah's Apostle “Allah’s blessing and peace be upon him” said: “He speaks rhymed phrases like the desert dwellers.” The Messenger of Allah "Allah's blessing and peace be upon him" then ordered that a slave or a slave-girl should be given (as blood-money for what was in her womb). He further made it (the blood-money of the killed woman) due upon the killer’s close relatives from the side of her father.

4569- The same is narrated on the authority of Jarir from Mansur, through the same chain of transmission, in which Allah's Apostle “Allah’s blessing and peace be upon him” made the killer’s close relatives responsible for paying blood-money on her behalf, (and since the killed woman was pregnant) he also ordered that a slave or a slave-girl should be given as blood-money for what was in her womb.

Abu Dawud says: The same is narrated on the authority of Al-Hakam from Mujahid from Al-Mughirah.

4570- It is narrated on the authority of Hisham Ibn Urwah from his father that Al-Miswar Ibn Makhramah told that Umar consulted the people about the (blood-money which should be paid for) a woman’s miscarriage. Al-Mughirah Ibn Shu’bah said: “I witnessed The Prophet “Allah’s blessing and peace be upon him” having judged that a slave or a slave-girl should be given for it.” Umar said: “Bring me one to bear witness to you.” He brought Muhammad Ibn Maslamah who bore witness to that, i.e. if a pregnant

عن عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**في المَوَاضِحِ خَمْسٌ**».

4567 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ السُّلَمِيُّ: حدَّثنا مَرْوَانُ ـ يَعِني ابنَ مُحَمَّدٍ ـ: حدَّثنا الْهَيْثَمُ بنُ حُمَيْدٍ: حدَّثني الْعَلاَءُ بنُ الْحَارِثِ: حدَّثني عَمْرُو بنُ شُعْيَبٍ، عن أَبِيهِ، عن جَدِّهِ قال: «قَضَى رَسُولُ اللَّهِ ﷺ في الْعَيْنِ الْقَائِمَةِ السَّادَّةِ لِمَكَانِهَا بِثُلُثِ الدِّيَةِ».

[ت21/م19] ـ بابُ ديةِ الجَنِينِ

4568 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عن مَنْصُورٍ، عن إبراهِيمَ، عن عُبَيْدِ بنِ نَضْلَةَ، عن المُغِيرَةِ بنِ شُعْبَةَ: «أَنَّ امْرَأَتَيْنِ كَانَتَا تَحتَ رَجُلٍ مِنَ هُذَيْلٍ فَضَرَبَتْ إحْدَاهُمَا الأُخْرَى بِعَمُودٍ فَقَتَلَتْهَا، فَاخْتَصَمُوا إلى النَّبيِّ ﷺ، فقالَ أَحَدُ الرَّجُلَيْنِ: كَيْفَ نَدِي مَنْ لا صَاحَ وَلا أَكَلَ، وَلا شَرِبَ وَلا اسْتَهَلَّ! فقالَ: «**أَسَجْعٌ كَسَجْعِ الأَعْرَابِ!**» وَقَضَى فِيهِ بِغُرَّةٍ، وَجَعَلَهُ عَلَى عَاقِلَةِ المَرْأَةِ».

4569 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عنْ مَنْصُورٍ بإسْنَادِهِ وَمَعْنَاهُ وَزَادَ قالَ: «فَجَعَلَ النَّبيُّ ﷺ دِيَةَ المَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا في بَطْنِهَا».

قال أَبُو دَاوُدَ: وكَذَلِكَ رَوَاهُ الْحَكَمُ عن مُجَاهِدٍ عن المُغِيرَةِ.

4570 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ، وَهَارُونُ بنُ عَبَّادٍ الأَزْدِيُّ المَعنى قالا: حدثنا وَكِيعٌ، عن هِشَامٍ، عن عُرْوَةَ، عن المِسْوَرِ بنِ مَخْرَمَةَ: «أَنَّ عُمَرَ اسْتَشَارَ النَّاسَ في إمْلاَصِ المَرْأَةِ. فقالَ المُغِيرَةُ بنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَى فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. فَقالَ: ائْتِني بِمَنْ يَشْهَدُ مَعَكَ. قال: فأَتَاهُ بِمُحَمَّدِ بنِ مَسْلَمَةَ. زَادَ هَارُونُ: فَشَهِدَ لَهُ،

woman is struck in her belly, which leads to miscarriage (a slave or slave-girl should be paid as blood-money for that).

4571- The same is narrated on the authority of Al-Mughirah from Umar, through another chain of transmission.

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Salamah from Hisham Ibn Urwah from his father that Umar said…

4572- It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that, i.e. (causing miscarriage of) the fetus, thereupon Hamal Ibn Malik Ibn An-Nabighah stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be given (as a blood-money) for the fetus, and that she should be killed (in retaliation) for her (whom she murdered).

4573- It is narrated on the authority of Tawus that Umar stood up on the pulpit and said…and the rest is the same, in which no mention is made of the fact that she should be killed, and further added that a slave or a slave-girl should be given (as a blood-money for the fetus), thereupon Umar said: “Allah is Greater! Had I not heard of that, I would have passed a different judgement.”

4574- It is narrated on the authority of Ibn Abbas, pertaining to the story of Hamal Ibn Malik that he said: She then miscarried a dead babe whose hair had grown a bit, and then she died. The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be due upon her close relatives from the side of her father. Her uncle said: “O Messenger of Allah! She miscarried a babe, whose hair had grown a bit.” The murderer’s father said: “He has told a lie: it (the miscarried fetus) has, by Allah, not cried, not drunk, nor eaten (after delivery by which it would be known that he died after he was alive). It is just like a nonentity (who deserves no compensation).” Allah's Apostle “Allah’s blessing and peace be upon him” said: “Do you speak rhymed phrases like these of the pre-Islamic period of ignorance? Give a slave or a slave-girl (as blood-money) for the babe.” Ibn Abbas said: One of those fellow-wives was called Umm Ghutaif, and the other Mulaikah.

4575- It is narrated on the authority of Jabir Ibn Abdullah that there were two women belonging to Hudhail, one of whom killed the other, and each of whom had a husband and a child. On that the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money of the

يَعني: ضَرَبَ الرَّجُلُ بَطْنَ امْرَأَتِهِ».

قال أَبُو دَاوُدَ: بَلَغَنِي عن أبي عُبَيْدٍ: إنَّمَا سُمِّيَ إمْلاَصًا لأنَّ الْمَرْأَةَ تَزْلِقُهُ قَبْلَ وَقْتِ الْوِلاَدَةِ وَكَذٰلِكَ كُلُّ مَا زَلَقَ مِنَ الْيَدِ وَغَيْرِهِ فَقَدْ مَلِصَ.

4571 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عنْ هِشَامٍ، عن أَبِيهِ، عن الْمُغِيرَةِ، عنْ عُمَرَ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بنُ زَيْدٍ، وَحَمَّادُ بنُ سَلَمَةَ عنْ هِشَامِ بنِ عُرْوَةَ عنْ أَبِيهِ أَنَّ عُمَرَ قالَ.

4572 ـ حدّثنا مُحَمَّدُ بنُ مَسْعُودٍ الْمِصِّيْصِيُّ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ قالَ: أخبرني عَمْرُو بنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا، عن ابنِ عَبَّاسٍ، عنْ عُمَرَ أَنَّهُ سَأَلَ عنْ قَضِيَّةِ النَّبيِّ ﷺ في ذٰلِكَ. فَقَامَ حَمَلُ بنُ مَالِكِ بنِ النَّابِغَةِ، فقالَ: «كُنْتُ بَيْنَ امْرَأَتَيْنِ، فَضَرَبَتْ إحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا. فَقَضَى رَسُولُ اللَّهِ ﷺ في جَنِينِهَا بِغُرَّةٍ، وَأَنْ تُقْتَلَ».

قال أَبُو دَاوُدَ: قالَ النَّضْرُ بنُ شُمَيْلٍ: الْمِسْطَحُ هُوَ الصَّوْبَجُ.

قال أَبُو دَاوُدَ: وَقالَ أَبُو عُبَيْدٍ: الْمِسْطَحُ عُودٌ مِنْ أَعْوَادِ الْخِبَاءِ.

4573 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ: حدَّثنا سُفْيَانُ، عنْ عَمْرٍو، عنْ طَاوُسٍ قالَ: «قامَ عُمَرُ عَلَى الْمِنْبَرِ، فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ: وَأَنْ تُقْتَلَ. زَادَ: بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ قالَ: فقالَ عُمَرُ: اللَّهُ أَكْبَرُ، لَوْ لَمْ أَسْمَعْ بِهٰذَا لَقَضَيْنَا بِغَيْرِ هٰذَا».

4574 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ بنِ التَّمَارِ: أَنَّ عَمْرَو بنَ طَلْحَةَ حَدَّثَهُمْ قالَ: حدَّثنا أَسْبَاطٌ، عنْ سِمَاكٍ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ في قِصَّةِ حَمَلِ بنِ مَالِكٍ. قالَ: فَأَسْقَطَتْ غُلاَمًا قَدْ نَبَتَ شَعْرُهُ مَيِّتًا، وَمَاتَتِ الْمَرْأَةُ فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ، فقالَ عَمُّهَا: إنَّهَا قَدْ أَسْقَطَتْ يَا نَبِيَّ اللَّهِ غُلاَمًا قَدْ نَبَتَ شَعْرُهُ. فقالَ أَبُو الْقَاتِلَةِ: إنَّهُ كَاذِبٌ إنَّهُ وَاللَّهِ مَا اسْتَهَلَّ وَلاَ شَرِبَ وَلاَ أَكَلَ، فَمِثْلُهُ يُطَلُّ فقالَ النَّبيُّ ﷺ: **«أَسَجْعُ الْجَاهِلِيَّةِ وَكِهَانَتُهَا؟ أَدِّ في الصَّبِيِّ غُرَّةً»**.

قال ابنُ عَبَّاسٍ: كَانَ اسْمُ إحْدَاهُمَا مُلَيْكَةَ وَالأُخْرَى أُمَّ غُطَيْفٍ.

4575 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدثنا مُجَالِدٌ: حدَّثنا الشَّعْبِيُّ، عنْ جَابِرِ بنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ قَتَلَتْ إحْدَاهُمَا الأُخْرَى، وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا زَوْجٌ وَوَلَدُه قالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَةَ

killed one due upon the murderer's close relatives from the side of her father, and thus relieved her husband and child of it. The killed woman's close relatives from the side of her father said: "Her heritage should go to us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, her heritage should go to both her husband and child." (It is well-known that the husband has an obligatory share of inheritance, which is one-fourth the property in case there are children, and the rest should go to the children, since there is no mother nor father, and with the existence of a male child, no one even from amongst the close relatives of the father has right in the property).

4576- It is narrated on the authority of Abu Hurairah that he said: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's relatives from the side of her father. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed."

4577- The same story is narrated on the authority of Abu Hurairah in which he added: Then, the woman upon whom the Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement that a slave or a slave-girl should be due, died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that her heritage should go to her offspring, and that the slave or slave-girl should be due upon her close relatives from the side of her father.

4578- It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman threw another (pregnant) woman with a small stone, which led to her miscarriage; and when the case was filed to the Messenger of Allah "Allah's blessing and peace be upon him" he judged that five hundred sheep should be given by her offspring (to the victim), and he forbade throwing (each other with stones or pebbles).

Abu Dawud says: It is true that the narration makes a mention of five hundred sheep, but they were only one hundred sheep.

المَقْتُولَةِ عَلَى عَاقِلَةِ الْقَاتِلَةِ، وَبَرَّأَ زَوْجَهَا وَوَلَدَهَا. قالَ: فقالَ عَاقِلَةُ المَقْتُولَةِ: مِيرَاثُهَا لَنا؟ قالَ: فقالَ رَسُولُ اللَّهِ ﷺ: «**لاَ، مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا**».

4576 ـ حدّثنا وَهْبُ بنُ بَيَانٍ وَابْنُ السَّرْحِ قالاَ: حدَّثنا ابنُ وَهْبٍ: أَخبرني يُونُسُ، عن ابنِ شِهَابٍ، عنْ سَعِيدِ بنِ المُسَيَّبِ وَأَبِي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ قالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الأُخْرى بِحَجَرٍ فَقَتَلَتْهَا، فاخْتَصَمُوا إلى رَسُولِ اللَّهِ ﷺ. فَقَضَى رَسُولُ اللَّهِ ﷺ دِيَةَ جَنِينِهَا غُرَّةَ عَبْدٍ أَوْ وَلِيدَةٍ، وَقَضَى بِدِيَةِ المَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ. فقالَ حَمَلُ بنُ مَالِكِ بنِ النَّابِغَةِ الهُذَلِيُّ: يَا رَسُولَ اللَّهِ كَيْفَ أَغْرَمُ دِيَةَ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ، وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ، فَمِثْلُ ذٰلِكَ يُطَلُّ؟ فقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ**»، مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

4577 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ شِهَابٍ، عن ابنِ المُسَيَّبِ، عنْ أَبِي هُرَيْرَةَ فِي هٰذِهِ الْقِصَّةِ قالَ: «ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضَى عَلَيْهَا بالغُرَّةِ تُوُفِّيَتْ. فقَضَى رَسُولُ اللَّهِ ﷺ بأَنَّ مِيرَاثَهَا لِبَنِيهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا».

4578 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى: حدثنا يُوسُفُ بنُ صُهَيْبٍ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ عنْ أَبِيهِ: «أَنَّ امْرَأَةً حَذَفَتِ امْرَأَةً فأَسْقَطَتْ، فَرُفِعَ ذٰلِكَ إلى رَسُولِ اللَّهِ ﷺ، فَجَعَلَ في وَلَدِهَا خمس مِئَةِ شَاةٍ، وَنَهَى يَوْمَئِذٍ عن الْحَذْفِ».

قال أَبُو دَاوُدَ: كَذَا الْحَدِيثُ: خمسَ مِئَةِ شَاةٍ وَالصَّوَابُ: مِئَةَ شَاةٍ.

قال أَبُو دَاوُدَ: هٰكَذَا قال عَبَّاسٌ وَهُوَ وَهَمٌ.

4579- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that (the blood-money of) a fetus should be a slave or a slave-girl, or a horse, or a mule.

Abu Dawud says: The same is narrated on the authority of both Hammad Ibn Salamah and Khalid Ibn Abdullah from Muhammad Ibn Amr and no mention is made of a horse or a mule.

4580- It is narrated on the authority of Ash-Sha'bi that he said: A slave or a slave girl is estimated by five hundred Dirhams.

Abu Dawud says: Rabie'ah said: A slave or a slave girl is estimated by fifty Dinars.

[22] The Blood-Money Of The Slave Who Has From His Owner A Deed Of Emancipation In Return For A Certain Sum Of Money

4581- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a killed slave who had from his owner a deed of emancipation in return for a certain sum of money should be that of a free person in accordance with what he paid of his deed, and that of a slave in accordance with what remained unpaid of his deed. (This means: if a slave has a deed from his master to be emancipated for a certain sum of money agreed upon between them, out of which he fulfills as much as, say, the half, then, half the blood-money should be that of a free person, and it should be given to his heirs, and the remaining half should be that of a slave, and in this case, it should be given to his owner).

4582- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave, who has a deed from his master to be freed for a certain sum of money agreed upon between them, gets a blood-money or a heritage, then, he should inherit in accordance with the value of the portion that is emancipated from him." (This means: if a slave has a deed from his owner to be emancipated for a certain sum of money, of which he pays only the half, and then his father who is free dies, and leaves property and he has no heir but him, then, he should inherit only half the property, in accordance with the value of the portion he emancipates from himself).

Abu Dawud says: The same is narrated on the authority of Ikrimah from Ali from the Messenger of Allah "Allah's blessing and peace be upon him". The narration of both Hammad Ibn Zaid and Isma'il is transmitted by

4579 ـ حدّثنا إبراهِيمُ بنُ مُوسَى الرَّازِيُّ: حدَّثنا عِيسَى، عنْ مُحَمَّدٍ ـ يَعني ابنَ عَمْرٍو ـ. وَعن أَبِي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ قالَ: «قَضى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، أَوْ فَرَسٍ، أَوْ بَغْلٍ».

قال أَبُو دَاوُدَ: رَوَى هٰذَا الْحَدِيثَ عنْ مُحَمَّدِ بنِ عَمْرٍو حَمَّادُ بنُ سَلَمَةَ، وَخَالِدُ بنُ عَبْدِ اللَّهِ، وَلَمْ يَذْكُرَا: فَرَسٍ أَوْ بَغْلٍ.

4580 ـ حدّثنا مُحَمَّدُ بنُ سِنَانٍ الْعَوْقِيُّ قالَ: حدَّثنا شَرِيكٌ، عنْ مُغِيرَةَ، عن إِبراهِيمَ وَجَابِرٍ، عن الشَّعْبِيِّ قالَ: «الْغُرَّةُ: خَمْسُ مِئَةٍ يَعْني دِرْهَمًا».

قال أَبُو دَاوُدَ: قالَ رَبِيعَةُ: «الْغُرَّةُ: خَمْسُونَ دِينَارًا».

[ت22/م20] ـ بابٌ في دِيةِ المُكاتَب

4581 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا يَعْلَى بنُ عُبَيْدٍ: حدَّثنا حَجَّاجٌ الصَّوَّافُ، عنْ يَحيَى بنِ أَبي كَثِيرٍ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، قالَ: «قَضى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ المُكَاتَبِ يُقْتَلُ: يُودَى مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةَ المَمْلُوكِ».

4582 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عنْ أَيُّوبَ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**إِذَا أَصَابَ المُكَاتَبُ حَدًّا أَوْ وَرِثَ مِيرَاثًا يَرِثُ عَلَى قَدْرِ مَا عَتَقَ مِنْهُ**».

قال أَبُو دَاوُدَ: رَوَاهُ وُهَيْبٌ عنْ أَيُّوبَ عنْ عِكْرِمَةَ، عن عَلِيٍّ عن النَّبِيِّ ﷺ، وَأَرْسَلَهُ حَمَّادُ بنُ زَيْدٍ وَإِسْمَاعِيلُ، عن أَيُّوبَ، عنْ عِكْرِمَةَ،

Ikrimah direct from the Messenger of Allah "Allah's blessing and peace be upon him". But Isma'il Ibn Ulayyah ascribes it to Ikrimah.

[23] The Blood-Money Of A Non-Muslim Protectee

4583- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-money of a non-Muslim who has a covenant of protection from the Muslims is half the blood-money of a free person."

Abu Dawud says: A Hadith like this is narrated on the authority of Amr Ibn Shu'aib, through another chain of transmission.

[24] When One Fights With Another In Defense Of Himself

4584- It is narrated on the authority of Safwan Ibn Ya'li from his father that he said: A hireling belonging to me fought with another, thereupon he bite his hand, and when he took it out of his mouth, his tooth fell. He (the hireling) then went to the Messenger of Allah "Allah's blessing and peace be upon him" who cancelled (the blood-money of) it, saying: "Do you like that he should place his hand in your mouth, so as to bite it like a male camel?" according to the narration of Ibn Abu Mulaikah from his grandfather, Abu Bakr cancelled out a similar blood-money, and said: "Let his (fallen) tooth be off!"

4585- The same is narrated on the authority of Ya'li Ibn Umayyah, in which he added that the Messenger of Allah "Allah's blessing and peace be upon him" further said to the biter: "If you like to give him your hand, so as to bite it, and then take it out of his mouth (you might do so)." He then cancelled out the blood-money of his fallen tooth.

[25] When One Remedies With No Enough Medical Knowledge, And Then Causes Damage To The Ill

4586- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who treats an ill person, even though with no previous knowledge of medicine, should have warranty (and be responsible for whatever damage he might cause to him)."

4587- It is narrated on the authority of Abd Al-Aziz Ibn Umar Ibn Abd Al-Aziz that he said: A member of the delegate who came to visit my father told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of physicians as treats a people, even though with no previous knowledge of medicine, and he causes damage to them, should

عن النَّبيِّ ﷺ، وَجَعَلَهُ إِسْمَاعِيلُ بنُ عُلَيَّةَ قَوْلَ عِكْرِمَةَ.

[ت23/م21] ـ بابٌ في دِيَة الذِّمِّيِّ

4583 ـ حدّثنا يَزيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الرَّمْلِيُّ: حدَّثنا عِيسَى بنُ يُونُسَ، عن مُحمَّدِ بنِ إسْحَاقَ، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ جَدِّهِ، عن النَّبيِّ ﷺ قالَ: «**دِيَةُ المُعَاهَدِ نِصْفُ دِيَةِ الْحُرِّ**».

قال أَبُو دَاوُدَ: رَوَاهُ أُسَامَةُ بنُ زَيْدٍ اللَّيْثِيُّ، وَعَبْدُ الرَّحْمٰنِ بنُ الْحَارِثِ عن عَمْرِو بنِ شُعَيْبٍ مِثْلَهُ.

[ت24/م22] ـ بابٌ في الرجُلِ يُقاتِل الرَّجُلَ فيَدْفعُه عن نَفسِه

4584 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيَى، عن ابنِ جُرَيْجٍ قالَ: أَخبرني عَطاءٌ، عنْ صَفْوَانَ بنِ يَعْلَى، عنْ أَبِيهِ قالَ: قاتَلَ أَجِيرٌ لِي رَجُلاً فَعَضَّ يَدَهُ فَانْتَزَعَهَا فَنَدَرَتْ ثَنِيَّتُهُ، فَأَتَى النَّبيَّ ﷺ، فَأَهْدَرَهَا، وَقالَ: «**أَتُرِيدُ أَنْ يَضَعَ يَدَهُ فِي فِيكَ تَقْضِمُهَا كَالْفَحْلِ؟**» قالَ: وَأخبرني ابنُ أَبي مُلَيْكَةَ عنْ جَدِّهِ أَنَّ أَبَا بَكرٍ أَهْدَرَهَا، وَقَالَ: بَعِدَتْ سِنُّهُ.

4585 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ: أخبرنا هُشَيْمٌ: حدَّثنا حَجَّاجٌ وَعَبْدُ المَلِكِ، عنْ عَطَاءٍ، عنْ يَعْلَى بنِ أُمَيَّةَ بِهٰذَا زَادَ: «ثُمَّ قالَ ـ يَعْنِي النَّبيَّ ﷺ ـ لِلْعَاضِّ: «**إنْ شِئْتَ أَنْ تُمَكِّنَهُ مِنْ يَدِكَ فَيَعَضَّهَا، ثُمَّ تَنْزِعَهَا مِنْ فِيهِ**»، وَأَبْطَلَ دِيَةَ أَسْنَانِهِ».

[ت25/م23] ـ بابٌ فيمن تَطَبَّبَ بغيرِ عِلْمٍ فأَعْنَتَ

4586 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ وَمُحَمَّدُ بنُ الصَّباحِ بنِ سُفْيَانَ أَنَّ الْوَلِيدَ بنَ مُسْلِمٍ أَخْبَرَهُمْ، عنِ ابنِ جُرَيْجٍ، عنْ عَمْرِو بنِ شُعَيْبٍ، عنْ أَبِيهِ، عنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**مَنْ تَطَبَّبَ وَلاَ يُعْلَمُ مِنْهُ طِبٌّ، فَهُوَ ضَامِنٌ**».

قال نَصْرٌ: قال الوَلِيدُ: حدَّثني ابنُ جُرَيْجٍ.

قال أَبُو دَاوُدَ: هٰذَا لَمْ يَرْوِهِ إلاَّ الْوَلِيدُ لاَ نَدْرِي هو صَحِيحٌ أَمْ لاَ.

4587 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصٌ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ عُمَرَ بنِ عَبْدِ الْعَزِيزِ: حدَّثني بَعْضُ الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى أَبِي قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا طَبِيبٍ تَطَبَّبَ عَلَى قَوْمٍ لاَ يُعْرَفُ لَهُ تَطَبُّبٌ قَبْلَ ذَلِكَ فَأَعْنَتَ، فَهُوَ ضَامِنٌ**».

have warranty (and be responsible for whatever damage he might cause)." Abd Al-Aziz said: This applies not to all kinds of medicine so much as to such risky remedies as cutting off the veins, incising, and cauterization.

[26] The Blood-Money Of The Semi-Intentional Mistake

4588- It is narrated on the authority of Abdullah Ibn Amr that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed the people, and magnified Allah thrice, and then said: "There is no god (to be worshipped) but Allah the One and Only, Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were. Beware! The (blood-money of a person) killed by mistake, in which the intention might be possible, i.e. with a whip or a stick, should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs."

4589- The same is narrated on the authority of Khalid, through the same chain of transmission.

[27] When A Slave Belonging To Poor Persons Commits A Crime

4590- It is narrated on the authority of Imran Ibn Husain that a slave belonging to a poor family cut the ear of another slave belonging to a wealthy family, thereupon the family of the former went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We are poor (and we have got nothing to afford for the blood-money)." On that the Messenger of Allah "Allah's blessing and peace be upon him" made nothing due upon him.

[28] When One Is Killed Indiscriminately Among A People

4591- It is narrated on the authority of Tawus, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-money of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality); and whoever withholds such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no

قال عَبْدُ الْعَزِيزِ: أَمَا إِنَّهُ لَيْسَ بالعَنَتِ إِنَّمَا هُوَ قَطْعُ الْعُرُوقِ، وَالْبَطُّ، وَالْكَيُّ.

[ت26/م24] ـ بابٌ في ديةِ الخَطَإِ شِبْهِ العَمْدِ

4588 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ، المَعْنَى، قالاَ: حدَّثنا حَمَّادٌ، عن خَالِدٍ، عن الْقَاسِمِ بنِ رَبِيعَةَ عنْ عُقْبَةَ بنِ أَوْسٍ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ؛ قالَ مُسَدَّدٌ: خَطَبَ يَوْمَ الْفَتْحِ ـ ثُمَّ اتَّفَقَا ـ فقالَ: **«أَلاَ إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ في الْجَاهِلِيَّةِ مِنْ دَمٍ أَوْ مالٍ تُذْكَر وَتُدْعَى، تَحْتَ قَدَمَيَّ، إلاَّ مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ»**. ثُمَّ قالَ: **«أَلاَ إِنَّ دِيَةَ الْخَطَإِ شِبْهِ الْعَمْدِ ـ مَا كَانَ بالسَّوْطِ وَالْعَصَا ـ مئةٌ مِنَ الإِبِلِ مِنْهَا أَرْبَعُونَ في بُطُونِهَا أَوْلاَدُهَا»**.

4589 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدثنا وُهَيْبٌ، عن خَالِدٍ بهذا الإِسْنادِ نَحْوَ مَعْنَاهُ.

[ت27/م25] ـ بابُ جنايةِ العبدِ يكونُ للفُقَرَاءِ

4590 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا مُعَاذُ بنُ هِشَامٍ: حدَّثني أَبي، عن قَتَادَةَ، عن أَبي نَضْرَةَ، عن عِمْرَانَ بنِ حُصَيْنٍ: «أَنَّ غُلاَمًا لأُنَاسٍ فُقَرَاءَ قَطَعَ أُذُنَ غُلاَمٍ لأُنَاسٍ أَغْنِيَاء. فأَتَى أَهْلُهُ النَّبيَّ ﷺ فقالُوا: يَا رَسُولَ اللَّهِ، إِنَّا أُنَاسٌ فُقَرَاءُ. فلَمْ يَجْعَلْ عَلَيْهِ شَيْئًا».

[ت28/م26] ـ بابٌ فيمن قُتِلَ في عِمِّيًا بينَ قومٍ

4591 ـ قَالَ أَبُو دَاودَ: حُدِّثْتُ عن سَعِيدِ بنِ سُلَيْمَانَ، عن سُلَيْمَانَ بنِ كَثِيرٍ قالَ: أَخبرنا عَمْرُو بنُ دِينَارٍ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قُتِلَ في عِمِّيًا، أَوْ رِمِّيًا يَكُونُ بَيْنَهُمْ بِحَجَرٍ، أَوْ بِسَوْطٍ فَعَقْلُهُ عَقْلُ خَطَإٍ. وَمَنْ قُتِلَ عَمْدًا فَقَوَدُ يَدَيْهِ، فَمنْ حَالَ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ**

obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

[29] When A Beast Kicks Somebody

4592- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No blood-money is due for (whatever damage is caused by) the kick of the animal."

[30] There Is No Compensation Due For (Whatever Damage Is Caused By) An Animal, A Mine Or A Well

4593- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

Abu Dawud says: This applies only to such of animals as let loose during the day. (All the religious scholars unanimously agree upon the fact that there is no warranty upon the owner of the animal for what it causes during the day, when it is let loose, with none to drive it; and when it is night, the warranty against damage becomes effective. But Ash-Shafi'i and his companions are of the opinion that its owner should be responsible for whatever damage it causes at any time particularly if he indulges in keeping it).

[31] There Is No Compensation Due For (What Is Caused By) Fire

4594- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no compensation due for (whatever damage is caused by) fire."

[32] Taking Retaliation For Breaking Teeth

4595- It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, the sister of Anas Ibn An-Nadr, the paternal uncle of Anas Ibn Malik, broke the tooth of a girl. They (her family) went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation in accordance with the laws and principles of Allah's Book. Anas Ibn An-Nadr said: "O Messenger of Allah! No, by Him, Who has sent you with the Truth, the tooth of Ar-Rubai will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are some who, if they take an oath by Allah, He will fulfill it."

اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

[ت29/م27] ـ بابٌ في الدَّابَّةِ تَنْفَحُ برِجلِها

4592 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ يَزِيدَ: حدَّثنا سُفْيَانُ بنُ حُسَيْنٍ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ، عن أَبي هُرَيْرَةَ، عن رَسُولِ اللَّهِ ﷺ قالَ: «**الرِّجْلُ جُبَارٌ**».

قال أَبُو دَاوُدَ: الدَّابَّةُ تَضْرِبُ بِرِجْلِهَا وَهُوَ رَاكِبٌ.

[ت30/م000] ـ بابُ العَجْمَاءُ والمَعدِنُ والبِئْرُ جُبَار

4593 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ وَأَبي سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ يُحَدِّثُ، عن رَسُولِ اللَّهِ ﷺ قال: «**الْعَجْمَاءُ جُرْحُهَا جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَفي الرِّكَازِ الْخُمُسُ**».

قال أَبُو دَاوُدَ: الْعَجْمَاءُ المُنْفَلِتَةُ الَّتي لا يَكُونُ مَعَهَا أَحَدٌ وَتَكُونُ بالنَّهارِ لا تَكُونُ باللَّيْلِ.

[ت31/م000] ـ بابٌ في النَّارِ تَعَدَّى

4594 ـ حدّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ الْعَسْقَلانِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ. (ح): وحدَّثنا جَعْفَرُ بنُ مُسَافِرٍ التِّنِّيسِيُّ: حدَّثنا زَيْدُ بنُ المُبَارَكِ: حدَّثنا عَبْدُ المَلِكِ الصَّنْعَانيُّ كِلاَهُمَا، عن مَعْمَرٍ، عن هَمَّامِ بنِ مُنَبِّهٍ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**النَّارُ جُبَارٌ**».

[ت32/م28] ـ بابُ القِصاص منَ السِّنِّ

4595 ـ حدّثنا مُسَدَّدٌ: حدَّثنا المُعْتَمِرُ، عن حُمَيْدٍ الطَّوِيلِ، عن أَنَسِ بنِ مَالِكٍ قالَ: كَسَرَتِ الرُّبَيِّعُ أُخْتُ أَنَسِ بنِ النَّضْرِ ثَنِيَّةَ امْرَأَةٍ. فأَتَوُا النَّبيَّ ﷺ فَقَضَى بِكِتَابِ اللَّهِ تعالى الْقِصَاصَ. فقال أَنَسُ بنُ النَّضْرِ: وَالَّذِي بَعَثَكَ بالْحَقِّ لا تُكْسَرُ ثَنِيَّتُهَا الْيَوْمَ. قالَ: «**يَا أَنَسُ، كِتَابُ اللَّهِ الْقِصَاصُ**» فَرَضُوا بأَرْشٍ أَخَذُوهُ. فَعَجِبَ نَبِيُّ اللَّهِ ﷺ وقَالَ: «**إنَّ مَنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ**».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ قِيلَ لَهُ: كَيْفَ يُقْتَصُّ مِنَ السِّنِّ؟ قالَ: تُبْرَدُ.

(34/39) THE BOOK OF SUNNAH

[1] The Interpretation Of Sunnah

4596- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews divided into seventy-one or seventy-two religious factions, and the Christians into seventy-one or seventy-two religious factions; and my nation would divide into seventy-three religious factions, (only one of which will be delivered from the fire of Hell)."

4597- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he got up and addressed us saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of both Scriptures (the Jews and Christians) before you divided into seventy-two religious factions, and this (Muslim) nation would divide into seventy-three cults (of doctrines), all of which would be admitted to the fire (of Hell), except for one, which is the group (of Muslims who abide by all words and deeds involved in sunnah). From amongst my nation, there would come out some people, who would be attached to such inclinations and doctrines in the same way as a hydrophobia sticks to its affected one, until there would be neither vein nor joint but that it would enter into it."

[2] It Is Forbidden To Seek After Wrangling And Follow Only Such Of The Holy Verses Of The Qur'an As Allegorical

4598- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "It is He Who has sent down to you the book: in it are verses basic or fundamental, and they are the Mother of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and its interpretation (in search for its hidden meanings), but no one knows its (real) interpretation except Allah. And those who are firmly grounded in knowledge say: we believe in the book; the whole of it is from our Lord: and none will grasp the message except men of understanding." Then he said: "So, if you see those who argue in order to arouse doubts in it, you should know that it is those whom Allah Almighty intends (in this Verse), and thus you should beware and be careful of them."

[3] Keeping Away From And Having Aversion Towards Those Who Are Inclined To Their Interests

4599- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

[34/39] ـ كتاب السُّنَّة

[ت1/م1] ـ بابُ شَرحِ السُّنَّةِ

4596 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عن مُحَمَّدِ بنِ عَمْرٍو، عن أَبِي سَلَمَةَ، عن أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**افْتَرَقَتِ الْيَهُودُ عَلَى إحْدَى، أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. وَتَفَرَّقَتِ النَّصَارَى عَلَى إحْدَى، أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً**».

4597 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُحَمَّدُ بنُ يَحْيَى قالاَ: حدَّثنا أَبُو المُغِيرَةِ: حدثنا صَفْوَانُ. ح: وحدَّثنا عَمْرُو بنُ عُثْمَانَ: حدثنا بَقِيَّةُ. قال: حدَّثني صَفْوَانُ نَحْوَهُ قالَ: حدَّثني أَزْهَرُ بنُ عَبْدِ اللَّهِ الْحَرَازِيُّ، عنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عنْ مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ أَنَّهُ قامَ فِينَا فقَالَ: أَلاَ إنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فقَالَ: «**أَلاَ إنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افترقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً. وَإنَّ هٰذِهِ المِلَّةَ سَتَفْتَرِقُ عَلَى ثَلاَثٍ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ في النَّارِ، وَوَاحِدَةٌ في الجنةِ، وهي الْجَمَاعَةُ**». زَادَ ابنُ يَحْيَى وَعَمْرٌو في حَدِيثِهِمَا: «**وَإِنَّهُ سَيَخْرُجُ من أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الأَهْوَاءُ كَما يَتَجَارَى الْكَلَبُ لِصَاحِبِهِ**»، وَقالَ عَمْرٌو: «**الْكَلَبُ بِصَاحِبِهِ لاَ يَبْقَى مِنْهُ عِرْقٌ، وَلاَ مَفْصِلٌ إلاَّ دَخَلَهُ**».

[ت2/م2] ـ بابُ النَّهْيِ عنِ الجِدالِ واتِّباعِ المُتَشَابِهِ منَ القرآنِ

4598 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا يَزِيدُ بنُ إبراهِيمَ التُّسْتَرِيُّ، عن عبدِ اللَّهِ بنِ أَبِي مُلَيْكَةَ، عن الْقَاسِمِ بنِ مُحَمَّدٍ، عنْ عَائِشَةَ قالَتْ: قَرَأَ رَسُولُ اللَّهِ ﷺ هٰذِهِ الآيَةَ: ﴿**هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ**﴾ ـ قَرَأَ القَعْنَبِيُّ إلَى ـ ﴿**أُوْلُواْ ٱلْأَلْبَٰبِ**﴾ [آل عمران:٧]. قالَتْ: فقال رَسُولُ اللَّه ﷺ: «**فَإذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولٰئِكَ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ**».

[ت3/م000] ـ بابُ مُجانَبَةِ أَهلِ الأَهْواءِ وبُغْضِهِمْ

4599 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدُ بنُ عَبْدِ اللَّهِ: حدَّثنا يَزِيدُ بنُ أَبِي زِيَادٍ، عنْ مُجَاهِدٍ، عنْ رَجُلٍ، عنْ أَبِي ذَرٍّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**أَفْضَلُ الأَعْمَالِ**

best of deeds is to love (such as Allah loves) for the Sake of Allah Almighty and to have aversion (towards such as Allah dislikes) just for the Sake of Allah Almighty (and not for any other purpose)."

4600- It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik, and he was the guide of Ka'b from amongst his sons when he became blind, that Ka'b Ibn Malik said...and he mentioned the story of his failure to take part with the Muslims in the holy battle of Tabuk and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade the people to talk to us...once I came up the wall of the house of Abu Qatadah, and he was my paternal cousin, and saluted him, but by Allah, he did not return the salutation to me..." then he related the story of the revealing of his repentance.

[4] Saluting Not The People Who Are Inclined To Their Interests

4601- It is narrated on the authority of Ammar Ibn Yasir that he said: I visited my family at night, and (the skin of) my hand was cleft, thereupon they scented me with saffron, and in the morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him", and saluted him with peace, but he did not reply to me, nor did he bid welcome to me, and said: "Go and wash your hand off this (saffron)!"

4602- It is narrated on the authority of A'ishah that once, a camel belonging to Safiyyah Bint Huyai was troubled, and since Zainab (Bint Jahsh) had a surplus mount, the Messenger of Allah "Allah's blessing and peace be upon him" told her to give it to Safiyyah, thereupon she said: "Should I give it to this Jewish woman?" on that the Messenger of Allah "Allah's blessing and peace be upon him" grew angry, and abandoned her for the period from Dhul-Hijjah, Muharram until Safar.

[5] It Is Forbidden To Wrangle Each Other Pertaining To The Qur'an

4603- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To wrangle each other pertaining to the Qur'an (for the purpose of arousing suspicion that it is from Allah, or to seek after discord about the Holy Verses that are allegorical) is out of infidelity."

[6] Adhering To The Sunnah

4604- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've been given the Book (of Allah, i.e. the Qur'an) and the like of it besides (i.e. the sunnah, in which I say and do only what I'm revealed by

الْحُبُّ في اللَّهِ، وَالْبُغْضُ في اللَّهِ».

4600 ـ حدّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ، قال: أخبرني يُونُس، عن ابنِ شِهَابٍ قالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللَّهِ بنِ كَعْبِ بنِ مَالِكٍ: «أنَّ عَبْدَ اللَّهِ بنَ كَعبِ بنِ مالكٍ ـ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ـ قَالَ: سَمِعْتُ كَعْبَ بنَ مَالِكٍ، وَذَكَرَ ابنُ السَّرْحِ قِصَّةَ تَخَلُّفِهِ عنِ النَّبيِّ ﷺ فِي غَزْوَةِ تَبُوكَ. قالَ: وَنَهى رَسُولُ اللَّهِ ﷺ المُسْلِمِينَ عنْ كَلاَمِنَا أَيُّهَا الثَّلاثَةُ حَتَّى إذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابنُ عَمِّي، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلاَمَ. ثُمَّ سَاقَ خَبَرَ تَنْزِيلِ تَوْبَتِهِ».

[ت4/م3] ـ بابُ تَرْكِ السلامِ علَى أهلِ الأَهْوَاءِ

4601 ـ حدّثنا مُوسَى بنِ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا عَطَاءٌ الخُرَاسَانِيُّ، عنْ يَحْيَى بنِ يَعْمُرَ، عنْ عَمَّارِ بنِ يَاسِرٍ قالَ: قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَّقُونِي بِزَعْفَرَانٍ. فَغَدَوْتُ عَلَى النَّبيِّ ﷺ، فَسَلَّمْتَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ «**اذْهَبْ فَاغْسِلْ هٰذَا عَنْكَ**».

4602 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عنْ ثَابِتٍ الْبُنَانِيِّ، عنْ سُمَيَّةَ، عنْ عَائِشَةَ: أَنَّهُ اعْتَلَّ بَعِيرٌ لِصَفِيَّةَ بِنْتِ حُيَيٍّ، وَعِنْدَ زَيْنَبَ فَضْلُ ظَهْرٍ. فقالَ رَسُولُ اللَّهِ ﷺ لِزَيْنَبَ: «**أَعْطِيهَا بَعِيرًا**». فقَالَتْ: أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَهَجَرَهَا ذَا الْحِجَّةِ، وَالمُحَرَّمَ، وَبَعْضَ صَفَرٍ.

[ت5/م4] ـ بابُ النَّهْيِ عنِ الجدالِ في القُرْآنِ

4603 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَزِيدُ بنُ هَارُونَ، قالَ: أخبرنا مُحَمَّدُ بنُ عَمْرٍو، عنْ أَبِي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ، عن النَّبيِّ ﷺ قالَ: «**المِرَاءُ في الْقُرْآنِ كُفْرٌ**».

[ت6/م5] ـ بابٌ في لُزُومِ السُّنَّةِ

4604 ـ حدّثنا عَبْدُ الوَهَّابِ بنُ نَجْدَةَ: حدَّثنا أَبُو عَمْرٍو بنُ كَثِيرِ بنِ دِينَارٍ، عنْ حَرِيزِ بنِ عُثْمَانَ، عنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي عَوْفٍ، عنِ المِقْدَامِ بنِ مَعْدي كرِب، عنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قالَ: «**أَلاَ إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ؛ أَلاَ**

Allah to say and do). A time is about to come, that a man is told of a Hadith of mine, while reclining on his sofa (out of luxury in which he lives), thereupon he says (by way of rejecting it, out of foolishness and faithlessness): “Stick only to the Qur’an: You should make lawful whatever you find lawful in it; and forbid whatever you find unlawful in it.” Behold! It is unlawful for you (to eat) the flesh of donkeys, or that of such of wild animals as has fangs, (and it is unlawful for you) also to take a thing that is fallen from a non-Muslim protectee unless he dispenses with it; and he, who descends at a people, it is incumbent upon them to entertain him, and in case they do not, he has the right to take from them the like (in recompense) of their entertainment.”

4605- It is narrated on the authority of Ubaidullah Ibn Abu Rafi’ from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: “I do not (like to) see anyone of you sitting on his bed, while being informed of that which I've commanded (you to do) or that which I’ve forbidden (you to do), thereupon he would say (by way of denial): “I do not know! We only follow that which we find in Allah’s Book.””

4606- It is narrated on the authority of A’ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Whoever makes any change in this matter of ours (i.e. the religion) which is not in it (i.e. has no reference or cause in Allah’s Book and the Sunnah of His Messenger), it should be abrogated.”

4607- It is narrated on the authority of both Abd Ar-Rahman Ibn Amr As-Sulami and Hujr Ibn Hujr that they said: We visited Al-Irbad Ibn Sariyah, in connection with whom Allah Almighty revealed: “Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.” (At-Tawbah 92) we saluted him and said: “We’ve come to visit you, in order to enquire about your health, and learn from you (something from what you heard from the Prophet), thereupon he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and then he faced us and addressed us (with a good sermon, in which he) gave us a perfect instruction because of which the eyes shed tears, and the hearts became in awe. Then, a man said: “O Messenger of Allah! Verily, you’ve given us the instruction of such as is going to leave us. So, entrust us to a covenant (from you by which we would hold fast)!” on that he said: “I advise you to (ward off evil and) safeguard yourselves against (the punishment of) Allah; and to listen and

يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ: عَلَيْكُمْ بِهٰذَا الْقُرْآنِ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلاَلٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ. أَلاَ لاَ يَحِلُّ لَكُم لَحْمُ الْحِمَارِ الأَهْلِيِّ، وَلاَ كُلُّ ذِي نَابٍ مِنَ السَّبُعِ، وَلاَ لُقَطَةُ مُعَاهَدٍ إِلاَّ أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا. وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ، فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ».

4605 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ وَعَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ وابنُ كثيرٍ، قالوا: حدَّثنا سُفْيَانُ، عنْ أَبي النَّضْرِ، عنْ عُبَيْدِ اللَّهِ بنِ أَبي رَافِعٍ، عنْ أَبيهِ، عن النَّبيِّ ﷺ قالَ: «**لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ، أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لاَ نَدْرِي، مَا وَجَدْنَا في كِتَابِ اللَّهِ اتَّبَعْنَاهُ**».

4606 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّارُ: حدَّثنا إِبراهِيمُ بنُ سَعْدٍ. ح: وحدَّثنا مُحَمَّدُ بنُ عِيسَى قالَ: حدثنا عَبْدُ اللَّهِ بنُ جَعْفَرٍ الْمَخْرَمِيُّ وَإِبراهِيمُ بنُ سَعْدٍ، عنْ سَعْدِ بنِ إِبراهِيمَ، عن الْقَاسِمِ بنِ مُحَمَّدٍ، عنْ عَائِشَةَ قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَحْدَثَ في أَمْرِنَا هٰذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ**».

قال ابنُ عِيسَى: قالَ النَّبيُّ ﷺ: «**مَنْ صَنَعَ أَمْراً عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ**».

4607 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا ثَوْرُ بنُ يَزِيدَ: حدَّثني خَالِدُ بنُ مَعْدَانَ: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بنُ حُجْرٍ قالاَ: أَتَيْنَا الْعِرْبَاضَ بنَ سَارِيَةَ، وَهُوَ مِمَّنْ نَزَلَ فِيهِ: ﴿وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ﴾ [التوبة: 92]، فَسَلَّمْنَا وَقُلْنَا: أَتَيْنَاكَ زَائِرِينَ، وَعَائِدِينَ وَمُقْتَبِسِينَ. فقالَ الْعِرْبَاضُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فقالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، كَأَنَّ هذه مَوْعِظَةُ مُوَدِّعٍ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ فقالَ: «**أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ**

obey (your ruler) even though he is an Abyssinian slave. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience); and I further warn you of the innovations (of heresies pertaining to the religion, which have no reference in Allah's Book and the sunnah of His Messenger), for, every innovation of a heresy is an error."

4608- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let such as involved in (saying and doing what is beyond the reason, and exceeding the due limits) be ruined!" he said it thrice.

[7] Sticking To The Sunnah

4609- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for guidance, will have a reward like the rewards of such as follow him, without reducing anything from theirs; and he, who calls for error, will bear a burden like the burdens of such as follow him, without reducing anything from theirs."

4610- It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited for the Muslims and it was prohibited for them because of his (insistence on) asking about it."

4611- It is narrated on the authority of Yazid Ibn Umairah, and he was a companion of Mu'adh Ibn Jabal, that he never sat in a gathering but that he said: "Allah is the Just and Fair Ruler: let such as arouse suspicion (in the Book) be ruined!" one day Mu'adh said: "There will be after you afflictions, in which the wealth will become in abundance, and the Qur'an will be opened (i.e. become in circulation among the people) that it will be recited by both the faithful believer and the hypocrite, both man and woman, both the old and the young, and both the slave and the free one; and one will be about to say: "What is the matter with the people that they do not follow me, even though I recite the Qur'an: they seem not to follow me until I innovate for them something other than it." So, beware of following what will be innovated (in religion), for whatever will be innovated (other than the Qur'an) will be error; and I beware you of the swerving of the wise man, for Satan might say the word of falsehood on the

وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا. فَإِنَّهُ مَنْ يَعِشْ مِنكُم بَعْدِي فَسَيَرَى اخْتِلاَفًا كَثِيرًا، فَعَلَيْكُم بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكلَّ بِدْعَةٍ ضَلاَلَةٌ».

4608 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيَى، عَنِ ابنِ جُرَيْجٍ: حدَّثني سُلَيْمانُ ـ يَعْنِي ابنَ عَتِيقٍ ـ، عنْ طَلْقِ بنِ حَبِيبٍ، عن الأَحْنَفِ بنِ قَيْسٍ، عنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ، عن النَّبيِّ ﷺ قالَ: **«أَلاَ هَلَكَ المُتَنَطِّعونَ»** ثَلاثَ مَرَّاتٍ.

[ت7/م6] ـ باب لزوم السُّنّة

4609 ـ حدّثنا يَحْيَى بنُ أَيُّوبَ: حدَّثنا إِسْمَاعِيلُ ـ يَعْني ابنَ جَعْفَرٍ ـ، قال: أَخبرني الْعَلاَءُ ـ يَعْنِي ابنَ عَبْدِ الرَّحْمٰنِ ـ، عنْ أَبِيهِ عنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: **«مَنْ دَعَا إلى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أَجُور مَنْ تَبِعَهُ لا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَا إلى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»**.

4610 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن عَامِرِ بنِ سَعْدٍ، عن أَبِيهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَعْظَمَ المُسْلِمِينَ في المُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عنْ أَمْرٍ لَمْ يُحَرَّمْ فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ»**.

4611 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الهَمْدَانِيُّ: حدَّثنا اللَّيْثُ، عن عُقَيْلٍ، عن ابنِ شِهَابٍ: أَنَّ أَبَا إِدْرِيسَ الْخَوْلاَنيّ عَائِذَ اللَّهِ أَخْبَرَهُ: أَنَّ يَزِيدَ بنَ عَمِيرَةَ ـ وكَانَ مِنْ أَصْحَابِ مُعَاذِ بنِ جَبَلٍ ـ أَخْبَرَهُ قال: «كَانَ لاَ يَجلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إلاَّ قال: اللَّهُ حَكَمٌ قِسْطٌ هَلَكَ الْمُرْتَابُونَ. فقالَ مُعَاذُ بنُ جَبَلٍ يَوْمًا: إِنَّ مِن وَرَائِكُم فِتَنًا يَكْثُرُ فيهَا المَالُ، وَيُفْتَحُ فيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ، وَالمُنَافِقُ، وَالرَّجُلُ وَالْمَرْأَةُ، والصَّغِيرُ، وَالْكَبِيرُ، وَالْعَبْدُ، وَالْحُرُّ. فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ: مَا لِلنَّاسِ لاَ يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ. فَإِيَّاكُم وَمَا ابْتُدِعَ، فإِنَّ ما ابْتُدِعَ ضَلاَلَةٌ، وَأُحَذِّرُكُم زَيْغَةَ الْحَكِيمِ، فإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلاَلَةِ عَلَى لِسَانِ الْحَكِيمِ. وَقَدْ يَقُولُ

tongue of a wise man, and at the same time, a hypocrite might (be made to) utter the word of truth." I (Yazid) asked Mu'adh: "How should I know, Allah's Mercy be upon you, that a wise man might say a word of falsehood, and a hypocrite might say a word of truth?" he said: "Behold! Avoid such of the statements of the wise man as famous (of falsehood and deviation among the people that) in connection with which it is asked: "What are they?" but, let not that cause you to keep yourself away from him, for perchance he might retract (from whatever falsehood and error he might have said); and, at the same time, receive the truth once you hear it, for there is always light on the truth (by which it is distinguishable from falsehood)."

4612- It is narrated on the authority of Sufyan that a man sent a letter to Umar Ibn Abd Al-Aziz asking him about the preordained fate (i.e. that all things, events, deeds, sayings, movements, etc, in this world have been preordained by Allah Almighty, and destined to happen in the very way and manner, and at the same moment and time defined by Him), thereupon he sent to him the following written reply: "To go further: I advise you to safeguard yourself against (the punishment of) Allah Almighty, to be moderate and straight in (implementation of) His Order (i.e. not to indulge in doing what is right, nor to exceed the due limits, nor to swerve from the truth), and follow the sunnah of His Prophet "Peace be upon him", to leave whatever religious heresies are made by the innovators, after his way has been well-established, in such a way that they were made (by Allah Almighty) free from the burden of making it (i.e. there remained no need for their innovations since Allah Almighty made perfect the religion to all of His servants): so, I advise you to adhere to the sunnah, for it acts as protection for you. It should be known to you that the people never make an innovation but that there was, in the past, something indicating to its being so, or something from which lessons were taken for its (being an innovated heresy), and that's for none has laid the foundation of the right way (i.e. Allah or the Messenger of Allah "Allah's blessing and peace be upon him") but such as learnt whatever errors, mistakes, foolishness and Puritanism are in opposition to it. So, you should be pleased with the same way with which the people (belonging to the earlier righteous generation) had been pleased, for it is those who had been endued with a great knowledge and with the help of their deep insight they kept off (falling into errors and mistakes), and they were more ready to uncover the matters (of religion), and they were more fitting for such a merit (than their successors). Had the right guidance been that on which you (the innovators of heresies) are now, then, you would have preceded them to it (and of a surety it is impossible); and if you say pertaining to what has been innovated afterwards that it has

الـمُنَافِقُ كَلِمَةَ الْحَقِّ قالَ: قُلْتُ لِمُعَاذٍ: مَا يُدْرِينِي رَحِمَكَ اللَّهُ أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلاَلَةِ، وأَنَّ الـمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ؟ قالَ: بَلَى، اجْتَنِبْ مِنْ كَلاَمِ الْحَكِيمِ الـمُشْتَهِرَاتِ الَّتي يُقَالُ لَها مَا هٰذِهِ، ولا يَثْنِيَنَّكَ ذَلِكَ عَنْهُ، فإنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ، وَتَلَقَّ الْحَقَّ إذَا سَمِعْتَهُ، فإنَّ عَلَى الْحَقِّ نُورًا».

قال أَبُو دَاوُدَ: قالَ مَعْمَرٌ، عن الزُّهْرِيِّ في هٰذَا الحدِيثِ: وَلا يُنْئِيَنَّكَ ذَلِكَ عَنْهُ مَكَانَ يَثْنِيَنَّكَ. وقالَ صَالِحُ بنُ كَيْسَانَ عن الزُّهْرِيِّ، في هٰذَا الحدِيثِ: الـمُشَبَّهاتِ مَكَانَ الـمُشْتَهِرَاتِ، وقال: لا يَثْنِيَنَّكَ كَمَا قالَ عُقَيْلٌ. وقالَ ابنُ إسْحَاقَ، عن الزُّهْرِيِّ قالَ: بَلَى، مَا تَشابَهَ عَلَيْكَ مِنْ قَوْلِ الْحَكِيمِ حَتَّى تَقُولَ ما أَرَادَ بِهَذِهِ الْكَلِمَةِ؟!.

4612 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ، قالَ: أخبرنا سُفْيَانُ قالَ: كَتَبَ رَجُلٌ إلى عُمَرَ بنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عن الْقَدَرِ. (ح): وحدَّثنا الرَّبِيعُ بنُ سُلَيْمَانُ الـمُؤَذِّنُ قالَ: حدَّثنا أَسَدُ بنُ مُوسَى قالَ: حدَّثنا حَمَّادُ بنُ دُلَيْلٍ قالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يحَدِّثُنَا، عن النَّضْرِ. (ح)، وحدثنا هَنَّادُ بنُ السَّرِيِّ، عن قَبِيصَةَ قال: حدَّثنا أَبُو رَجَاءٍ، عن أَبي الصَّلْتِ ـ وَهٰذَا لَفْظُ حَدِيثِ ابنِ كَثِيرٍ وَمَعْنَاهُمْ قالَ: كَتَبَ رَجُلٌ إلى عُمَرَ بنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عن الْقَدَرِ. فكَتَبَ: أَمَّا بَعْدُ، أُوصِيكَ بِتَقْوَى اللَّهِ، وَالاقْتِصَادِ في أَمْرِهِ، وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ ﷺ، وَتَرْكِ ما أَحْدَثَ الـمُحدِثُونَ بَعْدَ ما جَرَتْ بِهِ سُنَّتُهُ، وَكُفُوا مُؤْنَتَهُ. فَعَلَيْكَ بِلُزُومِ السُّنَّةِ، فإنَّهَا لَكَ بإذْنِ اللَّهِ عِصْمَةٌ. ثُمَّ اعْلَمْ أَنَّهُ لَمْ يَبْتَدِعِ النَّاسُ بِدْعَةً إلاَّ قَدْ مَضَى قَبْلَهَا مَا هُوَ دَلِيلٌ عَلَيْهَا، أَوْ عِبْرَةٌ فيهَا. فإنَّ السُّنَّةَ إنَّمَا سَنَّهَا مَنْ قَدْ عَلِمَ ما في خِلاَفِهَا ـ وَلَمْ يَقُلْ ابنُ كَثِيرٍ: مَنْ قدْ عَلِمَ من الْخَطَإِ وَالزَّلَلِ وَالْحُمقِ وَالتَّعَمُّقِ ـ فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ لأَنْفُسِهِمْ، فإنَّهُمْ عَلَى عِلْمٍ وَقَفُوا، وَبِبَصَرٍ نَافِذٍ كُفُوا، وَهُمْ عَلَى كَشْفِ الأُمُورِ كَانُوا أَقْوَى، وَبِفَضْلِ ما كَانُوا فِيهِ أَوْلَى. فإنْ كَانَ الْهُدَى ما أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إلَيْهِ. وَلَئِنْ قُلْتُمْ إنَّ ما حَدَثَ بَعْدَهُمْ ما أَحْدَثَهُ إلاَّ مَنِ اتَّبَعَ غَيْرَ سَبِيلِهِمْ

not been innovated but by such as follows a different way other than theirs, and keeps himself away from them (and there is distinction between difference and deviation), (the answer is that what you say is false too). No doubt, it is the early generations who have taken the lead of this (religion), in which they have talked so much enough (that there remains no need for more), and described of it what quenches (the thirst of anyone for it), to the extent that what they have not exposed is such as none else other than them could do more, and what they have uncovered is such as none else other than them could do more. Some people other than them tried to conceal more, with the result that they deserted (from what is right), and others made an attempt to uncover more than them, with the result that they exceeded the due limits; and thus, these (of the early generation), have come to be, in their standing in the middle between both extremes, on the right guidance. You've sent to me a letter, asking me about the preordained fate, and, by Allah's Will, you've found one who is well-acquainted: to my knowledge, the people made no religious innovation or invention more impressive and well-established than their affirming the preordained fate. During the pre-Islamic period of ignorance, some ignorant people talked about it, as shown in their poetry and prose, therewith they consoled themselves for whatever (blessing and delights) they had missed; and when Islam came, it but assured it, and made it much firmer and stronger. The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of it in more than a Hadith, from which the Muslims heard and learnt it, and then spoke with it during his lifetime and after his death, out of certain faith in it, submission to their Lord, and abrogating the idea that there could be anything which Allah's Knowledge has not encompassed, His Book not calculated, and might not be carried out in implementation of Allah's Decree, even though it is implied in Allah's Perfect Elaborate Book, from which they have learnt and grasped it. But, if you ask why Allah Almighty has revealed such and such a Holy Verse, and why He has said so and so (which seems to be in opposition to the affirmation of fate), it should be known to you that those (belonging to the early generation) recited from it (Allah's Book) the same you recite, but they knew such of its interpretation as you know not, and at the same time, they came to affirm the Divine Decree, and the preordained fate, and the fact that what has been decreed (by Allah) should be, and what Allah wills is, and what He wills not is not, and we could, by no means, have power to cause harm or benefit to ourselves; and after all of that, they came to have desire (for doing the good deeds in the hope of the Garden), and have fear (from doing the evil deeds, which lead to the fire of Hell)."

وَرَغِبَ بِنَفْسِهِ عَنْهُمْ. فإِنَّهُمْ هُمُ السَّابِقُونَ فَقَدْ تَكَلَّمُوا فيهِ بِمَا يَكْفِي، وَوَصَفُوا مِنْهُ ما يَشْفِي، فَمَا دُونَهُمْ من مُقَصِّرٍ، وَما فَوْقَهُمْ من مَحْسَرٍ. وَقَدْ قَصَّرَ قَوْمٌ دُونَهُمْ فَجَفَوْا، وَطَمَحَ عَنْهُمْ أَقْوَامٌ فَغَلَوْا. وَإِنَّهُمْ بَيْنَ ذَلِكَ لَعَلَى هُدًى مُسْتَقِيمٍ.

كَتَبْتَ تَسْأَلُ عن الإِقْرَارِ بالقَدَرِ فَعَلَى الْخَبِيرِ، بإِذْنِ اللَّهِ، وَقَعْتَ. ما أَعْلَمُ ما أَحْدَثَ النَّاسُ مِنْ مُحْدَثَةٍ، وَلاَ ابْتَدَعُوا مِنْ بِدْعَةٍ هِيَ أَبْيَنُ أَثَرًا، ولا أَثْبَتُ أَمْرًا مِنَ الإِقْرَارِ بالْقَدَرِ. لَقَدْ كَانَ ذِكْرُهُ في الْجَاهِلِيَّةِ الْجهْلاَءِ، يَتَكَلَّمُونَ بِهِ في كَلاَمِهِمْ، وفي شِعْرِهِمْ يُعَزُّونَ بِهِ أَنْفُسَهُمْ عَلَى ما فَاتَهُمْ، ثُمَّ لَمْ يَزِدْهُ الإِسْلاَمُ بَعْدُ إِلاَّ شِدَّةً، وَلَقَدْ ذَكَرَهُ رَسُولُ اللَّهِ ﷺ في غَيْرِ حَدِيثٍ وَلا حَدِيثَيْنِ. وَقَدْ سَمِعَهُ مِنْهُ الْمُسْلِمُونَ فَتَكلَّمُوا بِهِ في حَيَاتِهِ وَبَعْدَ وَفَاتِهِ يَقِينًا وَتَسْلِيمًا لِرَبِّهِمْ، وَتَضْعِيفًا لأَنْفُسِهِمْ أَنْ يَكُونَ شَيْءٌ لَمْ يُحِطْ بِهِ عِلْمُهُ، ولَمْ يُحْصِهِ كِتَابُهُ، ولَمْ يَمْضِ فِيهِ قَدَرُهُ. وإِنَّهُ مَعَ ذَلِكَ لَفِي مُحْكَمِ كِتابِهِ، مِنْهُ اقْتَبَسُوهُ وَمِنْهُ تَعَلَّمُوهُ. ولئِنْ قُلْتُمْ: لِم أَنْزَلَ اللَّهُ آيَةَ كَذا، ولِمَ قالَ كَذَا، لَقَدْ قَرَؤُوا مِنْهُ ما قَرَأْتُمْ، وَعَلِمُوا مِنْ تَأْوِيلِهِ ما جَهِلْتُمْ، وَقَالُوا بَعْدَ ذٰلِكَ كُلِّهِ بِكِتَابٍ وَقَدَرٍ، وَكُتِبَتِ الشَّقَاوَةُ، وَمَا يُقْدَرُ يَكُنْ وَمَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلاَ نَمْلِكُ لأَنْفُسِنَا نَفْعًا وَلاَ ضَرًّا، ثُمَّ رَغِبُوا بَعْدَ ذٰلِكَ وَرَهِبُوا.

4613- It is narrated on the authority of Nafi' that he said: Ibn Umar had a friend from the inhabitants of Sham, and he used to exchange letters with him. Once Abdullah Ibn Umar sent a letter to him saying: "I've been informed that you talk about the preordained fate. So, beware of writing any letters to me once again (for I'm going to sever the relation with you), since I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "In my nation, there will appear people, who will give lie to the preordained fate."

4615- It is narrated on the authority of Al-Hasan that he said in comment on Allah's statement: "and for this did He create them" (Hud 119): He Almighty created those (of His Mercy) for this (Garden), and those (of disputes and differences) for that (fire of Hell), "and for this did He create them"; and "If thy Lord had so willed, He could have made mankind one nation, but they will not cease to dispute (in the religion), Except those on whom thy Lord has bestowed His Mercy (i.e. has intended good for them)

4616- It is narrated on the authority of Khalid Al-Hadhdha' that he said: I said to Al-Hasan: "What do you say pertaining to Allah's saying: "neither you nor those you worship, Can lead (any) into temptation concerning Allah, Except such as are (Themselves) going to the Blazing Fire!" (As-Saffat 161:163) he said: "It means except such as upon whom Allah Almighty has made binding to taste the blazing fire of Hell."

4617- It is narrated on the authority of Humaid that he said: Al-Hasan used to say: "To be made to fall down from the sky to the earth is much better for one than to say that the matter is in his hand (and not in the Hand of Allah Almighty)."

4618- It is narrated on the authority of Humaid that he said: Al-Hasan came to us in Mecca, and the religious jurists of Mecca asked me to convey to him their desire that he should sit with them in a session one day, in order to give them admonition, and he agreed. They gathered, and he addressed them, and I've never seen one more eloquent and impressive in his sermon than he. A man of them asked him: "O Abu Sa'id! Who has created Satan?" he said: "Glory be to Allah! Is there any creator other than Allah Almighty? Allah Almighty has created Satan, and He has created both good and evil." The man said: "Let Allah kill them! How they dare to tell lies about that venerable man?"

4619- It is narrated on the authority of Humaid that Al-Hasan commented on Allah's saying: "Even so do We let it creep into the hearts of the sinners" (Al-Hijr 12): "It refers to polytheism, i.e. ascribing partners

4613 ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ قَالَ: حدَّثنا سَعِيدٌ ـ يَعْنِي ابنَ أَبِي أَيُّوبَ ـ قَالَ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ نَافِعٍ قَالَ: وَكَانَ لابْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ، فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بنُ عُمَرَ: إِنَّهُ بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدَرِ. فَإِيَّاكَ أَنْ تَكْتُبَ إِلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّهُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ**».

4614 ـ حدّثنا عَبْدُ اللَّهِ بنُ الْجَرَّاحِ قَالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ، قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ، أَخْبِرْنِي عَنْ آدَمَ: أَلِلسَّمَاءِ خُلِقَ أَمْ لِلأَرْضِ؟ قَالَ: لا، بَلْ لِلأَرْضِ. قُلْتُ: أَرَأَيْتَ لَوِ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: لَمْ يَكُنْ لَهُ مِنْهُ بُدٌّ. قُلْتُ: أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى: ﴿مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾ [الصّافات: 162 ـ 163]. قَالَ: إِنَّ الشَّيَاطِينَ لاَ يَفْتِنُونَ بِضَلاَلَتِهِمْ إِلاَّ مَنْ أَوْجَبَ اللَّهُ عَلَيْهِ الْجَحِيمَ.

4615 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا خَالِدٌ الْحَذَّاءُ، عَنْ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: ﴿وَلِذَٰلِكَ خَلَقَهُمْ﴾ [هود: 119]، قَالَ: «خَلَقَ هَؤُلاءِ لِهَذِهِ، وَهَؤُلاَءِ لِهَذِهِ».

4616 ـ حدّثنا أَبُو كَامِلٍ: حدثنا إِسْمَاعِيلُ: حدثنا خَالِدٌ الْحَذَّاءُ قَالَ: قُلْتُ لِلْحَسَنِ: ﴿مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾ [الصّافات: 162 ـ 163] قَالَ: إِلاَّ مَنْ أَوْجَبَ اللَّهُ تَعَالَى عَلَيْهِ أَنَّهُ يَصْلَى الْجَحِيمَ.

4617 ـ حدّثنا هِلاَلُ بنُ بَشْرٍ: قَالَ: حدثنا حَمَّادٌ قَالَ: أَخْبَرَنِي حُمَيْدٌ قَالَ: كَانَ الْحَسَنُ يَقُولُ: «لأَنْ يُسْقَطَ مِنَ السَّمَاءِ إِلَى الأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَقُولَ: الأَمْرُ بِيَدِي».

4618 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: قَالَ: حدَّثنا حُمَيْدٌ، قَالَ: «قَدِمَ عَلَيْنَا الْحَسَنُ مَكَّةَ، فَكَلَّمَنِي فُقَهَاءُ أَهْلِ مَكَّةَ أَنْ أُكَلِّمَهُ فِي أَنْ يَجْلِسَ لَهُمْ يَوْمًا يَعِظُهُمْ فِيهِ. فَقَالَ: نَعَمْ. فاجْتَمَعُوا فَخَطَبَهُمْ، فَمَا رَأَيْتُ أَخْطَبَ مِنْهُ. فَقَالَ رَجُلٌ: يَا أَبَا سَعِيدٍ، مَنْ خَلَقَ الشَّيْطَانَ؟ فَقَالَ: سُبْحَانَ اللَّهِ! هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ؟ خَلَقَ اللَّهُ الشَّيْطَانَ، وَخَلَقَ الْخَيْرَ، وَخَلَقَ الشَّرَّ. قَالَ الرَّجُلُ: قَاتَلَهُمُ اللَّهُ، كَيْفَ يَكْذِبُونَ عَلَى هَذَا الشَّيْخِ؟.

4619 ـ حدّثنا ابنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنِ الْحَسَنِ «﴿كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾﴾ [الحجر: 12] قَالَ: الشِّرْكُ».

to Allah in worship: infidelity is made to creep into the hearts of the sinners in the same way as belying was made to creep into the hearts of the earlier generations."

4620- It is narrated on the authority of Sufyan from Ubaid that Al-Hasan said in comment on Allah's saying: "And between them and their desires, is placed a barrier, as was done in the past with their partisans" (Sheba 53): "i.e. between them and the faith." (the significance here is that as well as they were kept off and they kept others off faith in the world, they will be kept away from it in the hereafter even though it will be their main desire; and this is in accordance with Allah's preordained Decree upon them, in the same way as it was upon their predecessors).

4621- It is narrated on the authority of Ibn Awn that he said: While I was walking in Sham, a man called me from behind me, and I turned and behold! It was Raja' Ibn Haiwah, who asked me: "O Abu Awn! What is that which they attribute to Al-Hasan?" (i.e. they allege he denies the preordained fate) I said: "Of a surety, they tell lies about Al-Hasan."

4622- It is narrated on the authority of Ayyub that he said: Two kinds of people attributed lies to Al-Hasan: the fatalists, whose intention was to promote their opinion, and others who had aversion and resentment towards him, and they said: Has he not said such and such? Has he not said such and such?

4623- It is narrated on the authority of Yahya Ibn Kathir that Qurrah Ibn Khalid said to us: "O young men! Let none overpower you pertaining to Al-Hasan (such as the fatalists, by convincing you that he belongs to them), for his opinion is right, and it stems from the (way of the Prophet, i.e. the) sunnah."

4624- It is narrated on the authority of Ibn Awn that he said: "Had we come to know that the statement of Al-Hasan (which he said, and was misunderstood as to deny the fate) would reach such a state as it has reached (among the people, by which he was reported to have denied the preordained fate), surely, we would have written a document to affirm his retraction, and taken witnesses to that; but we said: It is no more than a word that has come out of his mouth, which would not be construed as such."

4625- It is narrated on the authority of Ayyub that he said: Al-Hasan said to me: "I will never return to say about it anything (that might be misunderstood as to deny the fate)."

4626- It is narrated on the authority of Uthman Al-Batti that he said: Al-Hasan never explained a Holy Verse (in the Qur'an) but in the affirmative (of the preordained fate)."

4620 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ رَجُلٍ قَدْ سَمَّاهُ غَيْرُ ابنِ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ عُبَيْدٍ الصِّيدِ، عَنْ الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾ [سبأ: 54] قَالَ: بَيْنَهُمْ وَبَيْنَ الإِيْمَانِ».

4621 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا سُلَيْمٌ، عَنْ ابنِ عَوْنٍ قَالَ: «كُنْتُ أَسِيرُ بالشَّامِ فَنَادَانِي رَجُلٌ مِنْ خَلْفِي فَالْتَفَتُّ، فَإِذَا رَجَاءُ بنُ حَيْوَةَ فَقَالَ: يَا أَبَا عُوْنٍ، مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ؟ قَالَ: قُلْتُ: إِنَّهُمْ يَكْذِبُونَ عَلَى الْحَسَنِ كَثِيرًا».

4622 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ، قَالَ: حدَّثنا حَمَّادٌ قَالَ: سَمِعْتُ أَيُّوبَ يَقُولُ: «كَذَبَ عَلَى الْحَسَنِ ضَرْبَانِ مِنَ النَّاسِ: قَوْمٌ الْقَدَرُ رَأْيُهُمْ، وَهُمْ يرِيدُونَ أَنْ يُنَفِّقُوا بِذَلِكَ رَأْيَهُمْ، وَقَوْمٌ لَهُ فِي قُلُوبِهِمْ شَنَآنٌ وَبُغْضٌ يَقُولُونَ: أَلَيْسَ مِنْ قَوْلِهِ كَذَا؟ أَلَيْسَ مِنْ قَوْلِهِ كَذَا؟».

4623 ـ حدّثنا ابنُ الْمُثَنَّى: أَنَّ يَحْيَى بنَ كَثِيرٍ الْعَنْبَرِيَّ حَدَّثَهُمْ قَالَ: «كَانَ قُرَّةُ بنُ خَالِدٍ يَقُولُ لَنَا: يَا فِتْيَانُ، لاَ تُغْلَبُوا عَلَى الْحَسَنِ، فَإِنَّهُ كَانَ رَأْيُهُ السُّنَّةَ وَالصَّوَابَ».

4624 ـ حدّثنا ابنُ الْمُثَنَّى: وَابنُ بَشَّارٍ، قَالاَ: حدَّثنا مُؤَمَّلُ بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنِ ابنِ عَوْنٍ قَالَ: لَوْ عَلِمْنَا أَنَّ كلمةَ الْحَسَنِ تَبْلُغُ مَا بَلَغَتْ لَكَتَبْنَا برُجُوعِهِ كتابًا، وَأَشْهَدْنَا عَلَيْهِ شُهُودًا، وَلَكِنَّا قُلْنَا: كَلِمَةٌ خَرَجَتْ لاَ تُحْمَلُ».

4625 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ، قَالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: «قَالَ لِيَ الْحَسَنُ: مَا أَنَا بِعَائِدٍ إِلَى شَيْءٍ مِنْهُ أَبَدًا».

4626 ـ حدّثنا هِلاَلُ بنُ بِشْرٍ، قَالَ: حدثنا عُثْمَانُ بنُ عُثْمَانَ، عَنْ عُثْمَانَ الْبَتِّيِّ قَالَ: «مَا فَسَّرَ الْحَسَنُ آيَةً قَطُّ إِلاَّ عَنِ الأَثْبَاتِ».

[8] What About Giving Preference (To Anyone Over The Other)?

4627- It is narrated on the authority of Nafi' from Ibn Umar that he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to say: "(From amongst the companions of the Prophet) we make no equal to Abu Bakr (in superiority), then Umar, and then Uthman"; and after them we left (making comparisons between) the remaining companions of the Messenger of Allah "Allah's blessing and peace be upon him", giving no preference to anyone of them over the other (since all of them were equal in our sight)."

4628- It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to say: "The best one from amongst all the nation of the Messenger of Allah "Allah's blessing and peace be upon him" after him is Abu Bakr, then Umar, and then Uthman "Allah be pleased with all of them"."

4629- It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah (i.e. Muhammad Ibn Ali Ibn Abu Talib, and Al-Hanafiyyah was his mother) that he said: I asked my father: "Which of the people is the best after the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Abu Bakr." I said: "Then, which is next?" he said: "Umar." Then, I feared to ask him about such as is next to him, lest he would say that Uthman (is next to him), thereupon I said: "Then, you are next to them O my father!" he said: "I'm but one from amongst the Muslims."

4630- It is narrated on the authority of Muhammad Al-Firyabi that he said: I heard Sufyan (Ath-Thawri) having said: "He, who alleged that Ali had more right than both (Abu Bakr and Umar) to be the (first) ruler (after the Messenger of Allah "Allah's blessing and peace be upon him") has, indeed, attributed mistake to Abu Bakr and Umar, and to all the Muhajirs and Ansar, and at the same time, I think none of his deeds will be raised up to the sky (to be accepted by Allah)."

4631- It is narrated on the authority of Sufyan that he said: The (rightly-guided) successors (of the Prophet) are five: Abu Bakr, Umar, Uthman, Ali, and Umar Ibn Abd Al-Aziz.

[9] What About The Successors?

4632- It is narrated on the authority of Ibn Abbas that Abu Hurairah related: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Tonight, I saw in a dream, a cloud having shade from

[ت8/م7] ـ باب في التفضيل

4627 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَسْوَدُ بنُ عَامِرٍ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ أَبِي سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابنِ عُمَرَ قَالَ: «كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ ﷺ لاَ نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا، ثم عُمَرَ، ثم عُثمانَ، ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ ﷺ لاَ نُفَاضِلُ بَيْنَهُمْ».

4628 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنْ ابنِ شِهَابٍ، قَالَ: قَالَ سَالِمُ بنُ عَبْدِ اللَّهِ: إِنَّ ابنَ عُمَرَ قَالَ: «كُنَّا نَقُولُ، وَرَسُولُ اللَّهِ ﷺ حَيٌّ: أَفْضَلُ أُمَّةِ النَّبِيِّ ﷺ بَعْدَهُ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ».

4629 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ: حدَّثنا جَامِعُ بنُ أَبِي رَاشِدٍ: حدَّثنا أَبُو يَعْلَى، عَنْ مُحَمَّدِ ابنِ الْحَنَفِيَّةِ قَالَ: «قُلْتُ لأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ. قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ. قَالَ: ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ؟ فَيَقُولَ: عُثْمَانُ. فَقُلْتُ: ثُمَّ أَنْتَ يَا أَبَةِ؟ قَالَ: مَا أَنَا إِلاَّ رَجُلٌ مِنَ الْمُسْلِمِينَ».

4630 ـ حدّثنا مُحَمَّدُ بنُ مِسْكِينٍ: حدَّثنا مُحَمَّدٌ ـ يَعْنِي الْفِرْيَابِي ـ قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: «مَنْ زَعَمَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ أَحَقَّ بِالْوِلاَيَةِ مِنْهُمَا، فَقَدْ خَطَّأَ أَبَا بَكْرٍ، وَعُمَرَ وَالْمُهَاجِرِينَ، وَالأَنْصَارَ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ، وَمَا أُرَاهُ يَرْتَفِعُ لَهُ مَعَ هَذَا عَمَلٌ إِلَى السَّمَاءِ».

4631 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا قَبِيصَةُ: حدَّثنا عَبَّادٌ السَّمَّاكُ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: «الْخُلَفَاءُ خَمْسَةٌ: أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَعُمَرُ بنُ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُمْ».

[ت9/م8] ـ بابٌ في الخُلَفَاءِ

4632 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ الرَّزَاقِ، قَالَ مُحَمَّدٌ: كَتَبْتُهُ مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عَن ابنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحدِّثُ أَنَّ رَجُلاً أَتَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً

which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you O Messenger of Allah held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then it got connected again." Abu Bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Holy Qur'an, with its sweetness and smoothness. Indeed, some people are learning much of the Qur'an and some a little. The rope extending from the sky to the earth, is the Truth that you O Messenger of Allah are following. You follow it with which Allah will raise you high, then another man (Abu Bakr) will follow it with which he will rise up, then another person (Umar) will follow it, with which he will rise up, and then another man (Uthman) will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

4633- The same story is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "He (the Prophet) then rejected to tell him (in what he was wrong)."

4634- It is narrated on the authority of Abu Bakrah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you has seen a vision (in a dream tonight)?" a man said: "I've seen as if a weighing scale came down from the sky, therewith you and Abu Bakr were weighed, and you overweighed Abu Bakr, and then both Abu Bakr and Umar were weighed and Abu Bakr overweighed him, and then both Umar and Uthman were weighed, and Umar overweighed him; and then the weighing scale was raised." We saw the (traces of) disgust on the face of the Messenger of Allah "Allah's blessing and peace be upon him".

4635- It is narrated on the authority of Abu Bakrah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you has seen a vision (in a dream tonight)?" a man said the same, in which he made no mention of the traces of disgust, but he said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" felt sorry for

يَنْطِفُ مِنْهَا السَّمْنُ، وَالْعَسَلُ. فَأَرَى النَّاسَ يَتَكَفَّفُونَ بِأَيْدِيهِمْ، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَأَرَى سَبَبًا وَاصِلاً مِنَ السَّمَاءِ إِلَى الأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ أَخَذْتَ بِهِ فَعَلَوْتَ. ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ. ثُم أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ فَانْقَطَعَ، ثُمَّ وُصِلَ فَعَلاَ بِهِ. قَالَ أَبُو بَكْرٍ: بِأَبِي أَنْتَ وَأُمِّي لَتَدَعَنِّي فَلأَعْبُرَنَّهَا. فَقَالَ: «**اعْبُرْهَا**». فَقَالَ: أَمَّا الظُّلَّةُ فَظُلَّةُ الإِسْلامِ، وَأَمَّا مَا يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَهُوَ الْقُرآنُ لِينُهُ وَحَلاَوَتُهُ، وَأَمَّا الْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ فَهُوَ الْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ مِنْهُ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَهُوَ الْحَقُّ الَّذِي أنتَ عَلَيْهِ: تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ. ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ فَيَعْلُو بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخرُ فَيَنْقَطِعُ، ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ، أَيْ رَسُولَ اللَّهِ ﷺ لَتُحَدِّثَنِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ فَقَالَ: «**أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا**». فَقَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ ﷺ لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «**لاَ تُقْسِمْ**».

4633 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُلَيْمَانُ بنُ كَثِيرٍ، عَنْ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: فَأَبَى أَنْ يُخْبِرَهُ.

4634 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حدَّثنا الأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «**مَنْ رَأَى مِنْكُمْ رُؤْيا؟**» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ، فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ. وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ، فَرَجَحَ أَبُو بَكْرٍ. وَوُزِنَ عُمَرُ وَعُثْمَانُ، فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ. فَرَأَيْنَا الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

4635 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ عَلِيِّ بنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «**أَيُّكُمْ رَأَى رُؤْيا؟**»، فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكَرَاهِيَةَ.

that and said: "(That which you've seen is) the true vicegerency of Prophethood (which will end up with Umar), after which Allah will give the power to such of His servants as He pleases."

4636- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A good righteous man was made to see (in a vision) tonight that Abu Bakr was hung to the Messenger of Allah "Allah's blessing and peace be upon him", and that Umar was hung to Abu Bakr, and that Uthman was hung to Umar." Jabir added: When we stood and left the Messenger of Allah "Allah's blessing and peace be upon him" we said: "The good righteous man stands for the Messenger of Allah "Allah's blessing and peace be upon him", and the hanging of each of them to the other stands for their being the rulers of this matter (of religion), with which Allah Almighty has sent His Messenger "Peace be upon him".

4637- It is narrated on the authority of Samurah Ibn Jundub that he said: A man said: "O Messenger of Allah! I saw in a vision as if a bucket was hung from the sky, and Abu Bakr came and took hold of its handle, and drank a little (quantity of water); and then Umar came and took hold of its handle and drank so much that (he became strong and) his muscles got swollen; and then Uthman came and took hold of its handle, and drank so much that (he became strong and) his muscles got swollen; and then Ali came and took hold of its handle, but it trembled and some of its water was sprinkled over him."

4638- It is narrated on the authority of Makhul that he said: The Romans will (invade and) plunge into Sham for forty days, and no territory will persist against them barring Damascus and Amman.

4639- It is narrated on the authority of Abu Al-A'yas: Abd Ar-Rahman Ibn Salman that he said: One of the non-Arab kings will come and subdue all the countries (of Sham) barring Damascus.

4640- It is narrated on the authority of Makhul that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The shelter of the Muslims at the time (of the great battle) will be in a land known as Ghutah (by the side of the city of Damascus)."

4641- It is narrated on the authority of Awf that he said: I heard Al-Hajjaj addressing the people: "The example of Uthman (Ibn Affan) in the Sight of Allah is like the example of Jesus, son of Mary." He recited the following Holy Verse: "Behold! Allah said: "O Jesus! I will take you and raise you to myself and clear you (of the falsehood) of those who

قَالَ: فَاسْتَاءَ لَهَا رَسُولُ اللَّهِ ﷺ ـ يَعْنِي فَسَاءَهُ ذَلِكَ ـ فَقَالَ: «**خِلاَفَةُ نُبُوَّةٍ، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ**».

4636 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا مُحَمَّدُ بنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ ابنِ شِهَابٍ، عَنْ عَمْرِو بنِ أَبَانَ بنِ عُثْمَانَ، عَنْ جَابِرِ بنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُرِيَ اللَّيْلَةَ رَجُلٌ صَالِحٌ: أَنَّ أَبَا بَكْرٍ نِيطَ بِرَسُولِ اللَّهِ ﷺ، وَنِيطَ عُمَرُ بِأَبِي بَكْرٍ، وَنِيطَ عُثْمَانُ بِعُمَرَ**». قَالَ جَابِرٌ: فَلَمَّا قُمْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ قُلْنَا: أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ ﷺ. وَأَمَّا تَنَوُّطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلاَةُ هَذَا الأَمْرِ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ ﷺ.

قال أَبُو دَاوُدَ: رَوَاهُ يُونُسُ وَشُعَيْبٌ لَمْ يَذْكُرَا عَمْرًا.

4637 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حَدَّثَنِي عَفَّانُ بنُ مُسْلِمٍ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عَنْ أَشْعَثَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ: «أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ كَأَنَّ دَلْوًا دُلِّيَ مِنَ السَّمَاءِ، فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ شُرْبًا ضَعِيفًا. ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عُثْمَانُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ. ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ بِعَرَاقِيهَا فَانْتَشَطَتْ، وَانْتَضَحَ عَلَيْهِ مِنْهَا شَيْءٌ».

4638 ـ حدّثنا عَلِيُّ بنُ سَهْلٍ الرَّمْلِيُّ: حدَّثنا الْوَلِيدُ: حدَّثنا سَعِيدُ بنُ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ قَالَ: «لَتَمْخُرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لاَ يَمْتَنِعُ مِنْهَا إِلاَّ دِمَشْقُ وَعَمَّانُ».

4639 ـ حدّثنا مُوسَى بنُ عَامِرٍ الْمُرِّيُّ: حدَّثنا الْوَلِيدُ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ الْعَلاَءِ أَنَّهُ سَمِعَ أَبَا الأَعْيَسِ عَبْدَ الرَّحْمٰنِ بنَ سَلْمَانَ يَقُولُ: «سيأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلاَّ دِمَشْقَ».

4640 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا بُرْدٌ أَبُو الْعَلاَءِ، عَنْ مَكْحُولٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلاَحِمِ أَرْضٌ يُقَالُ لَهَا: الْغُوطَةُ**».

4641 ـ حدّثنا أَبُو ظَفَرٍ عَبْدُ السَّلاَمِ: حدثنا جَعْفَرٌ، عَنْ عَوْفٍ قَالَ: «سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابنِ مَرْيَمَ، ثُمَّ قَرَأَ هَذِهِ الآيَةَ يَقْرَؤُها ويُفَسِّرُها: ﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ

blaspheme"; (then he pointed with his hand to us and the people of Sham "I will make those who follow you superior to those who reject Faith, to the Day of Resurrection: then shall you all return unto Me, and I will judge between you of the matters wherein you dispute." (Al Imran 55)

4642- It is narrated on the authority of Ar-Rabie Ibn Khalid Ad-Dabbi that he said: I heard Al-Hajjaj addressing the people, and he said in his sermon: "Is the messenger of anyone of you whom he sends to fulfill his need dearer to him or one's successor, whom he leaves behind to take care of his family?" (He refers, with the former, to the Prophets as being Allah's Messengers, and with the latter to the caliphs, and particularly those belonging to Marwan Ibn Al-Hakam, for at that time Abd Al-Malik was the caliph of the Umayyads, as being Allah's successors on earth, giving preference to the latter over the former; and this is false, and of course, it indicates to his misconception of the religion). I (the narrator) said to myself: "By Allah, I will never offer a prayer behind you; and if I find a people struggling against you (in Allah's Cause), I will take part with them." According to the narration of Ishaq, he fought in the battle of Al-Jamajim until he was killed.

4643- It is narrated on the authority of Asim that he said: I heard Al-Hajjaj having said while being on the pulpit: "Safeguard yourself against (the punishment of) Allah, and there is no exception in that; and hearken and obey, and there is no exception in that too, the Commander of the Believers, Abd Al-Malik Ibn Marwan. By Allah, if I order the people to come out from a certain door of those of the mosque, and they come out from another door, their souls and property will become lawful for me. By Allah, if I punish the tribe of Rabie'ah for the crime of the tribe of Mudar, this will be made lawful for me by Allah. Who could seek excuse for me for (punishing) the man of Hudhail (Abdullah Ibn Mas'ud)? He pretends that his way of recitation is revealed from Allah Almighty, and by Allah, it is not but like the Rajaz of the Bedouins (a kind of rhythmic poetry), which Allah Almighty has never revealed to His Prophet "Peace be upon him". Who could support me against those devotees (of the non-Arabs)? Anyone of them pretends that he throws the stone, and says (during the period of throwing) until it falls that something has happened. (i.e. it is they who always cause mischief, and once they did it, they said that something had happened, as if it was not they who had done it) By Allah, I will leave them like the bygone yesterday (i.e. I will ruin them entirely)." I made a mention of that to Al-A'mash, who said: I, by Allah, heard it from him.

ﭐلَّذِينَ كَفَرُوا﴾ [آل عمران: 55] يُشِيرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ».

4642 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حدَّثنا جَرِيرٌ. ح: وحدَّثنا زُهَيْرُ بنُ حَرْبٍ قالا: حدَّثنا جَرِيرٌ، عن المغِيرَةِ، عن الرَّبِيعِ بنِ خالدٍ الضَّبِّيِّ قال: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ: رَسُولُ أَحَدِكُمْ في حاجَتِهِ أَكْرَمُ عليه أَمْ خَلِيفَتُهُ فِي أَهْلِهِ؟ فَقُلْتُ فِي نَفْسِي: للَّهِ عَلَيَّ أَلاَّ أُصَلِّي خَلْفَكَ صَلاَةً أَبَدًا. وَإِنْ وَجَدْتُ قَوْمًا يُجَاهِدُونَكَ لأُجَاهِدَنَّكَ مَعَهُمْ. زَادَ إِسْحَاقُ فِي حَدِيثِهِ، قَالَ: فقَاتَلَ فِي الْجَمَاجِمِ حَتَّى قُتِلَ.

4643 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو بَكْرٍ، عَنْ عَاصِمٍ قَالَ: «سَمِعْتُ الْحَجَّاجَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَيْسَ فِيهَا مَثْنَوِيَّةٌ، وَاسْمَعُوا وَأَطِيعُوا لَيْس فِيهَا مَثْنَوِيَّةٌ، لأَمِيرِ الْمُؤْمِنِينَ عَبْدِ الْمَلِكِ. وَاللَّهِ لَوْ أَمَرْتُ النَّاسَ أَنْ يَخْرُجُوا مِنْ بَابٍ مِنْ أَبْوابِ الْمَسْجِدِ، فَخَرَجُوا مِنْ بَابٍ آخَرَ، لَحَلَّتْ لِي دِمَاؤُهُمْ وَأَمْوَالُهُمْ. وَاللَّهِ لوْ أَخَذْتُ رَبِيعَةَ بِمُضَرَ، لَكَانَ ذَلِكَ لِي مِنَ اللَّهِ حَلاَلاً. وَيَا عَذِيرِي مِنْ عَبْدِ هُذَيْلٍ، يَزْعُمُ أَنَّ قِرَاءَتَهُ مِنْ عِنْدِ اللَّهِ، وَاللَّهِ مَا هِيَ إِلاَّ رَجَزٌ مِنْ رَجَزِ الأَعْرَابِ، مَا أَنْزَلَهَا اللَّهُ عَلَى نَبِيِّهِ عَلَيْهِ السَّلاَمُ، وَعَذِيرِي مِنْ هَذِهِ الْحَمْرَاءِ، يَزْعُمُ أَحَدُهُمْ أَنَّهُ يَرْمِي بِالْحَجَرِ فَيَقُولُ: إِلَى أَنْ يَقَعَ الْحَجَرُ قَدْ حَدَثَ أَمْرٌ. فَوَاللَّهِ لأَدَعَنَّهُمْ كَالأَمْسِ الدَّابِرِ». قَالَ: فَذَكَرْتُهُ لِلأَعْمَشِ فَقَالَ: أَنَا وَاللَّهِ سَمِعْتُهُ مِنْهُ.

4644- It is narrated on the authority of Al-A'mash that he said: I heard Al-Hajjaj having said while being on the pulpit: "Those red (i.e. the non-Arabs devotees) are more fitting for being killed: by Allah, had I to strike a stick with a stick, I would (ruin them all and) leave them as the bygone yesterday."

4645- It is narrated on the authority of Sulaiman Al-A'mash that he said: I offered the Friday prayer with Al-Hajjaj, who delivered a sermon...and he then mentioned the narration of Abu Bakr Ibn Ayyash, in which he said: "Then, hearken and obey Allah's vicegerent and intimate (on the earth), Abd Al-Malik Ibn Marwan...and if I punish the tribe of Rabie'ah for the crime of the tribe of Mudar..."and the rest is the same, but no mention is made of the non-Arab devotees.

4646- It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vicegerency of Prophethood will remain for thirty years, after which Allah will give power to such of His servants as He pleases." Sa'id said: Safinah said to me: "Count it as follows: (the caliphate of) Abu Bakr remained for two years, then Umar ten years, then Uthman twelve years, and Ali (the remaining six years)." Sa'id said: I said to Safinah: "Those (of the Umayyads) allege that Ali was not a caliph." On that he said: "Those belonging to Marwan (from the Umayyads) have told a lie."

4647- It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vicegerency of Prophethood will remain for thirty years, after which Allah will give power to such of His servants as He pleases."

4648- It is narrated on the authority of Abdullah Ibn Zalim Al-Mazini that he said: I heard Sa'id Ibn Zaid Ibn Amr Ibn Nufail having said: when so and so came to Kufah, he stood and addressed the people with a sermon, thereupon Sa'id Ibn Zaid took hold of my hand and said: "Do you not see this wrongful man? I bear witness that the nine (whom the Messenger of Allah "Allah's blessing and peace be upon him" gave the glad news) will surely be admitted to the Garden, and if I bear witness to the tenth one, I would not be sinful." I asked him: "Who are those nine?" he said: the Messenger of Allah "Allah's blessing and peace be upon him" said while being on (the mountain of) Hira': "Keep firm O (mountain of) Hira', for there is none on you but a Prophet, a truly believer (who hastens to trust the truth sent by the Messenger), and a martyr!" I asked him once again: "Who are the nine?" he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar, Uthman, Ali, Talhah, Az-Zubair, Sa'd Ibn

4644 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا ابنُ إِدْرِيسَ، عَنِ الأَعْمَشِ قَالَ: «سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمِنْبَرِ: هَذِهِ الْحَمْرَاءُ هَبْرٌ هَبْرٌ. أَمَا وَاللَّهِ قَدْ قَرَعْتُ عَصًا بِعَصًا لأَذَرَنَّهُمْ كَالأَمْسِ الذَّاهِبِ» ـ يَعْنِي الْمَوَالِيَ ـ.

4645 ـ حدّثنا قَطَنُ بنُ نُسَيْرٍ: حدَّثنا جَعْفَرٌ ـ يعني ابنَ سُلَيْمَانَ ـ: حدَّثنا دَاوُدُ بنُ سُلَيْمَانَ، عَنْ شَرِيكٍ، عَنْ سُلَيْمَانَ الأَعْمَشِ قَالَ: «جَمَّعْتُ مَعَ الْحَجَّاجِ فَخَطَبَ فَذَكَرَ حَدِيثَ أَبِي بَكْرِ بنِ عَيَّاشٍ قَالَ فِيهِ: فَاسْمَعُوا وَأَطِيعُوا لِخَلِيفَةِ اللَّهِ، وَصَفِيِّهِ عَبْدِ الْمَلِكِ بنِ مَرْوَانَ». وَسَاقَ الْحَدِيثَ، قَالَ: وَلَوْ أَخَذْتُ رَبِيعَةَ بِمُضَرَ. وَلَمْ يَذْكُرْ قِصَّةَ الْحَمْرَاءِ.

4646 ـ حدّثنا سَوَّارُ بنُ عَبْدِ اللَّهِ بن سَوَّار: حدَّثنا عَبْدُ الْوَارِثِ بنُ سَعِيدٍ وحَدَّثَنَا عَمْرُو بنُ عُثْمَانَ: حَدَّثَنَا هُشَيْمٌ، عَن العَوَّام بنِ حَوْشَبٍ، المَعْنَى، جَمِيعاً عن سَعِيدِ بنِ جُمْهَانَ، عَنْ سَفِينَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خِلاَفَةُ النُّبُوَّةِ ثَلاَثُونَ سَنَةً، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ ـ أَوْ مُلْكَهُ ـ مَنْ يَشَاءُ**».

قَالَ سَعِيدٌ: قَالَ لي سَفِينَةُ: أَمْسِكْ عَلَيْكَ: أَبَا بَكْرٍ سَنَتَيْنِ، وَعُمَرَ عَشْرًا، وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ، وعَلِيٌّ كَذَا، قَالَ سَعِيدٌ: قُلْتُ لِسَفِينَةَ: إِنَّ هٰؤُلاَءِ يَزْعُمُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلاَم لَمْ يَكُنْ بِخَلِيفَةٍ، قَالَ: كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاء ـ يَعْنِي بَنِي مَرْوَانَ ـ.

4647 ـ وأخبرنا عَمْرُو بنُ عَوْنٍ: حدَّثنا هُشَيْمٌ، عَنِ الْعَوَّام بنِ حَوْشَبٍ، الْمَعْنَى جَمِيعًا، عَنْ سَعِيدِ بنِ جُمْهَانَ، عَنْ سَفِينَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خِلاَفَةُ النُّبُوَّةِ ثَلاَثُونَ سَنَةً، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ**»، أَوْ: «**مُلْكَهُ مَنْ يَشَاءُ**».

4648 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، عَنِ ابنِ إِدْرِيسَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ هِلاَلِ بنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بنِ ظَالِم الْمَازِنِيِّ، وَسُفْيَانُ، عَنْ مَنصُورٍ، عَنْ هِلاَلِ بنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بن ظَالِم الْمَازِنِيِّ ـ قَالَ: «ذَكَرَ سُفْيَانُ رَجُلاً فِيمَا بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بنِ ظَالِم المَازِنِيِّ ـ قَالَ: سَمِعْتُ سَعِيدَ بنَ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ قَالَ: لَمَّا قَدِمَ فُلاَنٌ إِلى الْكُوفَةِ أَقَامَ فُلاَنٌ خَطِيبًا. فَأَخَذَ بِيَدِي سَعِيدُ بنُ زَيْدٍ فَقَالَ: أَلاَ تَرى إِلَى هَذَا الظَّالِمِ، فَأَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ إِيثَمْ. قَالَ ابنُ إِدْرِيسَ: وَالْعَرَبُ تَقُولُ: آثَم، قُلْتُ: وَمَنِ التِّسْعَةُ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى حِرَاءٍ: «**اثْبُتْ حِرَاءُ، إِنَّهُ لَيْسَ عَلَيْكَ إِلاَّ نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ**». قُلْتُ: وَمَنِ التِّسْعَةُ؟ قَالَ: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ،

Abu Waqqas, Abd Ar-Rahman Ibn Awf." I further asked him: "Who is the tenth one?" he hesitated for a while after which he said: "It is I (i.e. Sa'id Ibn Zaid)."

Abu Dawud says: The same narration is transmitted on the authority of Abdullah Ibn Zalim, through the same chain of transmission.

4649- It is narrated on the authority of Abd Ar-Rahman Al-Akhnas that he said: I was in the mosque when a man made a mention of Ali thereupon Sa'id Ibn Zaid stood up and said: "I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ten will be admitted to the Garden: The Prophet will be in the Garden; Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa'd Ibn Malik will be in the Garden; Abd Ar-Rahman Ibn Awf will be in the Garden" and if I will, I could name to you the tenth one." He was asked: "Who is he?" he kept silent, and he was asked once again: "Who is he?" he said: "He is Sa'id Ibn Zaid."

4650- It is narrated on the authority of Riyah Ibn Al-Harith that he said: I was sitting with so and so in the mosque of Kufah, among the people of Kufah when Sa'id Ibn Zaid Ibn Amr Ibn Nufail entered, to whom he bade welcome and salutation, and made him sit by his feet on his throne. Then, a man from the people of Kufah known as Qais Ibn Alqamah came whom he received cheerfully, and the latter went on abusing. Sa'id Ibn Zaid asked: "Whom is this man abusing?" they said: "He is abusing Ali Ibn Abu Talib." On that he said: "Is it fitting that I see the companions of the Messenger of Allah "Allah's blessing and peace be upon him" being abused in your presence, even though you neither repel nor change that? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, and I'm not in need of attributing to him that which he said not, about which he will ask me in the future when I meet him (in the hereafter): "Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa'd Ibn Malik will be in the Garden; Abd Ar-Rahman Ibn Awf will be in the Garden..."and the rest is the same, in which he added: "However, a single scene in which anyone of them had his face covered with dust is much better than the whole deed of anyone of you during his lifetime, even though he is endowed with a life as long as the life of (the Prophet) Noah."

4651- It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" ascended (the

وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدُ بنُ أَبِي وَقَّاصٍ، وَعَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ. قُلْتُ: وَمَنِ الْعَاشِرُ؟ فَتَلَكَّأَ هُنَيَّةً ثُمَّ قَالَ: أَنَا».

قال أَبُو دَاوُدَ: رَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ هِلَالِ بنِ يَسَافٍ عَنِ ابنِ حَيَّانَ عَنْ عَبْدِ اللَّهِ بنِ ظَالِمٍ بِإِسْنَادِهِ نَحْوَهُ.

4649 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عَنْ الْحُرِّ بنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَخْنَسِ: «أَنَّهُ كَانَ فِي الْمَسْجِدِ فَذَكَرَ رَجُلٌ عَلِيًا. فَقَامَ سَعِيدُ بنُ زَيْدٍ فَقَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ: «**عَشَرَةٌ فِي الْجَنَّةِ: النَّبِيُّ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ بنُ الْعَوَّامِ فِي الْجَنَّةِ، وَسَعْدُ بنُ مَالِكٍ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ فِي الْجَنَّةِ**»، وَلَوْ شِئْتُ لَسَمَّيْتُ الْعَاشِرَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَسَكَتَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَقَالَ: هُوَ سَعِيدُ بنُ زَيْدٍ».

4650 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا صَدَقَةُ بنُ الْمُثَنَّى النَّخَعِيُّ: حَدَّثَنِي جَدِّي رِيَاحُ بنُ الْحَارِثِ، قَالَ: «كُنْتُ قَاعِدًا عِنْدَ فُلَانٍ فِي مَسْجِدِ الْكُوفَةِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ، فَجَاءَ سَعِيدُ بنُ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ فَرَحَّبَ بِهِ، وَحَيَّاهُ، وَأَقْعَدَهُ عِنْدَ رِجْلِهِ عَلَى السَّرِيرِ. فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ: قَيْسُ بنُ عَلْقَمَةَ فَاسْتَقْبَلَهُ فَسَبَّ وسَبَّ، فَقَالَ سَعِيدٌ: مَنْ يَسُبُّ هَذَا الرَّجُلُ؟ قَالَ: يَسُبُّ عَلِيًا. قَالَ: أَلاَ أَرَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ، ثُمَّ لاَ تُنْكِرُ وَلاَ تُغَيِّرُ!؟ أَنَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَإِنِّي لَغَنِيٌّ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ فَيَسْأَلُنِي عَنْهُ غَدًا إِذَا لَقِيتُهُ: «**أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ**»، وَسَاقَ مَعْنَاهُ. ثُمَّ قَالَ: لَمَشْهَدُ رَجُلٍ مِنْهُمْ مَعَ رَسُولِ اللَّهِ ﷺ يَغْبَرُّ فِيهِ وَجْهُهُ خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمُرَهُ وَلَوْ عُمِّرَ عُمُرَ نُوحٍ».

4651 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ. ح: وحدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، الْمَعْنى، قَالاَ: حدَّثنا سَعِيدُ بنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ

mountain of) Uhud and Abu Bakr, Umar and Uthman followed him, and the mountain trembled with them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" struck it with his foot and said: "Keep firm O (mountain of) Uhud! (None is on you) but a Prophet, a Truly Faithful believer, and two martyrs."

4652- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me, and took hold of my hand, and showed me the gate of the Garden, from which my people will be admitted." Abu Bakr said: "O Messenger of Allah! Would that I was with you, so that I could see it!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Bakr! You will be, from amongst my people, the first to be admitted to the Garden."

4653- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None from those who gave the pledge of allegiance underneath the tree (i.e. the fealty which gained Allah's Good Pleasure in the year of Hudaibiyah) will enter the fire (of Hell)."

4654- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps Allah Almighty has caught a glimpse of the warriors of Badr (from amongst the Muslims), and then said (addressing them): "Do what you like, for I've forgiven for you (all of your sins)."

4655- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: Allah's Apostle "Allah's blessing and peace be upon him" set out at the time of Al-Hudaibiyah...and he mentioned the story of Al-Hudaibiyah in full, in which he said: Then, Urwah Ibn Mas'ud came and kept on talking to The Prophet "Allah's blessing and peace be upon him" and grabbing The beard of the Prophet "Allah's blessing and peace be upon him" as he was talking while Al-Mughirah Ibn Shu'bah was standing near the head of The Prophet "Allah's blessing and peace be upon him", holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of The Prophet "Allah's blessing and peace be upon him", Al-Mughirah would hit his hand with the handle of the sword and say (to Urwah): "Remove your hand from the beard of Allah's Apostle "Allah's blessing and peace be upon him"." Urwah raised his head and asked: "Who is that?" The people said: "He is Al-Mughirah Ibn Shu'bah."

4656- It is narrated on the authority of Al-Aqra', the Mu'adhdhin of Umar Ibn Al-Khattab that he said: Umar sent me to (invite) the bishop for

اللَّهِ ﷺ صَعِدَ أُحُدًا فَتبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ فَضَرَبَهُ نَبِيُّ اللَّهِ ﷺ بِرِجْلِهِ وَقَالَ: **«اُثْبُتْ أُحُدُ، إنّما عليك نَبِيٌّ، وَصِدِّيقٌ، وَشَهِيدَانِ»**..

4652 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ مُحَمَّدٍ المحَارِبِيِّ، عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ أَبِي خَالِدٍ مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَأَخَذَ بِيَدِي، فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي»**. فَقَالَ أَبُو بَكْرٍ: وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا إِنَّكَ يَا أَبَا بَكْرٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي»**.

4653 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدٍ الرَّمْلِيُّ: أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«لاَ يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحتَ الشَّجَرَةِ»**.

4654 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ. ح: حدَّثنا أَحْمَدُ ابنُ سِنَانٍ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا حَمَّادُ بنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ مُوسَى: **«فَلَعَلَّ اللَّهَ»**. وَقَالَ ابنُ سِنَانٍ: **«اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»**.

4655 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: أَنَّ مُحَمَّدَ بنَ ثَوْرٍ حَدَّثَهُمْ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ قَالَ: «خَرَجَ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَةِ فَذَكَرَ الْحَدِيثَ. قَالَ: فَأَتَاهُ ـ يَعْنِي عُرْوَةَ بنَ مَسْعُودٍ ـ فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ. فَكُلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ، وَالْمُغِيرَةُ بنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السَّيْفُ، وَعَلَيْهِ الْمِغْفَرُ فَضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ. وَقَالَ: أَخِّرْ يَدَكَ عَنْ لِحيَتِهِ. فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغِيرَةُ بنُ شُعْبَةَ».

4656 ـ حدّثنا حَفْصُ بنُ عُمَرَ أَبُو عُمَرَ الضَّرِيرُ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، أَنَّ سَعِيدَ بنَ إِيَاسٍ الجُرَيْرِيَّ أَخبَرَهُمْ، عَنْ عَبْدِ اللَّهِ بنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنِ الأَقْرَعِ

him, and I invited him, to whom Umar said: "Do you find me in the Scripture?" he answered in the affirmative, thereupon Umar further asked: "How do you find me in the Scripture?" he said: "I find you as a stronghold." Umar then raised his stick towards him and asked: "What do you mean by a stronghold?" he said: "A powerful firm trustworthy stronghold." He said: "Then, how do you find such as succeeds me?" he said: "I find that he will be a good successor, but he will give preference to his kinship (over others)." On that Umar said thrice: "Allah's Mercy be upon Uthman. Then, how do you find such as succeeds him?" he said: "I find him (like) the rust of iron." Umar put his hand over his head and said: "How distasteful it is! How distasteful it is!" he said: "O Commander of Believers! He will be a good successor, but by the time he is appointed as caliph, the sword will have being unsheathed, and the blood spilled over."

[10] The Excellence Of The Companions Of Allah's Apostle

4657- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of the people of my nation are these who belong to the very generation among them I was sent (as a Messenger, i.e. the holy companions), then those next to them (i.e. the first generation of their followers), then those next to them (i.e. the second generation of the followers up to the year of two hundred and twenty), (and I do not remember whether he made a mention of the third generation of the followers). Then after them there would come a people who would give witness before they are asked for it, would make vows but would not fulfill them, and would be dishonest and not trustworthy, and would be characterized by prevalent bulkiness."

[11] It Is Forbidden To Abuse The Companions Of Allah's Apostle

4658- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse my companions, for by Him, in Whose Hand is my soul, if anyone of you spends (in charity) as much gold as (the mountain of) Uhud, he will not reach (the reward received by) anyone of them for (spending as little as) a Mudd or even the half of it."

4659- It is narrated on the authority of Amr Ibn Abu Qurrah that he said: Hudhaifah was in Mada'in (the Persian capital), and he used to make a mention of things which the Messenger of Allah "Allah's blessing and peace be upon him" had said to some of his companions while being in the state of anger; and some of those who heard that from Hudhaifah went to

مُؤَذِّنِ عُمَرَ بنِ الْخَطَّابِ قَالَ: «بَعَثَنِي عُمَرُ إِلَى الأُسْقُفِّ فَدَعَوْتُهُ فَقَالَ لَهُ عُمَرُ: وَهَلْ تَجِدُنِي فِي الْكِتَابِ؟ قَالَ: نَعَمْ. قَالَ: كَيْفَ تَجِدُنِي؟ قَالَ: أَجِدُكَ قَرْنًا. قَالَ: فَرَفَعَ عَلَيْهِ الدِّرَّةَ. فَقَالَ: قَرْنُ مَهْ؟ فَقَالَ: قَرْنٌ حَدِيدٌ، أَمِينٌ شَدِيدٌ. قَالَ كَيْفَ تَجِدُ الَّذِي يَجِيءُ مِنْ بَعْدِي؟ فَقَالَ: أَجِدُهُ خَلِيفَةً صَالِحًا غَيْرَ أَنَّهُ يُؤْثِرُ قَرَابَتَهُ. فَقَالَ عُمَرُ: يَرْحَمُ اللَّهُ عُثْمَانَ ـ ثَلاَثًا ـ. فَقَالَ: كَيْفَ تَجِدُ الَّذِي بَعْدَهُ؟ قَالَ: أَجِدُهُ صَدَأَ حَدِيدٍ. قَالَ: فَوَضَعَ عُمَرُ يَدَهُ عَلَى رَأْسِهِ فَقَالَ: يَا دَفْرَاهُ يَا دَفْرَاهُ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ خَلِيفَةٌ صَالِحٌ، وَلَكِنَّهُ يُسْتَخْلَفُ حِينَ يُسْتَخْلَفُ، وَالسَّيْفُ مَسْلُولٌ، وَالدَّمُ مُهَرَاقٌ».

قال أَبُو دَاوُدَ: وَالدَّفْرُ: النَّتْنُ.

[ت10/م9، 9] ـ بابٌ في فَضْلِ أَصحابِ رَسولِ اللهِ ﷺ

4657 ـ حدّثنا عَمْرُو بنُ عَوْنٍ، قَالَ: أنبأنا. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بنِ أَوْفَى، عَنْ عِمْرَانَ بنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**». وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ «**ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلاَ يُوفُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَفْشُو فِيهِمُ السِّمَنُ**».

[ت11/م10، 10] ـ بابٌ في النَّهيِ عن سبِّ أَصحابِ رسول الله ﷺ

4658 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ**».

4659 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زَائِدَةُ بنُ قُدَامَةَ الثَّقَفِيُّ: حدَّثنا عُمَرُ ابنُ قَيْسٍ الْمَاصِرُ، عَنْ عَمْرِو بنِ أَبِي قُرَّةَ قَالَ: كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَكَانَ يَذْكُرُ أَشْيَاءَ قَالَهَا رَسُولُ اللَّهِ ﷺ لأُنَاسٍ مِنْ أَصْحَابِهِ فِي الْغَضَبِ. فَيَنْطَلِقُ نَاسٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ حُذَيْفَةَ فَيَأْتُونَ سَلْمَانَ فَيَذْكُرُونَ لَهُ قَوْلَ حُذَيْفَةَ. فَيَقُولُ سَلْمَانُ:

Salman and made a mention to him of what Hudhaifah said, thereupon he said: "Hudhaifah has better knowledge of what he says." They returned to Hudhaifah and said to him: "We made a mention of what you said (and attributed to the Prophet) to Salman, but he neither gave trust nor gave lie to you." Hudhaifah went to Salman while he was in a land of grains, and said to him: "O Salman! What prevents you from giving trust to me pertaining to what I heard from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sometimes became in a state of anger, during which he said things to some of his companions; and sometimes he was in a state of pleasure, during which he said things to some of his companions. Should you not desist until you plant in the hearts of some men the love of others, and in the hearts of some the resentment towards others, and make the people fall into dispute and division? You know that the Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Whomever of my nation I abused or cursed while being in the state of anger, no doubt, I'm but a human being belonging to the offspring of Adam, who is vulnerable to anger as they are; and He Almighty has sent me as a (source of) mercy to all the worlds: so, (O Allah) make it a prayer (and blessing) upon them on the Day of Judgement." By Allah, either you should desist or I would send a letter to Umar."

[12] Choosing Abu Bakr As The (First) Caliph

4660- It is narrated on the authority of Abdullah Ibn Zam'ah that he said: When the illness of the Messenger of Allah "Allah's blessing and peace be upon him" became aggravated and I was in his house with some of the Muslims, Bilal called him for the prayer, and he said: "Ask somebody to lead the prayer." Abdullah Ibn Zam'ah went out, and behold! Umar was present among the people and Abu Bakr was absent. He (Abdullah) said: I said: "O Umar! Stand and lead the prayer!" he proceeded on and magnified Allah (and assumed the prayer). When the Messenger of Allah "Allah's blessing and peace be upon him" heard his voice, and Umar was a loud-voiced man, he said: "Where is Abu Bakr? Allah and the Muslims never accept (that anyone should have the precedence to Abu Bakr)! Allah and the Muslims never accept (that anyone should have the precedence to Abu Bakr)!" he sent someone to invite him, and he came after Umar had led this prayer, and kept leading the Muslims in the prayer (until the Prophet died).

4661- The same story is narrated on the authority of Abdullah Ibn Zam'ah, in which he said: When the Messenger of Allah "Allah's blessing and peace be upon him" heard the voice of Umar (leading the prayer), the

حُذَيْفَةُ أَعْلَمُ بِمَا يَقُولُ. فَيَرْجِعُونَ إِلَى حُذَيْفَةَ فَيَقُولُونَ لَهُ: قَدْ ذَكَرْنَا قَوْلَكَ لِسَلْمَانَ فَمَا صَدَّقَكَ وَلاَ كَذَّبَكَ. فَأَتَى حُذَيْفَةُ سَلْمَانَ وَهُوَ فِي مَبْقَلَةٍ. فَقَالَ: يا سَلْمَانُ، مَا يَمْنَعُكَ أَنْ تُصَدِّقَنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ سَلْمَانُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْضَبُ فَيَقُولُ فِي الْغَضَبِ لِنَاسٍ مِنْ أَصْحَابِهِ، وَيَرْضَى فَيَقُولُ فِي الرِّضَا لِنَاسٍ مِنْ أَصْحَابِهِ: أَمَا تَنْتَهِي حَتَّى تُوَرِّثَ رِجَالاً حُبَّ رِجَالٍ، وَرِجَالاً بُغْضَ رِجَالٍ، وَحَتَّى تُوقِعَ اخْتِلافًا وَفُرْقَةً؟ وَلَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ فَقَالَ: «**أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ سَبَّةً، أَوْ لَعَنْتُهُ لَعْنَةً فِي غَضَبِي، فَإِنَّمَا أَنَا مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا يَغْضَبُونَ، وَإِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ، فَاجْعَلْهَا عَلَيْهِمْ صَلاَةً يَوْمَ الْقِيَامَةِ**». وَاللَّهِ لَتَنْتَهِيَنَّ أَوْ لأَكْتُبَنَّ إِلَى عُمَرَ رضي اللهُ عنه.

[ت12/م11 ، 11] ـ بابٌ في استِخلافِ أَبي بَكرٍ رضي الله عنه

4660 ـ حدَّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بنُ أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الْحَارِثِ بنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ زَمْعَةَ قَالَ: «لَمَّا اسْتُعِزَّ بِرَسُولِ اللَّهِ ﷺ وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ، دَعَاهُ بِلاَلٌ إِلَى الصَّلاَةِ. فَقَالَ: مُرُوا مَنْ يُصَلِّي لِلنَّاسِ، فَخَرَجَ عَبْدُ اللَّهِ بنُ زَمْعَةَ، فَإِذَا عُمَرُ فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا. فَقُلْتُ: يَا عُمَرُ قُمْ فَصَلِّ بِالنَّاسِ، فَتَقَدَّمَ فَكَبَّرَ. فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ ـ وَكَانَ عُمَرُ رَجُلاً مُجْهِرًا ـ قَالَ: «**فَأَيْنَ أَبُو بَكْرٍ؟ يَأْبَى اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ، يَأْبَى اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ**». فَبَعَثَ إِلَى أَبِي بَكْرٍ فَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلاَةَ، فَصَلَّى بِالنَّاسِ».

4661 ـ حدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ أَبِي فُدَيْكٍ: حَدَّثَنِي مُوسَى بنُ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ إِسْحَاقَ عَنِ ابنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بنَ زَمْعَةَ أَخْبَرَهُ بِهَذَا الْخَبَرِ قَالَ: لَمَّا سَمِعَ النَّبِيُّ ﷺ صَوْتَ عُمَرَ.

Messenger of Allah "Allah's blessing and peace be upon him" came out and got his head out of the chamber and said: "No! No! No! let Ibn Abu Quhafah lead the prayer!" he said that angrily.

[13] One Should Not Plunge Into Talking About The Affliction

4662- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing to Al-Hasan Ibn Ali: "This son of mine is a chief; and I expect my Lord will make peace through him between two great factions of my nation or of the Muslims."

4663- It is narrated on the authority of Muhammad that Hudhaifah said: No one upon whom the affliction will come while still living for whom I fear its evil barring Muhammad Ibn Maslamah, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said (addressing him): "The affliction will never harm you."

4664- It is narrated on the authority of Tha'labah Ibn Dubai'ah that he said: We came to visit Hudhaifah, who said: "Indeed, I know a man, whom the affliction will harm naught." We came out, and behold! There was a pitched up tent, and when we got in, and behold! Muhammad Ibn Maslamah was there. We asked him about that, thereupon he said: "I do not like to live in any of your territories until it (the affliction) is over."

4665- The same is narrated on the authority of Dubai'ah Ibn Husain Ath-Tha'labi.

4666- It is narrated on the authority of Qais Ibn Abbad that he said: I said to Ali (Ibn Abu Talib): "Tell us about this setting out of yours (to fight your opponents): is it in response to an advice given to you by the Messenger of Allah "Allah's blessing and peace be upon him", or out of your own opinion?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave me no advice in this issue, but it is out of my own opinion."

4667- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By the time my nation will fall in disputes (and divide into two opposing factions, i.e. that of Ali, and that of Mu'awiyah), some secessionists will break away, whom such of those divisions as is closer to the truth (i.e. the faction of Ali Ibn Abu Talib and the glorious companions who were with him) will fight."

قَالَ ابنُ زَمْعَةَ: خَرَجَ النَّبِيُّ ﷺ حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ ثُمَّ قَالَ: «**لاَ، لاَ، لاَ. لِيُصَلِّ لِلنَّاسِ ابنُ أَبِي قُحَافَةَ**»، يَقُولُ ذَلِكَ مُغْضَبًا.

[ت13/ م12، 12] ـ بابُ ما يَدُلُّ على تَرْكِ الكلامِ في الفِتنَةِ

4662 ـ حدّثنا مُسَدَّدُ بنُ إِبْرَاهِيمَ وَمُسْلِمُ بنُ إِبْرَاهِيمَ، قَالاَ: حدَّثنا حَمَّادٌ، عَنْ عَلِيِّ بنِ زَيْدٍ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ نَحْوَهُ. وحدَّثنا مُحَمَّدُ بنُ المثَنَّى: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ قَالَ: حدَّثنا الأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْحَسَنِ بنِ عَلِيٍّ: «**إِنَّ ابْنِي هذَا سَيِّدٌ، وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنْ أُمَّتِي**». وَقَالَ فِي حَدِيثِ حَمَّادٍ: «**وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ**».

4663 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ: أخبرنا هِشَامٌ، عَنْ مُحَمَّدٍ قَالَ: قَالَ حُذَيْفَةُ: مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلاَّ أَنَا أَخَافُهَا عَلَيْهِ إِلاَّ مُحَمَّدَ بنَ مَسْلَمَةَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَضُرُّكَ الْفِتْنَةُ**».

4664 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: حدَّثنا شُعْبَةُ، عَنِ الأَشْعَثِ بنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ثَعْلَبَةَ بنِ ضُبَيْعَةَ قَالَ: «دَخَلْنَا عَلَى حُذَيْفَةَ فَقَالَ: إِنِّي لأَعْرِفُ رَجُلاً لاَ تَضُرُّهُ الْفِتَنُ شَيْئًا. قَالَ: فَخَرَجْنَا فَإِذَا فُسْطَاطٌ مَضْرُوبٌ. فَدَخَلْنَا فَإِذَا فِيهِ مُحَمَّدُ بنُ مَسْلَمَةَ، فَسَأَلْنَاهُ عَنْ ذَلِكَ؟ فَقَالَ: مَا أُرِيدُ أَنْ يَشْتَمِلَ عَلَيَّ شَيْءٌ مِنْ أَمْصَارِكُمْ حَتَّى تَنْجَلِيَ عَمَّا انْجَلَتْ».

4665 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ضُبَيْعَةَ بنِ حُصَيْنٍ الثَّعْلَبِيِّ بِمَعْنَاهُ عن حُذَيْفَةَ.

4666 ـ حدّثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حدَّثنا ابنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بنِ عُبَادٍ قَالَ: «قُلْتُ لِعَلِيٍّ: أخبرنا عَنْ مَسِيرِكَ هَذَا. أَعَهْدٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، أَمْ رَأْيٌ رَأَيْتَهُ؟ قَالَ: مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ، لَكِنَّهُ رَأْيٌ رَأَيْتُهُ».

4667 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا الْقَاسِمُ بنُ الْفَضْلِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَمْرُقُ مَارِقَةٌ عِنْدَ فِرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ**».

[14] What About Giving Preference To Some Prophets Over Others?

4668- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give preference to some Prophets over others."

4669- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a servant (of Allah, i.e. for any of mankind) to say: "I'm better than (the Prophet) Jonah, son of Matta.""

4670- It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a Prophet to say: "I'm better than (the Prophet) Jonah, son of Matta.""

4671- It is narrated on the authority of Abu Hurairah that he said: A Jew said: "By Him, who gave Moses superiority over all the people!" At that a Muslim raised his hand and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to restore consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I do not know whether he has also fallen unconscious and got up before me, or Allah has exempted him from that swoon (for the first unconsciousness was sufficient for him)."."

4672- It is narrated on the authority of Anas that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O the best of all mankind!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (fitting for such a description) is Abraham "Peace be upon him"."

4673- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the chief of mankind; and I will be the first upon whom the earth will split open (on the Day of Judgement), the first to intercede (for the people), and the first whose intercession will be accepted."

4674- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know whether Tubba' (the king of Yemen) was or was not a cursed

[ت14/م13 ، 13] ـ بابٌ في التَّخْيِيرِ بينَ الأنبياءِ عليهِمُ الصَّلاةُ والسَّلامُ

4668 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا عَمْرٌو ـ يَعْنِي ابنَ يَحْيَى ـ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ»**.

4669 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى»**.

4670 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الْحَرَّانِيُّ، قَالَ: حَدَّثَنِي مُحَمَّدُ بنُ سَلَمَةَ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بنِ أَبِي حَكِيمٍ، عَنِ الْقَاسِمِ بنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«مَا يَنْبَغِي لِنَبِيٍّ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى»**.

4671 ـ حدّثنا حَجَّاجُ بنُ أَبِي يَعْقُوبَ وَمُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ، قَالاَ: حدَّثنا يَعْقُوبُ: حدَّثنا أَبِي، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وَعَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ: وَالَّذِي اصْطَفَى مُوسَى. فَرَفَعَ الْمُسْلِمُ يَدَهُ فَلَطَمَ وَجْهَ الْيَهُودِيِّ. فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ. فَقَالَ النَّبِيُّ ﷺ: **«لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يُصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ فِي جَانِبِ الْعَرْشِ. فَلاَ أَدْرِي أَكَانَ مِمَّنْ صُعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ تَعَالَى»**.

قال أَبُو دَاوُدَ: وَحَدِيثُ ابنِ يَحْيَى أَتَمُّ.

4672 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا عَبْدُ اللَّهِ بنُ إِدْرِيسَ، عَنْ مُخْتَارِ بنِ فُلْفُلٍ يَذْكُرُ عن أَنَسٍ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: يَا خَيْرَ الْبَرِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ»**.

4673 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بنِ فَرُّوخٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَنَا سَيِّدُ وَلَدِ آدَمَ، وَأَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَفَّعٍ»**.

4674 ـ حدّثنا مُحَمَّدُ بنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَمَخْلَدُ بنُ خَالِدٍ الشَّعِيرِيُّ الْمَعْنَى، قَالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عَنِ ابنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا أَدْرِي أَتُبَّعٌ لَعِينٌ هُوَ أَمْ**

(person because of his infidelity); and I do not know whether Uzair was or was not a Prophet." (This narration was before he was Divinely revealed that Tubba' had embraced Islam, according to a Hadith transmitted on the same authority in Musnad Ahmad).

4675- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I am, from amongst all the people (in general, and the Prophets in particular) the closest to (Jesus) son of Mary: all the Prophets belong to different nations (even though their religion is one), and there is no Prophet between him and I."

[15] The Abrogation Of The Doctrine Of The Punishment Deferment

(Those are a sect among the Muslims, whose members have the idea that it is of no profit for one to obey Allah while being in the state of infidelity, and it is of no harm to one to disobey Allah as long as he is a Muslim, but Allah Almighty has deferred their punishment in the world).

4676- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith has over seventy branches, the highest of which is to say (and bear testimony to the fact that) "There is no god (to be worshipped) but Allah; and the least of which is to remove what is harmful from the main road; and shyness (from committing religious indiscretions) is a branch of faith."

4677- It is narrated on the authority of Ibn Abbas that he said: When the delegate of Abd Al-Qais came to the Messenger of Allah "Allah's blessing and peace be upon him", He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know best." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "It means to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

4678- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What stands between the servant and infidelity (i.e. what prevents him from becoming infidel) is (not) to leave the prayer (intentionally)."

لاَ، وَمَا أَدْرِي أَعُزَيْرٌ نَبِيٌّ هُوَ أَمْ لاَ».

4675 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ قَالَ: أَخبرني ابنُ شِهَابٍ أَنَّ أَبَا سَلَمَةَ ابنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَنَا أَوْلَى النَّاسِ بابنِ مَرْيَمَ. الأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ**».

[ت15/م14، 14] ـ بابٌ في رَدِّ الإِرْجَاءِ

4676 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخبرنا سُهَيْلُ بنُ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الإِيْمَانُ بِضْعٌ وَسَبْعُونَ: أَفْضَلُهَا قَوْلُ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْعَظْمِ عَنِ الطَّرِيقِ. وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيْمَانِ**».

4677 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابنَ عَبَّاسٍ قَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ بِالإِيْمَانِ بِاللَّهِ. قَالَ: «**أَتَدْرُونَ مَا الإِيْمَانُ بِاللَّهِ**»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**شَهَادَةُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَانْ تُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ**».

4678 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا وَكِيعٌ: حدَّثنا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاَةِ**».

[16] The Proof That Faith Increases And Decreases (In Strength)

4679- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said (addressing women): "I have never seen anyone more deficient in intelligence and religion than you, who can lead a cautious wise man astray." One (of the present women) asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and, that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman among you would not fast for many days in (the month of) Ramadan, and she would spend many nights without offering even a single prayer; and that is the shortage of religion."

4680- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" turned his face towards the Ka'bah (in prayer), he was asked: "O Messenger of Allah! What is the destiny of those who died while praying to (the direction of) Jerusalem?" on that Allah Almighty revealed: "Never is Allah to suffer to be lost your faith (even in the least)."

4681- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves only for the Sake of Allah, hates only for the Sake of Allah, gives only for the Sake of Allah, and withholds only for the Sake of Allah, has, indeed, made perfect his faith."

4682- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as has the most perfect faith from amongst the believers is he, who has the best manners and character from amongst them all."

4683- It is narrated on the authority of Amir Ibn Sa'd Ibn Abu Waqqas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave some people, but he left somebody of them. I said: "O Allah's Apostle! you've given so and so, and so and so, but you've given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." I repeated my suggestion thrice, and the Messenger of Allah "Allah's blessing and peace be upon him" repeated his reply "Or nearly a Muslim" thrice. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Sa'd! I give some men (to habituate their

4679 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عنْ بَكْرِ بنِ مُضَرَ، عَن ابنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَلاَ دِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ**». قَالَتْ: وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «**أَمَّا نُقْصَانُ الْعَقْلِ: فَشَهَادَةُ امْرَأَتَيْنِ شَهَادَةُ رَجُلٍ؛ وَأَمَّا نُقْصَانُ الدِّينِ: فَإِنَّ إِحْدَاكُنَّ تُفْطِرُ رَمَضَانَ، وَتُقِيمُ أَيَّامًا لاَ تُصَلِّي**».

[ت16/م15، 15] ـ بابُ الدَّليلِ على زِيادَةِ الإيمانِ ونُقْصَانِهِ

4680 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ، وَعُثْمَانُ بنُ أَبِي شَيْبَةَ، قَالاَ: حدَّثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَن ابنِ عَبَّاسٍ قَالَ: «لَمَّا تَوَجَّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ، فَكَيْفَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْۚ﴾»[البقرة: 143].

4681 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبِ بنِ شَابُورَ، عَنْ يَحْيَى بنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ أَحَبَّ للَّهِ، وَأَبْغَضَ للَّهِ، وَأَعْطَى للَّهِ، وَمَنَعَ للَّهِ، فَقَدِ اسْتَكْمَلَ الإِيمَانَ**».

4682 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا**».

4683 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا مُحَمَّدُ بنَ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ: وَأَخبرني الزُّهْرِيُّ عن عَامِرِ بنِ سَعْدِ بنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالاً وَلَمْ يُعْطِ رَجُلاً مِنْهُمْ شَيْئًا. فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ أَعْطَيْتَ فُلاَنًا وَفُلاَنًا وَلَمْ تُعْطِ فُلاَنًا شَيْئًا، وَهُوَ مُؤْمِنٌ؟ فَقَالَ النَّبِيُّ ﷺ: «**أَوْ مُسْلِمٌ**» حَتَّى أَعَادَهَا سَعْدٌ ثَلاَثًا، وَالنَّبِيُّ ﷺ يَقُولُ: «**أَوْ مُسْلِمٌ**». ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِنِّي أُعْطِي رِجَالاً**

hearts for fear of their reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face into the Fire (of Hell)."

4684- It is narrated on the authority of Az-Zuhri that he said pertaining to (Allah's statement): "Say: "Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts" (Al-Hujurat 14): We see that to embrace Islam is to utter the testimony of Islam, and to have faith is to work good deeds (in accordance with the rate of the belief that enters one's heart).

4685- It is narrated on the authority of Amir Ibn Sa'd Ibn Abu Waqqas from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people. I said: "O Allah's Apostle! Give that person. Verily, he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim. However, I give to a person (to habituate his heart for fear of his reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face into the Fire (of Hell by Allah)."

4686- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert to infidelity after my (death), striking the necks (i.e. killing) each other."

4687- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a Muslim ascribes another Muslim to infidelity: if he is so, (no blame will be upon him), otherwise, he (the former) will become infidel (in view of his false ascription)."

4688- It is narrated on the authority of Masruq from Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove treacherous; if he made a promise, he would break it; and if he quarreled (anyone), he would deviate from the truth."

4689- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine."

وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لاَ أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

4684 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا ابنُ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ: قَالَ الزُّهْرِيُّ: ﴿قُل لَّمْ تُؤْمِنُواْ وَلَكِن قُولُوٓاْ أَسْلَمْنَا﴾ [الحجرات: 14] قَالَ: نُرَى أَنَّ الإِسْلاَمَ الْكَلِمَةُ، وَالإِيْمَانَ الْعَمَلُ.

4685 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ. ح، وحدَّثنا إِبْرَاهِيمُ بنُ بَشَّارٍ: حدَّثنا سُفْيَانُ الْمَعْنَى قَالاَ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ بَيْنَ النَّاسِ قَسْمًا فَقُلْتُ: أَعْطِ فُلاَنًا فَإِنَّهُ مُؤْمِنٌ، قَالَ: «**أَوْ مُسْلِمٌ، إِنِّي لأُعْطِي الرَّجُلَ الْعَطَاءَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يُكَبَّ عَلَى وَجْهِهِ**».

4686 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، قَالَ: وَاقِدُ بنُ عَبْدِ اللَّهِ أَخبرني عن أَبِيهِ، أَنَّهُ سَمِعَ ابنَ عُمَرَ يُحَدِّثُ، عن النَّبِيِّ ﷺ أَنَّهُ قالَ: «**لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

4687 ـ حدّثنا عُثْمَانُ بنِ أَبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عنْ فُضَيْلِ بنِ غَزْوَانَ، عَنْ نَافِعٍ، عن ابنِ عُمَرَ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلاً مُسْلِمًا، فَإِنْ كان كَافِرًا وَإِلاَّ كَانَ هُوَ الْكَافِرَ**».

4688 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ: حدثنا الأَعْمَشُ، عن عَبْدِ اللَّهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عنْ عَبْدِ اللَّهِ بنِ عَمْرٍو، قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وإِذَا خَاصَمَ فَجَرَ**».

4689 ـ حدّثنا أَبُو صَالِحٍ الأَنْطَاكِيُّ: حدَّثنا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، والتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ**».

4690- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one is committing adultery, the faith, which acts as a protecting shade for him, comes out of him; and once he gives up (practicing adultery), it returns to him."

[17] What About The Preordained Fate?

4691- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Rejecters of the preordained fate are (as infidels as) the Magians among (the people of) this nation: so, if they fall ill, do not visit them, and if they die, do not attend their funeral processions." (The Fatalists intended here are those who have the false impression that since there are both good and evil, it is the creation of only good that is ascribed to Allah Almighty, and the evil is not created by Him; and in this point, they are similar to the Magians, who refer all things in the world to two main primal origins, i.e. the light and the darkness, and they ascribe good to the light, and evil to the darkness. But, it goes without saying that the Only and Primal Creator of all things, of both good and evil, is Allah Alone and none could share Him in that respect).

4692- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every nation, there are (such infidels as) Magians, and the Magians of this (Muslim) nation are those who deny the preordained fate. So, whoever of them dies, do not attend his funeral procession, and whoever of them falls ill, do not visit him. They are further the devotees of Ad-Dajjal, and it is incumbent upon Allah to join them to Ad-Dajjal."

4693- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has created Adam from a handful of mud which He had from all parts of the earth, and in this way, the sons of Adam (mankind) came as different as the parts of the earth (from which they were created): there were, from amongst them, the red, the white and the black, and what is between that, the tractable and the disobedient, the wicked and the good and what is between that."

4694- It is narrated on the authority of Ali that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", accompanying a funeral procession in Baqi'-Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but that he has place either in Paradise or in Hell assigned for

4690 ـ حدّثنا إِسْحَاقُ بنُ سُوَيْدٍ الرَّمْلِيُّ: حدَّثنا ابنُ أَبِي مَرْيَمَ: أخبرنا نَافِعٌ ـ يَعْنِي ابنَ يَزِيدَ ـ قَالَ: حَدَّثَنِي ابنُ الْهَادِ أَنَّ سَعِيدَ بنَ سَعِيدٍ الْمَقْبُرِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَال رَسُولُ اللَّهِ ﷺ: **«إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الإِيْمَانُ: كَانَ عَلَيْهِ كَالظُّلَّةِ، فَإِذَا انْقَلَعَ، رَجَعَ إِلَيْهِ الإِيْمَانُ»**.

[ت17/م16، 16] ـ باب في القَدَر

4691 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي بِمِنًى عَنِ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الأُمَّةِ، إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ»**.

4692 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عَنْ عُمَرَ بنِ مُحَمَّدٍ، عَنْ عُمَرَ مَوْلَى غُفْرَةَ، عَنْ رَجُلٍ مِنَ الأَنْصَارِ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لِكُلِّ أُمَّةٍ مَجُوسٌ، وَمَجُوسُ هَذِهِ الأُمَّةِ الَّذِينَ يَقُولُونَ: لاَ قَدَرَ. مَنْ مَاتَ مِنْهُمْ فَلاَ تَشْهَدُوا جَنَازَتَهُ، وَمَنْ مَرِضَ مِنْهُمْ فَلاَ تَعُودُوهُمْ. وَهُمْ شِيعَةُ الدَّجَّالِ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ»**.

4693 ـ حدّثنا مُسَدَّدٌ: أَنَّ يَزِيدَ بنَ زُرَيْعٍ، وَيَحْيَى بنَ سَعِيدٍ، حَدَّثَاهُمْ، قَالاَ: حدَّثنا عَوْفٌ: أخبرنا قَسَامَةُ بنُ زُهَيْرٍ: حدَّثنا أَبُو مُوسَى الأَشْعَرِيُّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الأَرْضِ، جَاءَ مِنْهُمُ الأَحْمَرُ، وَالأَبْيَضُ، وَالأَسْوَدُ، وَبَيْنَ ذَلِكَ، وَالسَّهْلُ، وَالْحَزْنُ، وَالْخَبِيثُ، وَالطَّيِّبُ»**.

زَادَ فِي حَدِيثِ يَحْيَى: **«وَبَيْنَ ذَلِكَ»** وَالإِخْبَارُ فِي حَدِيثِ يَزِيدَ.

4694 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ مِنْصُورَ بنَ الْمُعْتَمِرِ يُحَدِّثُ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بنِ حَبِيبٍ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ ﷺ بِبَقِيعِ الْغَرْقَدِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَمَعَهُ مِخْصَرَةٌ. فَجَعَلَ يَنْكُتُ بِالْمِخْصَرَةِ فِي الأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: **«مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ قَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ، إِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»**.

him and it is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is made to find it easy to do that for which he is created: The good deeds are made easy for the blessed, and the evil deeds are made easy for the wretched." Then he recited the following Holy Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (The Night "Al-Lail" 5:10)

4695- It is narrated on the authority of Abdullah Ibn Buraidah from Yahya Ibn Ya'mur: The first man who argued about (and denied the matter of) the preordained fate in Basrah was Ma'bad Al-Juhani. I and Humaid Ibn Abd Ar-Rahman Al-Himyari were leaving for Hajj or Umrah when we said: "Would that we meet one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", so as to ask him about what has been said concerning the (matter of the) preordained fate." Our presence coincided with Abdullah Ibn Umar Ibn Al-Khattab's entering into the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would allow me to speak. I said: "O Abu Abd Ar-Rahman! Many people in our region came to recite the Holy Qur'an and seek for and collect knowledge." (He mentioned some of their affairs, their good qualities and great concern of religious knowledge. Then he resumed) "They claim that there is no such a thing as preordained fate and that the events are not predestined." He (Abdullah Ibn Umar) said: "When you meet them, inform them that I am free from responsibility for their deed, as well as they are free from responsibility for my deed. By Him (Allah), with Whom Abdullah Ibn Umar used to swear! If anyone of them had with him gold as much as equal to (the mountain of) Uhud which he spent (in the way of Allah), Allah would not accept it unless he believed in the preordained fate." He added: My father, Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He knelt in front of him, with his palms on his (the

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ، أَفَلاَ نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ لَيَكُونَنَّ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشِّقْوَةِ لَيَكُونَنَّ إِلى الشِّقْوَةِ. فقالَ: «**اعملوا فَكُلٌّ مُيَسَّرٌ لَمَا خُلِقَ لَهُ: أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِلسَّعَادَةِ، وَأَمَّا أَهْلُ الشِّقْوَةِ فَيُيَسَّرُونَ لِلشِّقْوَةِ**»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾ [الليل: 5 ـ 10].

4695 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا كَهْمَسٌ، عَنِ ابنِ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمُرَ قَالَ: كَانَ أَوَّلَ مَنْ تَكَلَّمَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ. فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ، فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ. فَوَفَّقَ اللَّهُ تَعَالَى لَنَا عَبْدَ اللَّهِ بنَ عُمَرَ دَاخِلاً فِي الْمَسْجِدِ، فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَيَّ. فَقُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا أُنَاسٌ يَقْرَأُونَ الْقُرآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ يَزْعَمُونَ أَنْ لاَ قَدَرَ وَالأَمْرُ أُنُفٌ؟ فَقَالَ: إِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وهُمْ بُرَآءُ مِنِّي. وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ. ثُمَّ قَالَ: حَدَّثَنِي عُمَرُ بنُ الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ نَعْرِفُهُ، حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ

stranger's) thighs and said: "O Muhammad, tell me what Islam is." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah "Allah's blessing and peace be upon him", to establish the (obligatory) prayer, pay the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'bah) in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what faith is." He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the preordained fate, its good and evil." He said: "You are true." Then, He said: "Tell me what faithfulness is." He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't see Him, He sees you." He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked has no better knowledge than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge and high buildings." Then he (the stranger) went on his way and I stayed with him (The Prophet) as long as nearly three days before He said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was (the angel) Gabriel, who came in order to teach you the matters of your religion."

4696- It is narrated on the authority of Abdullah Ibn Buraidah from Yahya Ibn Ya'mur and Humaid Ibn Abd Ar-Rahman that they said: We met Abdullah Ibn Umar, to whom we made a mention of the preordained fate, and what some people (who reject it) say about it...and the rest is the same, in which he said: A man from Muzainah or Juhainah asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should we do our deeds? Is it in accordance to what has passed (and been preordained and predestined to be by Allah), or in accordance with what is to come (which has not yet been predestined)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is in accordance with what has passed (and been preordained and predestined to be by Allah Almighty)." The man or another one asked: "Then, why should we do deeds (since all things were preordained and predestined to be by Allah)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the inhabitants of the Garden are made to find it easy to do the deeds

عَلَى فَخِذَيْهِ. فَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً**». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنْ الإِيْمَانِ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عنِ الإِحسانِ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «**أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا. وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ**»، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ ثَلاَثًا. ثُمَّ قَالَ: «**يَا عُمَرُ، هَلْ تَدْرِي مَنِ السَّائِلُ**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ**».

4696 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُثْمَانَ بن غِيَاثٍ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمُرَ وَحُمَيدِ بنِ عَبْدِ الرَّحْمٰنِ قَالاَ: لَقِينَا عَبْدَ اللَّهِ بنَ عُمَرَ فَذَكَرْنَا لَهُ الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، فَذَكَرَ نَحْوَهُ. زَادَ قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ ـ فَقَالَ: يَا رَسُولَ اللَّهِ فِيمَا نَعْمَلُ أَفِي شَيْءٍ قَدْ خَلاَ، أَوْ مَضَى، أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الآنَ؟ قَالَ: «**فِي شَيْءٍ قَدْ خَلاَ وَمَضَى**». فَقَالَ الرَّجُلُ، أَوْ بَعْضُ الْقَوْمِ: فَفِيمَ الْعَمَلُ؟ قَالَ: «**إِنَّ أَهْلَ الْجَنَّةِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ**

that lead them to the Garden, as well as the denizens of the fire (of Hell) are made to find it easy to do the deeds that lead them to the fire (of Hell)."

4697- The same is narrated on the authority of Sulaiman Ibn Buraidah from Ibn Ya'mur, through a different chain of transmission, with some additions and reductions, in which he said: He (Gabriel) asked: "What is Islam?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to establish the (obligatory) prayer, pay the regular charity, perform pilgrimage to the House (i.e. Ka'bah), observe the fasts of (the month of) Ramadan, and to take bath (to get clean) from (the traces of) ceremonial impurity."

4698- It is narrated on the authority of both Abu Hurairah and Abu Dharr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" used to have his seat among his companions, and whenever a stranger came, he would not know who he was (from among them) until he asked about him. We asked the Messenger of Allah "Allah's blessing and peace be upon him" to fix a sitting place for him, so that any stranger would know him once he came. We then build a high-grade of mud for him and he sat on it, and we sat on his both sides...and the rest of the narration is the same as the previous one...and a stranger came (and he described him) until he bade salutation from the end of the group, saying: "Peace be upon you O Muhammad!" the Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation.

4699- It is narrated on the authority of Ibn Ad-Dailami: I fell into confusion about what is (said) pertaining to this (rejection of) preordained Fate, and I felt afraid this (suspicion) would spoil my faith. I went to Ubai Ibn Ka'b and said to him: "O Abu Al-Mundhir! I fell into confusion about what is (said) pertaining to this (rejection of) preordained Fate; and I felt afraid this might have a negative effect on my faith. So, relate to me a narration in this respect, perchance Allah would make it a source of benefit to me." On that, he said: "If Allah Almighty punished all the inhabitants of both His heavens and earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in the preordained Fate (resulting from the Divine Decree), and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and

الْجَنَّةِ، وَإِنَّ أَهْلَ النَّارِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ».

4697 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا الْفِرْيَابِيُّ، عَنْ سُفْيَانَ قَالَ: حدَّثنا عَلْقَمَةُ بنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابنِ بُرَيْدَةَ، عَنِ ابنِ يَعْمُرَ بِهَذَا الْحَدِيثِ يَزِيدُ وَيَنْقُصُ: «قَالَ: فَمَا الإِسْلاَمُ؟ قَالَ: «**إِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ شَهْرِ رَمَضَانَ، وَالاغْتِسَالُ مِنَ الْجَنَابَةِ**».

قال أَبُو دَاوُدَ: عَلْقَمَةُ مُرْجِىءٌ.

قال أَبُو دَاوُدَ: هَذَا حَدِيثُ الْمُرْجِئَةِ، وَكَانَ عَلْقَمَةُ بنُ مَرْثَدٍ يَذْهَبُ إِلَى الإِرْجَاءِ.

4698 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ أَبِي فَرْوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ أبي ذَرٍّ وَأَبِي هُرَيْرَةَ قَالاَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَيْ أَصْحَابِهِ، فَيَجِيءُ الْغَرِيبُ فَلاَ يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ. فَطَلَبْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ. قَالَ: فَبَنَيْنَا لَهُ دُكَّانًا مِنْ طِينٍ، فَجَلَسَ عَلَيْهِ وَكُنَّا نَجْلِسُ بِجَنْبَتَيْهِ. وَذَكَرَ نَحْوَ هَذَا الْخَبَرِ. فَأَقْبَلَ رَجُلٌ وَذَكَرَ هَيْئَتَهُ حَتَّى سَلَّمَ مِنْ طَرَفِ السِّمَاطِ، فَقَالَ: السَّلاَمُ عَلَيْكَ يَا مُحَمَّدُ. قَالَ: فَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ».

4699 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عَنْ أَبِي سِنَانٍ، عَنْ وَهْبِ بنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابنِ الدَّيْلَمِيِّ قَالَ: «أَتَيْتُ أُبَيَّ بنَ كَعْبٍ. فَقُلْتُ لَهُ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْقَدَرِ فَحدِّثْنِي بِشَيْءٍ، لَعَلَّ اللَّهَ تَعَالَى أَنْ يُذْهِبَهُ مِنْ قَلْبِي. قَالَ: لَوْ أَنَّ اللَّهَ تَعَالَى عذَّبَ أَهْلَ سَمٰوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ تَعَالَى مَا قَبِلَهُ اللَّهُ تَعَالَى مِنْكَ حَتَّى تُؤْمِنَ بالْقَدَرِ،

that if you die while believing in something else, you would be admitted to the fire (of Hell). When I went to Abdullah Ibn Mas'ud and asked him about that he mentioned to me the same as Ubai had said. I went to Hudhaifah Ibn Al-Yaman and asked him, and he said to me the same. I went to Zaid Ibn Thabit and asked him, thereupon he related to me the same from the Messenger of Allah "Allah's blessing and peace be upon him".

4700- It is narrated on the authority of Abu Hafsah that he said: Ubadah Ibn As-Samit said to his son: "O my son! It should be known to you that you will not taste the (sweetness of the) true faith unless you know the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first thing which Allah created was the pen, to which He said: "Write!" it said: "O my Lord! What should I write?" he said: "Write the definite measure and fate of everything until the Hour (of Judgement) is established."" O my son! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having further said: "He, who dies while believing in something else than that is not from me (i.e. does not belong to my nation)."

4701- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: "You are our father. You disappointed us, and caused us to get out of Paradise." Adam said to him: "You are Moses. Allah selected you to talk direct to you and wrote with His own Hand the Torah for you. but, in spite of this, you blame me for an act which Allah had preordained for me forty years before He created me." In this way, Adam's argument was better than that of Moses."

4702- It is narrated on the authority of Zaid Ibn Aslam that Umar Ibn Al-Khattab said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Moses said to his Lord: "O my Lord! Let me see Adam, who caused both us and him to get out of Paradise." When Allah showed Adam to him, he said to him: "Are you Adam, our father?" he answered in the affirmative. He asked: "Are you the one, into whom Allah Almighty breathed of His Own Spirit, whom He taught the names of all things, and to whom He ordered His angels to bow down?" he answered in the affirmative. He asked: "Then, what led you to cause yourselves and us (your offspring) to come out of the Garden?" Adam then asked him: "Who are you?" he said: "I'm Moses." He asked: "Are you the Prophet sent to the children of Israel, to whom Allah Almighty talked direct from behind the screen, making no (angelic) Messenger from amongst His creatures

وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ». قَالَ: ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ حُذَيْفَةَ بنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ زَيْدَ بنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

4700 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ الْهُذَلِيُّ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدَّثنا الْوَلِيدُ بنُ رَبَاحٍ، عَنْ إِبْرَاهِيمَ بنِ أَبِي عَبْلَةَ، عَنْ أَبِي حَفْصَةَ، قَالَ: قَالَ عُبَادَةُ بنُ الصَّامِتِ لابْنِهِ: يَا بُنَيَّ إِنَّكَ لَنْ تجد طَعْمَ حَقِيقَةِ الإِيْمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»**. يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي»**.

4701 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ. (ح): حدَّثنا أَحْمَدُ بنُ صَالِحٍ، الْمَعْنَى قَالَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ، عَنِ النَّبِيِّ ﷺ قَالَ: **«احْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا، وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ. فَقَالَ آدَمُ: أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ التَّوْرَاةَ، تَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى»**.

قَالَ أَحْمَدُ بنُ صَالِحٍ: عَنْ عَمْرٍو، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ.

4702 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني هِشَامُ بنُ سَعْدٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عن أَبِيهِ أَنَّ عُمَرَ بنَ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مُوسَى قَالَ: يَا رَبِّ أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسَهُ مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ: أَنْتَ أَبُونَا؟ فَقَالَ لَهُ آدَمُ: نَعَم. قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الأَسْمَاءَ كُلَّهَا، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ. قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى. قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ**

between both Him and you?" he answered in the affirmative. He further asked: "Have you not found out that this (my coming out of the Garden) had been preordained in Allah's Book before I was created?" he answered in the affirmative. On that he said: "Then, for which do you blame me, since Allah preordained it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "At that point, Adam's argument was better than that of Moses; Adam's argument was better than that of Moses."

4703- It is narrated on the authority of Muslim Ibn Yasar Al-Juhani that once Umar Ibn Al-Khattab was asked about Allah's saying: "When thy Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" they said: "Yea we do testify (this fact)", lest you should say on the Day of Judgment: "Of this we were never mindful"", thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in reply to a similar question: "When Allah Almighty created Adam "Peace be upon him", He passed His Right Hand over his back from which He drew forth some offspring and then said: "I've created those to be admitted to the Garden, and with the deeds of the inhabitants of the Garden they (are doomed to) do." Then He passed His Hand over his back once again from which He drew forth some offspring and then said: "I've created those to be admitted to the fire (of Hell), and with the deeds of the denizens of the fire they (are doomed to) do."" A man asked: "O Messenger of Allah! What is then the benefit of deeds?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah creates a servant of His who is doomed to be admitted to the Garden, He will make it easy for him to do the deeds of the inhabitants of the Garden, until he dies while doing the deeds of the inhabitants of the Garden, therewith Allah will admit him to the Garden; and if Allah creates a servant of His who is doomed to be admitted to the fire (of Hell), He will make it easy for him to do the deeds of the denizens of the fire, until he dies while doing the deeds of the denizens of the fire, therewith Allah will admit him to the fire (of Hell)."

4704- It is narrated on the authority of Muslim Ibn Yasar Al-Juhani that Nu'aim Ibn Rabie'ah said: I was sitting with Umar Ibn Al-Khattab...and the rest is the same as the previous narration.

4705- It is narrated on the authority of Ibn Abbas from Ubai Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The child whom Al-Khadir killed was created to be an infidel,

يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولاً مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ: قَالَ: أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ. قَالَ: فَبِمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي؟». قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «**فَحَجَّ آدَمُ مُوسَى**».

4703 ـ حدّثنا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بنِ أَبِي أُنَيْسَةَ أَنَّ عَبْدَ الْحَمِيدِ بنَ عَبْدِ الرَّحْمٰنِ بنِ زَيْدِ بنِ الخطاب أَخْبَرَهُ، عَنْ مُسْلِمِ بنَ يَسَارٍ الْجُهَنِيِّ: أَنَّ عُمَرَ بنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الآيَةِ: ﴿**وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ**﴾ [الأعراف: 172] قَالَ: قَرَأَ الْقَعْنَبِيُّ الآيَةَ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ، وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ. ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ**». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَعَالَى إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلَهُ بِهِ الْجَنَّةَ. وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلَهُ بِهِ النَّارَ**».

4704 ـ حدّثنا مُحَمَّدُ بنُ الْمُصَفَّى: حدَّثنا بَقِيَّةُ: حدَّثنا عُمَرُ بنُ جُعْثُمٍ الْقُرَشِيُّ: حَدَّثَنِي زَيْدُ بنُ أَبِي أُنَيْسَةَ، عَنْ عبدِ الحميدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُسْلِمِ بنِ يَسَارٍ، عن نُعَيْمِ بنِ رَبِيعَةَ قَالَ: كُنْتُ عِنْدَ عُمَرَ بنِ الْخَطَّابِ، بِهَذَا الْحَدِيثِ. وَحَدِيثُ مَالِكٍ أَتَمُّ.

4705 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا الْمُعْتَمِرُ، عن أَبِيهِ، عَنْ رَقَبَةَ بنِ مَصْقَلَةَ، عن أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ أُبَيِّ بنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا، وَلَوْ**

and had he lived, surely, he would have grieved his parents by obstinate rebellion and ingratitude (to Allah)."

4706- It is narrated on the authority of Ibn Abbas that he said: Ubai Ibn Ka'b told me that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said concerning Allah's statement: "As for the youth, his parents were people of Faith" (Al-Kahf 80): "When he was created, he was doomed, as of the very moment of his creation, to be an infidel."

4707- It is narrated on the authority of Ibn Abbas that he said: Ubai Ibn Ka'b told me that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Khadir saw a child playing with many children, and he caught hold of his head, and chopped it off, thereupon Moses said to him: "Have you slain an innocent person who had slain none? Truly a foul (unheard-of) thing have you done!" (Al-Kahf 74)

4708- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him", the true and truly inspired said: "The matter of the Creation of any human being from amongst you is put together in the womb of the mother for forty days, and then it becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds characteristic of the inhabitants of the Garden, till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, with the result that he will enter into The (Hell) Fire; and a man amongst you may do (evil) deeds characteristic of the denizens of the fire (of Hell) till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, with the result that he will be admitted to Paradise."

4709- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Have the inhabitants of the Garden been known (and distinguished) from the denizens of the fire (of Hell)?" he answered in the affirmative, thereupon he was further asked: "Then, for which thing should the people do deeds (since the destiny of everyone was

عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا».

4706 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا الْفِرْيَابِيُّ، عَنْ إِسْرَائِيلَ: حدَّثنا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قَالَ: حدَّثنا أُبَيُّ بنُ كَعْبٍ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي قَوْلِهِ: ﴿وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾ [الكهف: 80] وَكَانَ طُبِعَ يَوْمَ طُبِعَ كَافِرًا».

4707 ـ حدّثنا مُحَمَّدُ بنُ مِهْرَانَ الرَّازِيُّ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بنِ جُبَيْرٍ قَالَ: قَالَ ابنُ عَبَّاسٍ: حَدَّثَنِي أُبَيُّ بنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**أَبْصَرَ الْخَضِرُ غُلامًا يَلْعَبُ مَعَ الصِّبْيَانِ فَتَنَاوَلَ رَأْسَهُ فَقَلَعَهُ، فَقَالَ مُوسَى:** ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً﴾» [الكهف: 74] الآية.

4708 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ. ح: وحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، الْمَعْنَى وَاحِدٌ، وَالإِخْبَارُ فِي حَدِيثِ سُفْيَانَ، عَنِ الأَعْمَشِ قَالَ: حدَّثنا زَيْدُ بنُ وَهْبٍ: حدَّثنا عَبْدُ اللَّهِ بنُ مَسْعُودٍ قَالَ: حدَّثنا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «**إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: فَيَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، ثُمَّ يَكْتُبُ: شَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ ـ أَوْ قِيدُ ذِرَاعٍ ـ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ ـ أَوْ قِيدُ ذِرَاعٍ ـ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا**».

4709 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عنْ يَزِيدَ الرِّشْكِ: حدَّثنا مُطَرِّفٌ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «**نَعَمْ**». قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟

preordained for him)?" he said: "No doubt, everyone is made to find it easy to do that for which he is created."

4710- It is narrated on the authority of Abu Hurairah from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sit with those who reject the preordained fate, nor appeal to them for judgement (or nor start arguing them about the fate)."

[18] What About The Offspring Of The Pagans?

4711- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the offspring of the pagans (when they die before they attain the age of puberty: "what will their destiny be)." On that he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

4712- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! (What is the commandment pertaining to) the offspring of the faithful believers? (i.e. should they enter the Garden?)" he said: "No doubt, they belong to their fathers (and thus the same judgement applies to them)." I asked: "O Messenger of Allah! (Should they enter the Garden) even with no deed they do?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."I further said: "O Messenger of Allah! (What is the commandment pertaining to) the offspring of the pagans? (i.e. should they enter the fire of Hell?)" he said: "No doubt, they belong to their fathers (and thus the same judgement applies to them)." I asked: "O Messenger of Allah! (Should they enter the fire of Hell) even with no deed they do?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

4713- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The bier of a child belonging to the Ansar was brought to the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque) to offer the funeral prayer for him, thereupon I said: "O Messenger of Allah! Blessed be this (child)! He has never done evil, nor has he known what it (evil) is." He said: "Or something else (other than you think) O A'ishah! Allah Almighty has created the Garden, and created its inhabitants, for whom He has created it while they still were in the loins of their fathers; and He Almighty has created the fire (of Hell), and created its denizens, for whom He has created it while they were still in the loins of their fathers."

قَالَ: «**كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ**».

4710 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ الْمُقْرِىءُ أَبُو عَبْدِ الرَّحْمٰنِ: حدَّثني سعيدُ بن أبي أيوبَ: حَدَّثَنِي عَطاءُ بنُ دِينَارٍ، عَنْ حَكِيمِ بنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تُجَالِسُوا أَهْلَ الْقَدَرِ، وَلاَ تُفَاتِحُوهُمْ**».

[ت18/م17 ، 17] ـ بابٌ في ذَرَارِيِّ المُشرِكينَ

4711 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**».

4712 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حدَّثنا بَقِيَّةُ: وحدَّثنا مُوسَى بنُ مَرْوَانَ الرَّقِّيُّ وَكَثِيرُ بنُ عُبَيْدٍ المَذْحِجِيُّ قَالاَ: حدثنا مُحَمَّدُ بنُ حَرْبٍ، الْمَعْنَى، عَنْ مُحَمَّدِ بنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بنِ أَبِي قَيْسٍ، عَنْ عَائِشَةَ قَالَتْ: «قُلْتُ: يَا رَسُولَ اللَّهِ ذَرَارِيُّ الْمُؤْمِنِينَ؟ فَقَالَ: «**هُمْ مِنْ آبَائِهِمْ**» فَقُلْتُ: يَا رَسُولَ اللَّهِ بِلاَ عَمَلٍ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**». قُلْتُ: يَا رَسُولَ اللَّهِ فَذَرَارِيُّ الْمُشْرِكِينَ؟ قَالَ: «**مِنْ آبَائِهِمْ**» قُلْتُ: بِلاَ عَمَلٍ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**».

4713 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عَنْ طَلْحَةَ بنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ مِنَ الأَنْصَارِ يُصَلِّي عَلَيْهِ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا، لَمْ يَعْمَلْ شَرًّا وَلَمْ يَدْرِ بِهِ. فَقَالَ: «**أَوْ غَيرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ الجَنَّةَ، وخَلَقَ لَهَا أَهْلاً وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ، وَخَلَقَ النَّارَ، وخَلَقَ لَهَا أَهْلاً، وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ**».

4714- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) and it is his parents who convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" they asked: "O Messenger of Allah! Tell us: (what is the destiny of) such as dies while still too young (i.e. does not attain the age of puberty)?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

4715- It is narrated on the authority of Malik that it was said to him: "The people who are inclined to follow their desires (who reject the preordained fate, which contradict the right way of the sunnah) make their argument against us with the help of this narration (according to which they say that the evil deeds are not preordained so much as they are created by the willpower of men themselves as shown in their acts and statements)." He said: "Then, make yours against them with the help of the last portion of the same narration: they asked: "O Messenger of Allah! Tell us: (what is the destiny of) such as dies while still too young (i.e. does not attain the age of puberty)?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death).""

4716- It is narrated on the authority of Hammad Ibn Salamah in interpretation of the statement: "Every child is born with a true faith of Islam (To worship none but Allah Alone)": "This refers, in our concept, to the pledge which Allah has taken from all mankind while being still in the loins of their fathers, and said to them: "Am I not your Lord and Cherisher?" they answered in the affirmative."

4717- It is narrated on the authority of Amir from Alqamah from Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the burier of a living female-child, and such of female-children as buried alive will be admitted to the fire (of Hell)." (As to the burier of a living female child, there is no doubt that he will be admitted to the fire of Hell, for he kills an innocent soul with no just cause; and as to such as buried alive, no general commandment should be taken from this narration, for it is related to a certain event: it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about a woman who had buried a female child of hers alive, thereupon he said: "Both the burier of a living female-child, and such of female-children as buried alive will be admitted to the fire (of Hell).")

4714 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ، كَمَا تَنَاتَجُ الإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَلْ تُحِسُّ مِنْ جَدْعَاءَ؟**» قَالُوا: يَا رَسُولَ اللَّهِ، أَفرأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**».

4715 ـ قَالَ أَبُو دَاودَ: قُرِىءَ عَلَى الْحَارِثِ بنِ مِسْكِينٍ، وَأَنَا أَسْمَعُ، أَخْبَرَكَ يُوسُفُ بنُ عَمْرٍو قَالَ: أَخبرنا ابنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا قِيلَ لَهُ: إِنَّ أَهْلَ الأَهْوَاءِ يَحْتَجُّونَ عَلَيْنَا بِهَذَا الْحَدِيثِ. قَالَ مَالِكٌ: احْتَجَّ عَلَيْهِمْ بِآخِرِهِ، قَالُوا: أَرأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**».

4716 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا الْحَجَّاجُ بنُ الْمِنْهَالِ، قَالَ: سَمِعْتُ حَمَّادَ بنَ سَلَمَةَ يُفَسِّرُ حَدِيثَ: «**كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ**». قَالَ: هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ عَلَيْهِمُ الْعَهْدَ فِي أَصْلاَبِ آبَائِهِمْ حَيْثُ قَالَ: ﴿**أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ**﴾ [الأعراف: 172].

4717 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: حدَّثنا ابنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي، عَنْ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الوَائِدَةُ وَالْمَوْءُودةُ فِي النَّارِ**».

قَالَ يَحْيَى بنُ زَكَرِيَّا: قَالَ أَبِي: فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَن عَلْقَمَةَ عَنِ ابنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

4718- It is narrated on the authority of Anas that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where is my father now?" he said: "Your father is now in the fire (of Hell since he died as an infidel)." When the man turned his back he said to him: "Both your father and my father are now in the fire (of Hell)."

4719- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Satan reaches everywhere in the human body as the blood does."

4720- It is narrated on the authority of Abu Hurairah from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sit with those who reject the preordained fate, nor appeal to them for judgement (or nor start arguing them about the fate)."

[19] In Reply To Such As Rejects The Characteristics Of Allah

(Those are a sect, attributed to Jahm Ibn Safwan known as "Jahmiyyah", and they deny the characteristics and qualities of Allah which He Almighty ascribes to Himself as shown in many places in the Holy Book)

4721- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will keep asking one another (about the matter of creation) until it will be said: "This is the creation of Allah: then, Who has created Allah Himself?" Once anybody finds something like that, let him say immediately: "I have faith in Allah Almighty.""

4722- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same, in which he said in the end: "When this is said, you should say immediately: "He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him", and then spit on his left side thrice, and seek refuge (with Allah) from Satan (the Despised)."

4723- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: I was in Al-Batha' with a group of people, including the Messenger of Allah "Allah's blessing and peace be upon him". A cloud came upon him, at which he looked and then he asked: "Which name do you give to that?" they said: "As-Sahab." He said: "Or Al-Muzn!" they said: "Or Al-Muzn." He further said: "Or Al-'Anan!" They said: "Or Al-'Anan (all the three are Arabic equivalents for the cloud)." He then asked: "How far do you think

4718 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عن أنسٍ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «**أَبُوكَ فِي النَّارِ**»، فَلَمَّا قَفَّى قَالَ: «**إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ**».

4719 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عن أنسِ بنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابنِ آدَمَ مَجْرَى الدَّمِ**».

4720 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرني ابنُ لَهِيعَةَ، وَعَمْرُو بنُ الحَارِثِ، وَسَعِيدُ بنُ أَبِي أَيُّوبَ، عَنْ عَطَاءِ بنِ دِينَارٍ، عَنْ حَكِيمِ بنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بنِ مَيْمُونٍ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تُجَالِسُوا أَهْلَ الْقَدَرِ، وَلاَ تُفَاتِحُوهُمْ**» الْحَدِيثَ.

[ت19/م18، 18] ـ بابٌ في الجَهْمِيَّةِ والمُعتزِلَةِ

4721 ـ حدّثنا هَارُونُ بنُ مَعْرُوفٍ: حدَّثنا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلَقَ اللَّهُ الخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ**».

4722 ـ حدّثنا مُحَمَّدُ بنُ عَمْرٍو: حدَّثنا سَلَمَةُ ـ يَعْنِي ابنَ الْفَضْلِ ـ: حدَّثَنِي مُحَمَّدٌ ـ يَعْنِي ابنَ إِسْحَاقَ ـ: حَدَّثَنِي عُتْبَةُ بنُ مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكَرَ نَحْوَهُ. قَالَ: «**فَإِذَا قَالُوا ذَلِكَ، فَقُولُوا:** ﴿اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌ ۝٤﴾ [الإخلاص: 1 ـ 4]، **ثُمَّ لِيَتْفُلْ عَنْ يَسَارِهِ ثَلاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ**».

4723 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا الْوَلِيدُ بنُ أَبِي ثَوْرٍ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَيْرَةَ، عَنِ الأَحْنَفِ بنِ قَيْسٍ، عَنِ الْعَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ فِي الْبَطْحَاءِ فِي عِصَابَةٍ فِيهِمْ رَسُولُ اللَّهِ ﷺ. فَمَرَّتْ بِهِمْ سَحَابَةٌ فَنَظَرَ إِلَيْهَا فَقَالَ: «**مَا تُسَمُّونَ هَذِهِ؟**» قَالُوا: السَّحَابَ. قَالَ: «**وَالْمُزْنَ؟**»

the (first firmament of the) heaven is from you?" they said: "We do not know." He said: "It is as (far as no less than) seventy-one, seventy-two, or seventy-three years; and above the (first firmament of the) heaven, there is a similar distance (which separates it from the second)" until he counted seven firmaments, and then he resumed: "Then, over the seventh firmament, there is an ocean, the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over that, there are eight (angels in the shape of) apexes, the distance between the hoofs and the stirrup of (each of) which is (as long as the distance) between two firmaments; and over their backs, there exists the Throne (of Authority), the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over all of that is Allah "Blessed and Exalted be He"." (There are two important points that should be made here: First of all, the number of years mentioned here (seventy-one, seventy-two or seventy-three) is not intended in itself: the main concern is to place a strong stress upon the fact that the distance between the earth and the heaven is too long to perceive, too far to attain by a human being. On the other hand, the concept of measuring distance by years is changeable from time to time according to the fastest thing of movement available at a certain point of time and place: during the ancient times, the horse was the fastest thing, and thus, if they wanted to express how far a distance between two places was, they would measure it by how long it would take a horse to reach it on journey; and in this way, what might be called the year-distance appeared. The year-distance during the ancient times was then the distance that a horse would cover in a year (264384 km) But, the horse no longer became the fastest thing since nearly the 1750s, which necessitated a change in the concept of the year-distance. As to now: what is the fastest thing of movement known to us? Of course, it is the light, which gives rise to what is called the light year, i.e. the distance that the light covers during a whole year (9467280000000 km). this is the longest year according to whatever knowledge is available to us. If you consider the great difference between both numbers, you can imagine the clear change in the concept of the year-distance; and of a surety, it will change in the future in accordance with what will be available to them to know. The best thing to conclude with here is to say that the concept of the year-distance is not firmly constant: it is defined changeably from time to time in accordance with whatever disciplines and sciences are available, which enable people to have knowledge of the fastest thing of movement.)

4724- The same is narrated on the authority of Simak, through the same chain of transmission.

قَالُوا: وَالْمُزْنَ. قَالَ: «**وَالعَنَانَ؟**» قَالُوا: وَالْعَنَانَ. ـ قال أَبُو دَاوُدَ: لَمْ أُتْقِنِ الْعَنَانَ جَيِّدًا ـ قَالَ: «**هَلْ تَدْرُونَ مَا بُعْدُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ؟**» قَالُوا: لاَ نَدْرِي. قَالَ: «**إِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ، أَوْ ثْنِتَانِ، أَوْ ثَلاَثٌ وَسَبْعُونَ سَنَةً. ثُمَّ السَّمَاءُ فَوْقَهَا كَذَلِكَ، حَتَّى عَدَّ سَبْعَ سَمٰوَاتٍ، ثُمَّ فَوْقَ السَّابِعَةِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلاَفِهِمْ وَرُكَبِهِمْ مِثْل مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ عَلَى ظُهُورِهِمُ الْعَرْشُ مَا بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْل مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللَّه تَعَالَى فَوْقَ ذَلِكَ**».

4724 ـ حدّثنا أَحْمَدُ بنُ أَبِي سُرَيْجٍ: أَخبرنا عَبْدِ الرَّحْمٰنِ بنُ عَبْدِ اللَّهِ بنِ سَعْدٍ وَمُحَمَّدُ بنُ سَعِيدٍ، قالاَ: أَخبرنا عَمْرُو بنُ أَبِي قَيْسٍ، عَنْ سِمَاكٍ، بِإِسْنَادِهِ وَمَعْنَاهُ.

4725- The same is narrated on the authority of Simak, through the same chain of transmission.

4726- It is narrated on the authority of Jubair Ibn Mut'im that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The people have been put to trouble, the dependents have been lost, the property has been reduced, and the cattle have been ruined (on account of the drought): so, invoke Allah for rain, for indeed, we seek your intercession with Allah Almighty, as well as we seek Allah's intercession with you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! Do you know the significance of what you have said?" the Messenger of Allah "Allah's blessing and peace be upon him" went on glorifying Allah until (the traces of his anger) were reflected upon the faces of his companions. Then, he said: "Woe to you! One should not seek Allah's intercession with anyone of His creatures! Indeed, the matter of Allah Almighty is much more Magnificent and glorious than that. Woe to you! Do you know what is (the Magnificence of) Allah? His Throne (of Authority) is as such on His firmaments, (pointing with his fingers) like a dome, and it is crying (because Allah's Glory is too Great, Magnificent, and Momentous to carry) like the crying of a mount because of the heavy load over it."

4727- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been given permission (by Allah) to tell about one of Allah's angels who carry the Throne (of Authority): (He is so much huge that) his earlobe is as far from his shoulder as (a distance covered in) seven hundred years."

4728- It is narrated on the authority of Abu Hurairah that he recited: "Allah does command you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: verily how excellent is the teaching which He gives you! for Allah is He Who hears and sees all things" (An-Nisa 58) and said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having recited it and then placed his thumb on his ears and that next to it i.e. his index finger on his eye (in reference to the fact that Allah is All-Hearing, All-Seeing, and this means that Allah Almighty has hearing and sight, which, by no means, could be comparable to that of anyone of His creatures for His Hearing and Sight comprehend all things in the worlds).

4725 ـ حدّثنا أَحْمَدُ بنُ حَفْصٍ: حَدَّثَنِي أَبِي: حدَّثنا إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ سِمَاكٍ، بِإِسْنَادِهِ، وَمَعْنَى هَذَا الْحَدِيثِ الطَّوِيلِ.

4726 ـ حدّثنا عَبْدُ الأَعْلَى بنُ حَمَّادٍ، وَمُحَمَّدُ بنُ الْمُثَنَّى، وَمُحَمَّدُ بنُ بَشَّارٍ، وَأَحْمَدُ بنُ سَعِيدٍ الرِّبَاطِيُّ قَالُوا: حدَّثنا وَهْبُ بنُ جَرِيرٍ ـ قَالَ أَحْمَدُ: كَتَبْنَاهُ مِنَ نُسْخَتِهِ، وَهَذَا لَفْظُهُ ـ قَالَ: حدثنا أَبِي، قَالَ: سَمِعْتُ مُحَمَّدَ بنَ إِسْحَاقَ يُحَدِّثُ، عَنْ يعقُوبَ بنِ عُتْبَةَ، عَنْ جُبَيْرِ بنِ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «أَتَى رَسُولَ اللَّهِ ﷺ أَعْرَابِيٌّ. فَقَالَ: يَا رَسُولَ اللَّهِ، جُهِدَتِ الأَنْفُسُ، وَضَاعَتِ الْعِيَالُ، وَنُهِكَتِ الأَمْوَالُ، وَهَلَكَتِ الأَنْعَامُ. فَاسْتَسْقِ اللَّهَ لَنَا، فَإِنَّا نَسْتَشْفِعُ بِكَ عَلَى اللَّهِ، وَنَسْتَشْفِعُ باللَّهِ عَلَيْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: **«وَيْحَكَ! أَتَدْرِي مَا تَقُولُ؟»**وسَبَّحَ رَسُولُ اللَّهِ ﷺ. فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ. ثُمَّ قَالَ: **«وَيْحَكَ!! إِنَّهُ لا يُسْتَشْفَعُ بِاللَّهِ على أَحَدٍ مِنْ خَلْقِهِ، شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذلكَ، وَيْحَكَ!! أَتَدْرِي مَا اللَّهُ؟ إِنَّ عَرْشَهُ عَلَى سَمٰوَاتِهِ لَهَكَذَا»** ـ وَقَالَ بَأَصَابِعِهِ مِثْلَ الْقُبَّةِ عَلَيْهِ ـ **«وَإِنَّهُ لَيَئِطُّ بِهِ أَطِيطَ الرَّحْلِ بَالرَّاكِبِ»**. قَالَ ابنُ بَشَّارٍ فِي حَدِيثِهِ: **«إِنَّ اللَّهَ فَوْقَ عَرْشِهِ، وَعَرْشُهُ فَوْقَ سَمٰوَاتِهِ»**. وَسَاقَ الْحَدِيثَ. وَقَالَ عَبْدُ الأَعْلَى، وَابنُ الْمُثَنَّى، وَابنُ بَشَّارٍ عَنْ يَعْقُوبَ بنِ عُتْبَةَ بنِ مُحَمَّدِ بنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ.

قال أَبُو دَاوُدَ: وَالْحَدِيثُ بِإِسْنَادِ أَحْمَد بن سَعِيدٍ هُوَ الصَّحِيحُ، وَوَافَقَهُ عَلَيْهِ جماعَةٌ منهم يحيَى بن معين وعَلِيُّ بنُ الْمَدِينِيِّ ورواهُ جَمَاعَةٌ عَنِ ابنِ إِسْحَاقَ كَمَا قَالَ أَحْمَدُ أَيْضًا. وَكانَ سَمَاعُ عَبْدِ الأَعْلَى، وَابن الْمُثَنَّى، وابن بَشَّارٍ مِنْ نَسْخَةٍ وَاحِدَةٍ، فِيمَا بَلَغَنِي.

4727 ـ حدّثنا أَحْمَدُ بنُ حَفْصِ بنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ مُوسى بنِ عُقْبَةَ، عَنْ مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: إِنَّ ما بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مئة عَامٍ»**.

4728 ـ حدّثنا عَلِيُّ بنُ نَصْرٍ، وَمُحَمَّدُ بنُ يُونُسَ النَّسَائِيُّ، الْمَعْنَى، قَالاَ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ الْمُقْرِىءُ: حدَّثنا حَرْمَلَةُ ـ يَعْنِي ابنَ عِمْرَانَ ـ: حدَّثَنِي أَبُو يُونُسَ سُلَيْمُ بنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يقولُ ـ قال ابن يُونُسَ: يَقْرَأُ هَذِهِ الآيَةَ ـ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾، إِلَى قَوْلِهِ تَعَالَى: ﴿سَمِيعًا بَصِيرًا﴾ [النساء: 58] قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَضَعُ إِبْهَامَهُ عَلَى أُذُنِهِ وَالَّتِي تَلِيهَا عَلَى عَيْنِهِ، قَالَ أَبُو هُرَيْرَةَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَقْرَأُهَا وَيَضَعُ إِصْبَعَيْهِ. قَالَ ابنُ يُونُسَ: قَالَ الْمُقْرِيُّ: «يَعْنِي أَنَّ اللهَ سَمِيعٌ بَصِيرٌ ـ يَعني أَنَّ لِلَّهِ سَمْعًا وَبَصَرًا».

قال أَبُو دَاوُدَ: وَهَذَا رَدٌّ عَلَى الْجَهْمِيَّةِ.

[20] What About Seeing Allah In The Hereafter?

4729- It is narrated on the authority of Jarir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the moon and it was full moon on the fourteenth night (of the lunar month). Then he said: "No doubt, you will (be able to) see your Lord (on the Day of Judgement), as clear as you are seeing the full moon, with no difficulty in seeing Him. So, if you could, let not yourselves be overpowered (and fail) to offer the (Morning) prayer before the rising of the sun, and the (Asr) prayer before its setting." Then he recited: "and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting." (Ta Ha 130)

4730- It is narrated on the authority of Abu Hurairah: Some people said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Shall we see our Lord (on the Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun at noon (on a clear day) when there is no cloud?" we answered in the negative. He said: "Do you have any trouble in seeing the moon on the night when it is full moon and there is no cloud?" we answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, you will have no trouble in seeing Him (in the hereafter) as well as you have no trouble in seeing both (sun and moon in the world when it is clear)."

4731- It is narrated on the authority of Abu Razin: I said: "O Messenger of Allah! Shall everyone of us see our Lord solely (in the hereafter)? And what is the sign of that in His creation?" he said: "O Abu Razin! Is it that everyone of you (no matter great in number you might be) could see the moon solely (with none to dispute him) when it is full moon?" I said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (moon) is but one of Allah's creatures; and no doubt, Allah is much Greater."

[21] Rejecting The Statements Of Jahmiyyah

4732- It is narrated on the authority of Abdullah Ibn Umar : The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty will roll up (all the firmaments of) the sky with His Right Hand; and He will say: "I'm the (Only) Sovereign! Where are the compellers? Where are the arrogant ones?" He then will roll up the whole earths and take hold of them with His Other Hand and say: "I'm the (Only) Sovereign! Where are the compellers? Where are the arrogant ones?" (This is the significance of Allah's saying: "on the Day of

[ت20/م19، 19] ـ بابٌ في الرُّؤْيَةِ

4729 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ وَوَكِيعٌ، وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بن أَبِي خَالِدٍ، عَنْ قَيْسِ بنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسًا فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ، فَقَالَ: «**إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لاَ تُضَامُّونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، فَافْعَلُوا**». ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: 130].

4730 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ، أَنَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: «**هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ**»؟ قَالُوا: لاَ. قَالَ: «**هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ؟**» قَالُوا: لاَ. قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تُضَارُّونَ فِي رُؤْيَتِهِ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا**».

4731 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح): وحدَّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا شُعْبَةُ الْمَعْنَى، عَنْ يَعْلَى بنِ عَطَاءٍ، عَنْ وَكِيعٍ ـ قَالَ مُوسَى: ابْنِ عُدُسٍ ـ: عَنْ أَبِي رَزِينٍ ـ قَالَ مُوسَى: الْعُقَيْلِيِّ ـ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَكُلُّنَا يَرَى رَبَّهُ؟ قَالَ ابنُ مُعَاذٍ: مُخْلِيًا بِهِ يَوْمَ الْقِيَامَةِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «**يَا أَبَا رَزِينٍ، أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ؟**» قَالَ ابنُ مُعَاذٍ: «**لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ**» ثُمَّ اتَّفَقَا، قُلْتُ: بَلَى. قَالَ: «**فَاللَّهُ أَعْظَمُ**». قَالَ ابنُ مُعَاذٍ: قَالَ: «**فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ، اللَّهُ أَجَلُّ وَأَعْظَمُ**».

[ت21/م000، 000] ـ بابٌ في الرَّدِّ على الجَهْمِيَّةِ

4732 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بنُ الْعَلاَءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ، عَنْ عُمَرَ بنِ حَمْزَةَ قَالَ: قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ بنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَطْوِي اللَّهُ تَعَالَى السَّمٰوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الأَرَضِينَ**

Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (Az-Zumar 67))

4733- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every night, (the Glory of) our Lord Almighty descends to the (firmament of the) sky that is nearest (to the earth) when there remains only one-third of the night, and say: "Who is going to invoke me, so that I respond to his invocation? Who is going to ask me, so that I give him (what he asks for)? Who is going to ask for My Forgiveness, so that I forgive for him?""

[22] The Holy Qur'an

(That is, to affirm the fact that the Holy Qur'an is Allah's Speech, and not of the things created as falsely alleged by the Segregatives).

4734- It is narrated on the authority of Jabir Ibn Abdullah that he said: (Before the migration to Medina) The Messenger of Allah "Allah's blessing and peace be upon him" used to offer himself to the people during the seasons, saying: "Is there not a man to carry me to his people for the Quraish (people) prevented me from conveying the words of my Lord (to the people)?"

4735- It is narrated on the authority of A'ishah that she said: "I thought I was too insignificant in the Sight of Allah Almighty to talk about me (showing my freedom from the sin of committing fornication) in a Qur'an being recited."

4736- It is narrated on the authority of Amir Ibn Shahr that he said: I was sitting with the Negus (of Abyssinia) when a son belonging to him recited a Chapter from the Gospel, thereupon I laughed. On that he said: "Do you laugh at Allah's Speech?"

4737- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following charm for both Al-Hasan and Al-Husain, saying: "I seek refuge with Allah's perfect Words from every Satan and Hamah, and from (the evil effect of) every envious eye." He said: "Our father Abraham used to recite it for Ishmael and Isaac."

4738- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" said: "When Allah speaks with the Divine Revelation, a sound coming from the heaven like that of a chain dragging over a rock will be heard by the inhabitants of the

ثُمَّ يَأْخُذُهُنَّ» قَالَ ابنُ الْعَلَاءِ: «**بِيَدِهِ الأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟**».

4733 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟**».

[ت22/م19 ، 20] ـ بابٌ في القُرآنِ

4734 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا إِسْرَائِيلُ: حدَّثنا عُثْمَانُ بنُ الْمُغِيرَةِ، عَنْ سَالِمٍ، عَنْ جَابِرِ بنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْقِفِ فَقَالَ: «**أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي**».

4735 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أخبرنا عَبْدُ اللَّهِ بنُ وَهْبٍ قَالَ: أخبرني يُونُسُ بنُ يَزِيدَ، عَنِ ابنِ شِهَابٍ، قَالَ: أخبرني عُرْوَةُ بنُ الزُّبَيْرِ، وَسَعِيدُ بنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ، وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ قَالَتْ: «وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى».

4736 ـ حدّثنا إِسْمَاعِيلُ بنُ عُمَرَ: أخبرنا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثنا ابنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ ـ يَعْنِي الشَّعْبِيَّ ـ، عَنْ عَامِرِ بنِ شَهْرٍ قَالَ: «كُنْتُ عِنْدَ النَّجَاشِيِّ فَقَرَأَ ابنٌ لَهُ آيَةً مِنَ الإِنْجِيلِ فَضَحِكْتُ فَقَالَ: «أَتَضْحَكُ مِنْ كَلَامِ اللَّهِ تَعَالَى!؟»».

4737 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ بنِ عَمْرٍو، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ: «**أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ**». ثُمَّ يَقُولُ: «**كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ**».

قال أَبُو دَاوُدَ: هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ.

4738 ـ حدّثنا أَحْمَدُ بنُ أَبِي سُرَيْجٍ الرَّازِيُّ، وَعَلِيُّ بنُ الْحُسَيْنِ بنِ إِبْرَاهِيمَ، وَعَلِيُّ بنُ مُسْلِمٍ قَالُوا: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ لِلسَّمَاءِ صَلْصَلَةً كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفَا، فَيُصْعَقُونَ فَلاَ**

heaven,, thereupon they will swoon. They keep as such until Gabriel comes to them, and once Gabriel comes to them terror is removed from their hearts, and they say: "O Gabriel! What is it that your Lord has said?" he says: "That which is true and just." They then say: "That which is true and just! That which is true and just!"

[23] The Intercession

4739- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My intercession will be for such of my nation as commit the major sins (which make fire binding upon them)."

4740- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "With the help of Muhammad's intercession, a people will come out of the fire (of Hell), and be admitted to the Garden, and they will be called Those Coming From the Hell."

4741- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The inhabitants of the Garden will eat and drink in it."

[24] What About Resurrection And The Sur (Trumpet)?

4742- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Sur is a trumpet in which it is blown (and it is sounded)."

4743- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The earth eats up everything of the human body except the coccyx bone (of the tail) from which he has been created, and from which he will be reconstructed."

[25] The Creation Of Both The Garden And The Fire (Of Hell)

4744- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the Garden He said to Gabriel: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and returned and said: "O Lord! By Your Power! None hears of it but that he will (hasten to) enter it (in desire for its pleasures and delights)." Then, He Almighty surrounded it with the hateful things (referring to the judgements and commandments of law enjoined upon the people against their will), and then said to him: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and then he returned and said: "O Lord! By Your Power! I fear none will (have wish to) enter

يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ، حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِّعَ عَنْ قُلُوبِهِمْ. قَالَ: فَيَقُولُونَ: يَا جِبْرِيلُ مَاذَا قَالَ رَبُّكَ؟ فَيَقُولُ: الْحَقَّ. فَيَقُولُونَ: الْحَقَّ الْحَقَّ».

[ت23/م20، 21] ـ بابٌ في الشَّفاعَةِ

4739 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا بَسْطَامُ بنُ حُرَيْثٍ، عَنْ أَشْعَثَ الحدَّانِيِّ، عَنْ أَنَسِ بنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**شَفَاعَتِي لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**».

4740 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ الْحَسَنِ بنِ ذَكْوَانٍ قَالَ: حدثنا أَبُو رَجَاءٍ قَالَ: حدَّثَنِي عِمْرَانُ بنُ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُونَ الْجَنَّةَ وَيُسَمَّوْنَ الجَهَنَّمِيِّينَ**».

4741 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ**».

[ت24/م000، 000] ـ بابٌ في ذِكْرِ البَعثِ والصُّورِ

4742 ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي، قَالَ: حدَّثنا أَسْلَمُ، عَنْ بِشْرِ بنِ شَغَافٍ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ**».

4743 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلَّ ابنِ آدَمَ تَأْكُلُ الأَرْضُ، إِلاَّ عَجْبَ الذَّنَبِ: مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ**».

[ت25/م21 ، 22] ـ بابٌ في خَلْقِ الجَنَّةِ والنَّارِ

4744 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ، وَعِزَّتِكَ لاَ يَسْمَعُ بِهَا أَحَدٌ إِلاَّ دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ. ثُمَّ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ، وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لاَ يَدْخُلَهَا أَحَدٌ. قَالَ: فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ، وَعِزَّتِكَ لاَ يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا،**

it." When Allah created the fire (of Hell) He said to Gabriel: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and returned and said: "O Lord! By Your Power! None hears of it but that he will have no (desire to) enter it (for fear of its severity)." Then, He Almighty surrounded it with the things that are desired and coveted for, and then said to him: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and then he returned and said: "O Lord! By Your Power! I fear none remains but that he will enter it."

[26] The Fountain

4745- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be, ahead of you (on the Day of Judgement), a Fountain, the distance between both its sides is as long as what is between Jarba' and Adhruh (both are villages in Sham)."

4746- It is narrated on the authority of Zaid Ibn Arqam that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and we halted at a certain place, thereupon he said: "You will be but one of one hundred thousand portions (of people) who will come upon me at the Fountain (on the Day of Judgement)." I (the sub-narrator) asked Zaid: "How many were you at that time?" he said: "Nearly seven hundred or eight hundred."

4747- It is narrated on the authority of Anas Ibn Malik: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Surah has just been revealed to me. He then recited: "To you have We granted the Kawthar (Fount of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice. For he, who hates you, will be cut off (from Future Hope).". Then he (the Prophet) asked: "Do you know what the Kawthar (Fount of Abundance) is?" We said: "Allah and His Messenger know best." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and Glorified be He" has promised me, in which there is an abundance of goodness. It is a fount, to which my followers would come on the Day of Judgement. Its utensils would be as numerous as the stars."

4748- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" was made to ascend to the heaven on the Night Journey, he visited the Garden, and a

فَحفَّهَا بِالشَّهَوَاتِ. ثُمَّ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ لَقَدْ خَشِيتُ أَنْ لاَ يَبْقَى أَحَدٌ إِلاَّ دَخَلَهَا».

[ت26/م22 ، 23] ـ بابٌ في الحَوضِ

4745 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ، قَالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ**».

4746 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ زَيْدِ بنِ أَرْقَمَ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَنَزَلْنَا مَنْزِلاً فَقَالَ: «**مَا أَنْتُمْ جُزْءٌ مِنْ مِئَةِ أَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَيَّ الْحَوْضَ**». قَالَ: قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: سَبْعَ مِئَةٍ أَوْ ثمان مِئَةٍ».

4747 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بنِ فُلْفُلٍ، قَالَ: سَمِعْتُ أَنَسَ بنِ مَالِكٍ يَقُولُ: أَغْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءَةً، فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ، وَإِمَّا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ، لِمَ ضَحِكْتَ؟ فَقَالَ: «**إِنَّهُ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ**» فَقَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝١﴾ حَتَّى خَتَمَهَا. فَلَمَّا قَرَأَهَا قَالَ: «**هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟**» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ وَعَلَيْهِ خَيْرٌ كَثِيرٌ: عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدَ الْكَوَاكِبِ**».

4748 ـ حدّثنا عَاصِمُ بنُ النَّضْرِ: حدَّثنا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ أَبِي قَالَ: حدَّثنا قَتَادَةُ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: «لَمَّا عُرِجَ بِنَبِيِّ اللَّهِ ﷺ فِي الْجَنَّةِ،

river whose banks are made of hollow pearls was shown to him, and the angel who was in his company struck his hand into it, and brought out musk, thereupon Muhammad “Peace be upon him” asked the angel who was with him: “What is that?” He said: “This is the Kawthar (Fount of Abundance) which Allah Almighty has granted you.”

4749- It is narrated on the authority of Abd As-Salam Ibn Abu Hazim Abu Talut that he said: I bore witness that Abu Barzah entered upon Ubaidullah Ibn Ziyad (the governor of Kufah). Somebody who was sitting in the group, and Muslim (my master) named him to me (thought to be Al-Abbas Al-Jariri), said that when Ubaidullah saw him (Abu Barzah), he said: “This short man is the companion of Muhammad.” The old man (Abu Barzah) understood what he intended, and said: “I have never thought I would live among a people who disgrace me for (the privilege of) my companionship with Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him").” On that Ubaidullah said to him: “No doubt, the companionship of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") is (a source of) honour and not of shame for you. I have sent to you in order to ask you about the Fountain. Have you heard the Messenger of Allah "Allah's blessing and peace be upon him" saying anything relating to it?” Abu Barzah said to him: “Yes, I’ve heard him (making mention of it) not only once, twice, thrice, four times, or even five times (for he mentioned it so many times): so, let such as gives lie to it have no drink from it by Allah Almighty (on the Day of Judgement)!” then, he came out angrily.

[27] What About The Grave Punishment?

4750- It is narrated on the authority of Al-Bara’ Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When a true Muslim is asked (by the angels) in the grave, he says: “I bear testimony that there is no god (to be worshipped) but Allah, and that Muhammad is Allah’s Messenger; and this is the confirmation of Allah’s statement: “Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter.” (Abraham 27)

4751- It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" entered a garden of date-palms belonging to Banu An-Najjar thereupon he heard a sound for which he was scared and he said: “Whose are those graves (near us)?” they said: “It belongs to some people who died during the pre-Islamic period of ignorance.” He said: “Then, seek refuge with Allah from the grave punishment and from the affliction of the Dajjal.” They asked: “What

أَوْ كَمَا قَالَ، عَرَضَ لَهُ نَهْرٌ حَافَّتَاهُ الْيَاقُوتُ الْمُجَيَّبُ أَوْ قَالَ: الْمُجَوَّفُ. فَضَرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِسْكًا. فَقَالَ مُحَمَّدٌ ﷺ لِلْمَلَكِ الَّذِي مَعَهُ: «**مَا هَذَا؟**» قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ».

4749 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ السَّلاَمِ بنُ أَبِي حَازِمٍ أَبُو طَالُوتَ قَالَ: «شَهِدْتُ أَبَا بَرْزَةَ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بنِ زِيَادٍ فَحَدَّثَنِي فُلاَنٌ ـ سَمَّاهُ مُسْلِمٌ ـ وَكَانَ فِي السِّمَاطِ، قَالَ: فَلَمَّا رَآهُ عُبَيْدُ اللَّهِ قَالَ: إِنَّ مُحَمَّدِيَّكُمْ هَذَا الدَّحْدَاحَ، فَفَهِمَهَا الشَّيْخُ. فَقَالَ: مَا كُنْتُ أَحْسَبُ أَنِّي أَبْقَى فِي قَوْمٍ يُعَيِّرُونِي بِصُحْبَةِ مُحَمَّدٍ ﷺ. فَقَالَ لَهُ عُبَيْدُ اللَّهِ: إِنَّ صُحْبَةَ مُحَمَّدٍ ﷺ لَكَ زَيْنٌ غَيْرُ شَيْنٍ، ثُمَّ قَالَ: إِنَّمَا بَعَثْتُ إِلَيْكَ لأَسْأَلَكَ عَنِ الْحَوْضِ، سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِيهِ شَيْئًا؟ قَالَ أَبُو بَرْزَةَ: نَعَمْ لاَ مَرَّةً، وَلاَ ثِنْتَيْنِ، وَلاَ ثَلاَثًا، وَلاَ أَرْبَعًا، وَلاَ خَمْسًا، فَمَنْ كَذَّبَ بِهِ فَلاَ سَقَاهُ اللَّهُ مِنْهُ، ثُمَّ خَرَجَ مُغْضَبًا».

[ت27/م23 ، 24] ـ بابُ المَسألَةِ في القَبرِ وعَذَابِ القَبْرِ

4750 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ فَشَهِدَ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَذٰلِكَ قَوْلُ اللَّهِ تَعَالَى**: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [إبراهيم: 27]».

4751 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا عَبْدُ الْوَهَّابِ بنُ عَطَاءٍ الْخَفَّافُ أَبُو نَصْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ نَخْلاً لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ: «**مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟**» قَالُوا: يَا رَسُولَ اللَّهِ نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ. فَقَالَ: «**تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الدَّجَّالِ**». قَالُوا: وَمِمَّ ذَاكَ يَا

is the reason for that O Messenger of Allah?" on that he said: "When a faithful believer is placed into the grave, an angel will come to him, and ask: "Which thing have you worshipped?" if Allah guides him aright, he will say: "I have worshipped Allah." It will be said to him: "Then, what have you said about this man (Muhammad the Prophet)?" he will say: "He is Allah's servant and Apostle." he will be asked no more, and he (the angel) will take him to a dwelling place which would have been for him in the fire (had he not become a Muslim), and it will be said to him: "This would have been your dwelling place in the fire (of Hell, had you not become a Muslim), and Allah Almighty has delivered you, and bestowed mercy upon you, and given you a dwelling place in the Garden in substitution for it." He will say: "Then, let me go and give glad tidings to my family!" it will be said to him: "Be quiet (since this is impossible)!" on the other hand, when an infidel is placed into the grave, an angel will come to him, and scold him saying: "Which thing have you worshipped?" he will say: "I do not know." It will be said to him: "Let you have no knowledge or awareness (of anything)!" it will be said to him: "Then, what have you said about that man (Muhammad, the Prophet)?" he will say: "I have said that which the people have said." On that he will strike him in between his ears with a rod of iron (so violently that) he will make a cry, so much high that all of the creatures barring both men and jinns will hear it."

4752- The same is narrated on the authority of Abd Al-Wahhab, through the same chain of transmission, in which he said: "When a servant is placed into his grave, and his companions turn away from him, and he hears their footsteps, two angels will come to him and say to him...and the rest is the same, in which he said: "As to the infidel and the hypocrite they will say..."and the rest is the same.

4753- It is narrated on the authority of Al-Bara that he said: Once, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to attend the funeral procession of a man from amongst the Ansar, and when we arrived at the grave, the ditch had not been dug yet. The Messenger of Allah "Allah's blessing and peace be upon him" sat down and we sat around him (as motionless and silent) as if there were birds above our heads. In his hand, there was a stick, with which he was scratching the ground. Then he raised his head (towards the sky) and said: "Seek refuge with Allah from the punishment of the grave!" he said it twice or thrice. Then he said: "When a believing servant dies (and is buried)...two angels will come to him, and make him sit down and ask him: "Who is your Lord?" he will say: "My Lord is Allah." They will ask: "What is your religion?" he will say: "My religion is Islam." They will say:

رَسُولَ اللَّهِ؟ قَالَ: «**إِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَإِنِ اللَّهُ تعَالَى هَدَاهُ قَالَ: كُنْتُ أَعْبُدُ اللَّهَ، فَيُقَالَ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ. فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا فَيُنْطَلقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ. فَيُقَالُ لَهُ: هَذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ، وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ، فَيَقُولُ: دَعُونِي حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِي. فَيُقَالُ لَهُ: اسْكُنْ. وَإِنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَيَنْتَهِرُهُ، فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَيَقُولُ: لاَ أَدْرِي فَيُقَالُ لَهُ: لاَ دَرَيتَ وَلاَ تَلَيْتَ، فَيُقَالُ لَهُ: مَا فَمَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟فَيَقُولُ: كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ**».

4752 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ: حدَّثنا عَبْدُ الْوَهَّابِ بِمِثْلِ هَذَا الإِسْنَادِ نَحْوَهُ قَالَ: «**إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ. فَيَأْتِيهِ مَلَكَانِ فَيَقُولاَنِ له**»، فَذَكَرَ قَرِيبًا مِنْ حَدِيثِهِ الأَوَّلِ قَالَ فِيهِ: «**وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولاَنِ لَهُ**»، زَادَ: الْمُنَافِقَ، وقَالَ: «**يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ**».

4753 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ. ح: وحدَّثنا هَنَّادُ بنُ السَّرِيِّ قَالَ: أخبرنا مُعَاوِيَةُ ـ وَهَذَا لَفَظُ هَنَّادٍ، عَنِ الأَعْمَشِ ـ، عَنِ الْمِنْهَالِ، عَنْ زَاذَان، عَنِ الْبَرَاءِ بنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدُ. فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِنَا الطَّيْرُ، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الأَرْضِ. فَرَفَعَ رَأْسَهُ فَقَالَ: «**اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ**» ـ مَرَّتَيْنِ أَوْ ثَلاَثًا ـ زَادَ فِي حَدِيثِ جَرِيرٍ: «**هَهُنَا**»، وَقَالَ: «**وَإِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ: يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟**» قَالَ هَنَّادٌ قَالَ: «**وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولاَنِ لَهُ: من رَبُّكَ؟ فيقُولُ: رَبِّيَ اللهُ، فيقولاَنِ له: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الإِسْلاَمُ. فَيَقُولاَنِ**

"What about this man who was sent unto you (as a Messenger)?" he will say: "He is the Messenger of Allah "Allah's blessing and peace be upon him"." They will ask him: "How have you come to know that?" he will say: "I recited Allah's Book (of Qur'an), in which I believed and trusted." This is the confirmation of Allah's statement: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter." (Abraham 27)Then, a Caller from the heaven will call: "My servant has told the truth. Make his bed from the (beds of the) Garden, dress him from the (dresses of the) Garden, and open to him a gate leading to the Garden." Then, there will come to him from its good odor and sweetness (as much as he pleases), and his grave will grow spacious for him (as much) as his sight could reach. On the other hand, if the unbelieving servant dies and is buried..." "Then, his soul will be returned to his body (in the grave), where two angels will come and make him sit and ask him: "Who is your Lord?" he will say: "Ha! Ha!! Ha! I do not know." They will ask him: "What is your religion?" he will say: "Ha! Ha! I do not know." They will ask him: "What about the man who was sent unto you (as a Messenger)?" he will say: "Ha! Ha! I do not know." Then, a caller from the heaven will call: "He has told a lie! Make his bed from (the beds of) the fire (of Hell), and open for him a gate leading to the fire (of Hell)." He will suffer its scorching heat and his grave will be tightened unto him so much that his ribs will be displaced. "Then, a blind, deaf, dumb person will be assigned to him (the unbeliever), having a sledgehammer in his hand, and (it is so much heavy that) if a mountain is struck with it, it will turn into dust. He will strike him (the unbeliever) with it and he will turn into dust. But Allah Almighty will bring him to life once again, and (such a blind) man will give him a further strike as a result of which he will cry (so much loudly) that all barring men and jinns will hear it."

4754- It is narrated on the authority of Al-Bara' from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

[28] The Weighing Scale Of Deeds

4755- It is narrated on the authority of A'ishah that once she remembered the fire (of Hell), thereupon she went on weeping. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "What does cause you to weep?" she said: "I remembered the fire (of Hell) thereupon I went on weeping: will you remember your families on the Day of Judgement?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three positions, at which no one of the people will remember the other: at the weighing scale of deeds until he knows

لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ. فَيَقُولاَنِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ». زَادَ فِي حَدِيثِ جَرِيرٍ: «فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟﴾ الآيَةَ» [إبراهيم: 27]، ثُمَّ اتَّفَقَا. قَالَ: «فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ». قَالَ: «فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا». قَالَ: «وَيُفْتَحُ لَهُ فِيهَا مَدُّ بَصَرِهِ». قَالَ: «وَإِنَّ الْكَافِرَ» فَذَكَرَ مَوْتَهُ. قَالَ: «وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولاَنِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهْ هَاهْ لاَ أَدْرِي. فَيَقُولاَنِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهْ هَاهْ لاَ أَدْرِي. فَيَقُولاَنِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهْ هَاهْ لاَ أَدْرِي؟ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ، فَأَفْرِشُوهُ مِنَ النَّارِ، وَأَلْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ». قَالَ: «فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا». قَالَ: «وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلاَعُهُ». زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ: «ثُمَّ يُقَيَّضُ لَهُ أَعْمَى أَبْكَمُ مَعَهُ مِرْزَبَّةٌ مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا». قَالَ: «فَيَضْرِبُهُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلاَّ الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا». قَالَ: «ثُمَّ تُعَادُ فِيهِ الرُّوحُ».

4754 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ: حدَّثنا الأَعْمَشُ: حدَّثنا الْمِنْهَالُ، عَنْ أَبِي عُمَرَ زَاذَانَ قَالَ: سَمِعْتُ الْبَرَاءَ، عَنِ النَّبِيِّ ﷺ قَالَ فَذَكَرَ نَحْوَهُ.

[ت28/م24 ، 25] ـ باب في ذِكْر الميزان

4755 ـ حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ وَحُمَيْدُ بنُ مَسْعَدَةَ أَنَّ إِسْمَاعِيلَ بنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: حدَّثنا يُونُسَ، عَنْ الْحَسَنِ، عَنْ عَائِشَةَ: أَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا فِي ثَلاَثَةِ مَوَاطِنَ فَلاَ يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَخِفُّ مِيزَانُهُ أَوْ يَثْقُلُ.

whether his balance of good deeds will be light or heavy; on receiving the record (of deeds), when one will say: "Ah here! Read you my Record!" until he knows the place of his record, and whether he will receive it with his right or left hand, or from his back; and on placing the bridge over Hell."

[29] The Dajjal

4756- It is narrated on the authority of Abu Ubaidah Ibn Al-Jarrah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There was no Prophet who came after Noah but that he warned his people of the Dajjal, and now I'm going to warn you of him." The Messenger of Allah "Allah's blessing and peace be upon him" described him to us and then said: "Perhaps, some of those who saw me and heard my speech will catch up with him." They said: "O Messenger of Allah! How shall our hearts be at that time? Shall they be the same as they are now?" he said: "Perhaps they might be better."

4757- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" stood up, addressed the people, lauded Allah as much as it is fitting for Him Almighty and then made a mention of the Dajjal, thereupon he said: "I'm going to warn you of him, as there was no Prophet but that he warned his people of him; and Noah warned his people of him. But I'm going to say to you something about him, which no Prophet before me has ever said: it should be known to you that he is one-eyed, and it is not (consonant with the Majesty of) Allah Almighty to be one-eyed."

[30] Killing The Religious Secessionists (Khawarij)

4758- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves the group (of Muslims who follow the right way of the sunnah even as little as) a span, has, indeed, put the tie of Islam off his neck (i.e. has gone astray)."

4759- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you do to rulers who will come after me, who will appropriate the Fai (booty taken with no war) for themselves?" I said: "Then, by Him Who has sent you with the truth, I will put my sword on my shoulder, and go on striking them with it until I (die and) meet you (or join you)." He said: "Shall I not guide you to something better than that? Keep firmly patient until you (die and) meet me."

وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ: ﴿فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ﴾ [الحاقة: 19] حتى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ أَفِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ؟ وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرَيْ جَهَنَّمَ».

قَالَ يَعْقُوبُ عَنْ يُونُسَ: وَهَذَا لَفْظُ حَدِيثِهِ.

[ت29/م25، 26] ـ بابٌ في الدَّجَّالِ

4756 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عبدِ اللهِ بن شَقِيقٍ عن عَبْدِ اللَّهِ بنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلاَّ وَقَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ وَإِنِّي أُنْذِرُكُمُوهُ**». فَوصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «**لَعَلَّهُ مَنْ قَدْ رَآنِي وَسَمِعَ كَلاَمِي**». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ قُلُوبُنَا يَوْمَئِذٍ، أَمِثْلُهَا الْيَوْمَ؟ قَالَ: «**أَوْ خَيْرٌ**».

4757 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قالَ: قامَ رَسُولُ اللَّهِ ﷺ في النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. فَذَكَرَ الدَّجَّالَ فَقَالَ: «**إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ**».

[ت30/م26 ، 27] ـ بابُ الخوارِجِ

4758 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ وَأَبُو بَكْرِ بنُ عَيَّاشٍ وَمَنْدَلٌ، عَنْ مُطَرِّفٍ، عَنْ أَبِي جَهْمٍ، عَنْ خَالِدِ بنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلامِ مِنْ عُنُقِهِ**».

4759 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا مُطَرِّفُ بنُ طَرِيفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَيْفَ أَنْتُمْ وَأَئِمَّةً مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهَذَا الْفَيْءِ؟**» قُلْتُ: إِذَنْ وَالَّذِي بَعَثَكَ بِالْحَقِّ أَضَعُ سَيْفِي عَلَى عَاتِقِي، ثُمَّ أَضْرِبُ بِهِ حَتَّى أَلْقَاكَ أَوْ أَلْحَقَكَ. قَالَ: «**أَوَلاَ أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذَلِكَ؟ تَصْبِرُ حَتَّى تَلْقَانِي**».

4760- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the near future there will be some rulers, and you will like their good deeds and disapprove of their evil deeds. Whoever disapproves of their evil deeds (and tries to repel them) even with his tongue, will be free from being blamed, and whoever dislikes their evil deeds only in the bottom of his heart will be safe. But whoever approves of their evil deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers."

4761- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, in which he said: "He, who dislikes (their evil deeds from the bottom of his heart) has become free (from sin); and he, who disapproves of (their evil deeds from the bottom of his heart) has become safe."

4762- It is narrated on the authority of Arfajah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be befallen by evil and mischief: so, he, who has the intention to disrupt the affairs of the Muslims (and cause them to fall into disputing factions), while they are united as one group, then, strike him with the sword, whatever he might be."

[31] Fighting The Religious Secessionists (Khawarij)

4763- It is narrated on the authority of Abidah that Ali Ibn Abu Talib said, after he had made a mention of the Khawarij (the Religious Secessionists): "In them, there is a short-handed man (or a man whose hand is defective); and had it not been for fear you would exalt (and feel self-important) I would have told you of the promise made by Allah on the tongue of Muhammad "Allah's blessing and peace be upon him" to such as fights them." I (the narrator) asked him: "Did you really hear that from Muhammad "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of the Ka'bah!" he said it thrice.

4764- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Ali sent a piece of gold to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra' Ibn Habis Al-Hanzali from the tribe of Mujashi', Uyainah Ibn Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan, and Alqamah Ibn Ulathah Al-Amiri who belonged to (the tribe of) Banu Kilab. So the Quraish and the Ansar became angry and said: "He (the Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon

4760 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ الْمَعْنَى، قَالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنِ الْمُعَلَّى بنِ زِيَادٍ وَهِشَام بنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَتَكُونُ عَلَيْكُمْ أَئِمَّةٌ تَعْرِفُونَ مِنْهُمْ وَتُنْكِرُونَ. فَمَنْ أَنْكَرَ**» قَالَ أَبو دَاوُدَ: قَالَ هِشَامٌ: «**بِلِسَانِهِ فَقَدْ بَرِىءَ، وَمَنْ كَرِهَ بِقَلْبِهِ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ**»، فَقِيلَ: يَا رَسُولَ اللَّهِ أَفَلاَ نَقْتُلُهُمْ؟ قَالَ ابنُ دَاوُدَ: أَفَلاَ نُقَاتِلُهُمْ؟ قَالَ: «**لاَ، مَا صَلَّوا**».

4761 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا مُعَاذُ بنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حدَّثنا الْحَسَنُ، عَنْ ضَبَّةَ بنِ مِحْصَنٍ الْعَنَزِيِّ، عَن أُمِّ سَلَمَةَ عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «**فَمَنْ كَرِهَ فَقَدْ بَرِىءَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ**». قَالَ قَتَادَةُ: يعني مَنْ أَنْكَرَ بِقَلْبِهِ، وَمَنْ كَرِهَ بِقَلْبِهِ.

4762 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ زِيَادِ بنِ عِلاَقَةَ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**سَتَكُونُ فِي أُمَّتِي هَنَاتٌ وَهَنَاتٌ وهنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ الْمُسْلِمِينَ وَهُمْ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ**»

[ت31/م27 ، 28] ـ بابٌ في قتالِ الخَوارِجِ

4763 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ، وَمُحَمَّدُ بنُ عِيسَى الْمَعْنَى قَالاَ: حدَّثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيْدَةَ: «أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ، لَوْلاَ أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ».

4764 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أخبرنا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ بِذُهَيْبَةٍ فِي تُرْبَتِهَا فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ: بَيْنَ الأَقْرَعِ بنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ الْمَجَاشِعِيِّ، وَبَيْنَ عُيَيْنَةَ بنِ بَدْرٍ الْفَزَارِيِّ، وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ، وَبَيْنَ عَلْقَمَةَ بنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ. قَالَ: فَغَضِبَتْ قُرَيْشٌ وَالأَنْصَارُ وَقَالَتْ: يُعْطِي صَنَادِيدَ

him" said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came in front of The Prophet "Allah's blessing and peace be upon him" and said: "Fear Allah, O Muhammad!" The Prophet "Allah's blessing and peace be upon him" said: "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has entrusted all the people of the earth to me while you do not trust me?" Somebody who, I think was Khalid Ibn Al-Walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill that man, but he prevented him. When the man left, The Prophet "Allah's blessing and peace be upon him" said: "From amongst the offspring of this man there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on its rules and principles), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of Ad were killed (i.e. I will ruin them entirely)."

4765- It is narrated on the authority of both Abu Sa'id Al-Khudri and Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will break up in my nation disputes and differences (among the people), and there will appear a people, who will speak well, even though they will do evil. They will recite the Qur'an which will not go beyond their collar-bones. They will revert from the religion (of Islam) as an arrow darts through the game. They will never come back to it (the religion) unless the arrow (by itself) comes back to the middle of the bow. They will be the worst of creatures. Blessed be he who kills them or is killed by them. Although they will call the people to Allah's Book, they never act upon it. He, who fights them, becomes much closer to Allah than they." The people asked: "What are their signs?" He said: "Their sign is that they always shave their heads."

4766- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, in which he said: "Their sign is that they always get their heads shaved: if you see them, kill them fiercely."

4767- It is narrated on the authority of Ali that he said: When I relate to you anything from the Messenger of Allah "Allah's blessing and peace be upon him", then, to fall from the sky would be dearer to me than to attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard The Messenger of Allah

أَهْلِ نَجْدٍ وَيَدَعُنَا. فَقَالَ: «**إِنَّمَا أَتَأَلَّفُهُمْ**». قَالَ: فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاتِىءُ الْجَبِينِ كَثُّ اللِّحْيَةِ مَحْلُوقٌ. قَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ. فَقَالَ: «**مَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ!؟ أَيَأْمَنُنِي اللَّهُ عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي؟**» قَالَ: فَسَأَلَ رَجُلٌ قَتْلَهُ ـ أَحْسَبُهُ خَالِدَ بنَ الْوَلِيدِ ـ قَالَ: فَمَنَعَهُ. قَالَ: فَلَمَّا وَلَّى قَالَ: «**إِنَّ مِنْ ضِئْضِىءِ هَذَا أَوْ فِي عَقِبِ هَذَا قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ الإِسْلاَمِ، وَيَدَعُونَ أَهْلَ الأَوْثَانِ. لَئِنْ أَنَا وَاللَّهِ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ**».

4765 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ: حدَّثنا الْوَلِيدُ وَمُبَشِّرٌ ـ يَعْنِي ابنَ إِسْمَاعِيلَ الْحَلَبِيَّ ـ، عَنْ أَبِي عَمْرٍو قَالَ: ـ يَعْنِي الْوَلِيدَ ـ: حدَّثنا أَبُو عَمْرٍو، قَالَ: حدثني قَتَادَةُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنَسِ بنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**سَيَكُونُ فِي أُمَّتِي اخْتِلاَفٌ وَفُرْقَةٌ: قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسِيئُونَ الْفِعْلَ. يَقْرَؤُونَ الْقُرْآنَ لاَ يجاوزُ تَرَاقِيَهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، لاَ يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فُوقِهِ. هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ فِي شَيْءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ تَعَالَى مِنْهُمْ**» قَالُوا: يَا رَسُولَ اللَّهِ مَا سِيمَاهُمْ؟ قَالَ: «**التَّحْلِيقُ**».

4766 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ نَحْوَهُ، قَالَ: «**سِيمَاهُمُ التَّحْلِيقُ، وَالتَّسْبِيدُ. فَإِذَا رَأَيْتُمُوهُمْ فَأَنِيمُوهُمْ**».

قال أَبُو دَاوُدَ: التَّسْبِيدُ: اسْتِئْصَالُ الشَّعَرِ.

4767 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ: حدَّثنا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ. وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّمَا الْحَرْبُ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ

"Allah's blessing and peace be upon him" having said: "Towards the end of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (since they will have practically no true faith), so wherever you meet them, kill them, for he who kills them shall receive a reward on the Day of Resurrection."

4768- It is narrated on the authority of Zaid Ibn Wahb Al-Juhani who was among the army led by Ali which set out (to fight) the religious Secessionists (Khawarij) that he said: Ali said: O people! I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would emerge from among my nation a people who would recite the Qur'an in such a way that you would regard your recital as insignificant as compared to theirs, your prayer as inferior to theirs, and your fast as unimportant in relation to theirs. They would recite the Qur'an thinking that it would be an evidence in their favour,, though it would be an evidence against them. Their recital would not go beyond their collarbones. They would deviate from Islam just as the arrow goes through the prey." If the (people of the) army, which would fight them, know (what great benefit) has been assured to them on the tongue of their Messenger "Allah's blessing and peace be upon him", they would completely rely upon this deed. Their (Khawarij's) clear mark is that there would be (among them) a person whose wrist would be with no arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. Are you going to proceed towards Mu'awiyah and the people of Sham and leave them behind among your children and property (to cause harm)? By Allah, I expect that those are the people (against whom you were ordered to fight), for they shed the forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight them). Salamah Ibn Kuhail (a sub-narrator) said: Zaid Ibn Wahb mentioned to me every stage at which they dismounted (and resumed) till we crossed a bridge. Abdullah Ibn Wahb Ar-Rasibi was leading Khawarij when we fought them. He said to his army: "Throw the spears and unsheathe your swords, for I fear that they might attack you as they attacked you on the day of (the battle of) Harura." They went back, threw their spears and unsheathed their swords. The people fought them with spears with the result that they were killed one after another. On that day, only two persons from amongst the people (of the army of Ali) were killed. Ali said: "Look for the one of defective (hand) from among (the dead bodies of) them." They looked for him, but they did not find him. Ali himself stood up and (proceeded) until he came to the

يَقُولُ: «**يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ سُفَهَاءُ الأَحْلاَمِ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ**».

4768 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ عَبْدِ الْمَلِكِ بنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بنِ كُهَيلٍ، قَالَ: أَخبرني زَيْدُ بنُ وَهْبٍ الْجُهَنِيُّ أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ عَلَيْهِ السَّلاَمُ الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ. فَقَالَ عَلِيٌّ: أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَؤُونَ الْقُرْآنَ لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ شَيْئًا، وَلاَ صَلاَتُكُمْ إِلَى صَلاَتِهِمْ شَيْئًا، وَلاَ صِيَامُكُمْ إِلَى صِيَامِهِمْ شَيْئًا، يَقْرَؤُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ ﷺ لَتَكِلُوا عَنِ الْعَمَلِ. وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ، وَلَيْسَتْ لَهُ ذِرَاعٌ عَلَى عَضُدِهِ مِثْل حَلَمَةِ الثَّدْيِ عَلَيْهِ شَعَرَاتٌ بِيضٌ**». أَفَتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرُكُونَ هَؤُلاَءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ؟ وَاللَّهِ إِنِّي لأَرْجُو أَنْ يَكُونُوا هَؤُلاَءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَغَارُوا فِي سَرْحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ. قَالَ سَلَمَةُ بنُ كُهَيْلٍ: فَنَزَّلَنِي زَيْدُ بنُ وَهْبٍ مَنْزِلاً مَرَّ بِنَا عَلَى قَنْطَرَةٍ. قَالَ: فَلَمَّا الْتَقَيْنَا، وَعَلَى الْخَوَارِجِ عَبْدُ اللَّهِ بنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ وَسُلُّوا السُّيُوفَ مِنْ جُفُونِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ. قَالَ: فَوَحَّشُوا بِرِمَاحِهِمْ، وَاسْتَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقَتَلُوا بَعْضَهُمْ عَلَى بَعْضٍ. قَالَ: وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلاَنِ. فَقَالَ عَلِيٌّ: الْتَمِسُوا فِيهِمُ الْمُخْدَجَ، فَلَمْ يَجِدُوا. قَالَ: فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِنَفْسِهِ

people who had been killed one after another. He said: "look for them to the last." They found (the dead body of) him near the earth. He (Ali) magnified Allah and said: "Allah has told the Truth and His Messenger "Allah's blessing and peace be upon him" reported it." Then, Abidah As-Salmani stood in front of him and said: "O Commander of the Believers! by Allah, with Whom there is no god! Did you really hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes, by Allah, with Whom there is no god." He requested him to take an oath thrice and he did.

4769- It is narrated on the authority of Abu Al-Wadi' that he said: Ali said: "Look for the one of defective (hand)..."and he mentioned the same previous narration, which he concluded with the following: They then brought his dead body out from underneath the bodies of the killed persons and it was covered with mud: as if I'm looking at him, (as black as if he is) an Abyssinian, one of whose hands was like a woman's breast, having some hair over it like those over the body of a rat.

4770- It is narrated on the authority of Abu Maryam that he said: This man of defective (hand) was with us in the mosque, and we used to sit with him every night and day. He was a poor man, and I saw him among the indigent having the food presented by Ali, and I dressed him in a hat belonging to mine. Abu Maryam further said: This man of defective (hand) was called Nafi of the Breast, and in one of his hand, there was something like a woman's breast, having on its head something like a breast's nipple, over which there were some hair like those over the mustache of a tomcat.

Abu Dawud says: His name among the people is Hurqus.

[32] Fighting Thieves

4771- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one's property is intended to be taken illegally i.e. with no just cause, and he fights (in defense of it) and is killed, he will (receive in the hereafter the reward of) a martyr."

4772- It is narrated on the authority of Sa'id Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed (while fighting) in defense of his property, will (receive in the hereafter the reward of) a martyr; and he who is killed (while fighting) in defense of his family or soul or religion will (receive in the hereafter the reward of) a martyr."

حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ. فَقَالَ: أَخْرِجُوهُمْ، فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ. فَكَبَّرَ وَقَالَ: صَدَقَ اللَّهُ، وَبَلَّغَ رَسُولُهُ، فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، آللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لَقَدْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: إِي وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، حَتَّى اسْتَحْلَفَهُ ثَلاَثًا، وَهُوَ يَحْلِفُ.

قال أَبُو دَاوُدَ: قَالَ مَالِكٌ: ذلكَ لِلْعِلْمِ أَنْ يجيبَ الْعَالِمُ كُلَّ مَنْ سَأَلَهُ.

4769 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ جَمِيلِ بنِ مُرَّةَ، قَالَ: حدَّثنا أَبُو الوَضِيءِ قَالَ: قَالَ عَلِيٌّ: «اطْلُبُوا الْمُخْدَجَ فَذَكَرَ الْحَدِيثَ. فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى فِي طِينٍ، قَالَ أَبُو الْوَضِيءِ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ، حَبَشِيٌّ عَلَيْهِ قُرَيْطِقٌ لَهُ، إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَيْهَا شُعَيْرَاتٌ مِثْلُ شُعَيْرَاتِ الَّتِي تَكُونُ عَلَى ذَنَبِ الْيَرْبُوعِ».

4770 ـ حدّثنا بِشْرُ بنُ خَالِدٍ قَالَ: حدَّثنا شَبَابَةُ بنُ سَوَّارٍ، عَنْ نُعَيْمِ بنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ قَالَ: «إِنْ كَانَ ذَلِكَ الْمُخْدَجُ لَمَعَنَا يَوْمَئِذٍ فِي الْمَسْجِدِ، نُجَالِسُهُ بِاللَّيْلِ وَالنَّهَارِ، وَكَانَ فَقِيرًا، وَرَأَيْتُهُ مَعَ الْمَسَاكِينِ يَشْهَدُ طَعَامَ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَعَ النَّاسِ، وَقَدْ كَسَوْتُهُ بُرْنُسًا لِي. قَالَ أَبُو مَرْيَمَ: وَكَانَ الْمُخْدَجُ يُسَمَّى: نَافِعًا ذَا الثُّدَيَّةِ، وَكَانَ فِي يَدِهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَى رَأْسِهِ حَلَمَةٌ مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السِّنَّوْرِ».

قال أَبُو دَاوُدَ: هُوَ عِنْدَ النَّاسِ اسْمُهُ: حَرْقوسُ.

[ت32/م28 ، 29] ـ بابٌ في قِتالِ اللُّصوصِ

4771 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ حَسَنٍ، قَال: حدَّثني عَمِّي إِبْرَاهِيمُ بنُ مُحَمَّدِ بنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ**».

4772 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَسُلَيْمَانُ بنُ دَاوُدَ ـ يَعْنِي أَبَا أَيُّوبَ الْهَاشِمِيَّ ـ، عَنْ إِبْرَاهِيمَ بنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بنِ مُحَمَّدِ بنِ عَمَّارِ بنِ يَاسِرٍ، عَنْ طَلْحَةَ بنِ عَبْدِ اللَّهِ بنِ عَوْفٍ، عَنْ سَعِيدِ بنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ. وَمَنْ قُتِلَ دُونَ أَهْلِهِ، أَوْ دُونَ دَمِهِ، أَوْ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ**».

(35/40) THE BOOK OF GOOD MANNERS

[1] The Persevering Patience; And The Good Manners Of The Prophet

4773- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people. One day, He sent me to fulfill some need, and I said (to myself): By Allah, I would not go. But, in my mind, I had the intention that I would go since The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to go. I set out until I came upon some children who had been playing in the street. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" came there and then caught me by my nape from behind me. looked at him, I found him smiling. He said: "O Unais! Did you go where I ordered you to go?" I said: "O Messenger of Allah! Yes, I am going." He further said: I served The Messenger of Allah "Allah's blessing and peace be upon him" for seven or nine years, during which I did not know that he said to me Why I had done this, or why I had not done that.

4774- It is narrated on the authority of Anas Ibn Malik that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him" in Medina for ten years, during which it was not that all of my affairs (i.e. my acts of service) were in accordance with what my companion (the Prophet) liked me to be; but even, he never said to me "Fi", nor did he ask me why I had done this or why I had not done that.

4775- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to sit with us in the gathering, and talk to us, and whenever he stood up (to turn away), we would stand up after him, (and keep standing) until we saw him having entered the dwelling place of any of his wives (and then we would turn away). One day, he talked to us and then we stood up after he had done, and we saw a desert dweller having pulled him from his upper garment so violently that his neck turned red, and it was a coarse garment. When he turned to him the desert dweller said to him: "Give me (as much food as) the load of those camels of mine, for you never give me such load from your property, nor even from the property of your father." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! "No (I never give you

[40/35] ـ كتاب الأدب

[ت1/م1] ـ بابٌ في الحِلْمِ وحُسْنِ الهَدْيِ وأخلاق النبي ﷺ

4773 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ الشُّعَيْرِيُّ: حدَّثنا عَمْرُو بنُ يُونُسَ: حدَّثنا عِكْرِمَةُ ـ يَعْنِي ابنَ عَمَّارٍ ـ: حدَّثَنِي إِسْحَاقُ ـ يَعْنِي ابنَ عَبْدِاللَّهِ بنِ أَبِي طَلْحَةَ ـ، قَالَ: قَالَ أَنَسٌ: «كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا. فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ لاَ أَذْهَبُ وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ. قَالَ: فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَابِضٌ بِقَفَايَ مِنْ وَرَائِي. فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ: **«يَا أُنَيْسُ، اذْهَبْ حَيْثُ أَمَرْتُكَ»**. قُلْتُ: نَعَمْ أَنَا ذَاهِبٌ يَا رَسُولَ اللَّهِ. قَالَ أَنَسٌ: وَاللَّهِ لَقَدْ خَدَمْتُهُ سَبْعَ سِنِينَ، أَوْ تِسْعَ سِنِينَ مَا عَلِمْتُ قَالَ لِشَيْءٍ صَنَعْتُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ وَلاَ لِشَيْءٍ تَرَكْتُ: هَلَّا فَعَلْتَ كَذَا وَكَذَا!».

4774 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ الْمُغِيرَةِ ـ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ، وَأَنَا غُلاَمٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ أَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أُفٍّ قَطُّ، وَمَا قَالَ لِي: لِمَ فَعَلْتَ هَذَا؟ أَمْ أَلاَ فَعَلْتَ هَذَا!».

4775 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا أَبُو عَامِرٍ مُحَمَّدُ بنُ هِلاَلٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ قَالَ: قَالَ أَبُو هُرَيْرَةَ وَهُوَ يُحَدِّثُنَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا فِي الْمَجْلِسِ يُحَدِّثُنَا، فَإِذَا قَامَ قِيَامًا حَتَّى نَرَاهُ قَدْ دَخَلَ بَعْضَ بُيُوتِ أَزْوَاجِهِ، فَحَدَّثَنَا يَوْمًا فَقُمْنَا حِينَ قَامَ، فَنَظَرْنَا إِلَى أَعْرَابِيٍّ قَدْ أَدْرَكَهُ فَجَبَذَهُ بِرِدَائِهِ فَحَمَّرَ رَقَبَتَهُ. قَالَ أَبُو هُرَيْرَةَ: وَكَانَ رِدَاءً خَشِنًا، فَالْتَفَتَ. فَقَالَ لَهُ الأَعْرَابِيُّ: احْمِلْ لِي عَلَى بَعِيرَيَّ هَذَيْنِ، فَإِنَّكَ لاَ تَحْمِلُ لِي مِنْ مَالِكَ، وَلاَ مِنْ مَالِ أَبِيكَ. فَقَالَ النَّبِيُّ ﷺ: **«لاَ، وَأَسْتَغْفِرُ اللَّهَ. لاَ، وَأَسْتَغْفِرُ اللَّهَ. لا، وأَستغفِرُ اللَّهَ، لاَ**

from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! But, I'm not going to give you such load until you enable me to take retaliation for your pulling me from my upper garment." But the desert dweller said to him after each time: "No, by Allah, I'm not going to enable you to take retaliation for that." (When we heard the statement of the desert dweller, we came hurriedly, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" turned towards us and said: "I assure to such as hearken my speech not to leave his place until I give him permission." Then, he called a man and said to him: "Give him the load of those camels of his: a camel's load of parley, and a camel's load of dates." Then, he turned to us and said: "Turn away with the blessing of Allah Almighty."

[2] What About Reverence?

4776- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Sticking to) the right guidance, right appearance (of religion and morality), and moderation act as one of twenty-five portions of Prophethood."

[3] When One Has Control Over His Anger

4777- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has control over his anger, even though he has power to carry it out, Allah Almighty will call him in the presence of all the creatures on the Day of Judgement, to give him the freedom to choose such of beautiful women with big lustrious eyes as he likes."

4778- It is narrated on the authority of Suwaid Ibn Wahb from one of the sons of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the conclusion: "Allah will fill him with faith and security; and he, who leaves a smart dress of stylishness, out of humbleness, even though he has power to wear it, Allah Almighty will dress him a dress of honour; and he, who makes a match just for the Sake of Allah Almighty, Allah Almighty will crown him with the crown of sovereignty (on the Day of Judgement)."

4779- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is the strong one in your sight,?" we said: "He is such as none could

أَحمِلُ لَكَ حَتَّى تُقِيدَنِي مِنْ جَبْذَتِكَ الَّتِي جَبَذْتَنِي». فَكُلُّ ذَلِكَ يَقُولُ لَهُ الأَعْرَابِيُّ: وَاللَّهِ لاَ أُقِيدُكَهَا. فَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا رَجُلاً فَقَالَ لَهُ: «**احْمِلْ لَهُ عَلَى بَعِيرَيْهِ هَذَيْنِ، عَلَى بَعِيرٍ شَعِيرًا، وَعَلَى الآخَرِ تَمْرًا**». ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ: «**انْصَرِفُوا عَلَى بَرَكَةِ اللَّهِ تَعَالَى**».

[ت2/م2] ـ بابٌ في الوَقَارِ

4776 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ، حدثنا قَابُوسُ بنُ أَبِي ظَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ، قَالَ: حدَّثنا عَبْدُ اللَّهِ بنُ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالاقْتِصَادَ جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

[ت3/م3] ـ بابُ مَنْ كَظَمَ غيظًا

4777 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عَنْ سَعِيدٍ ـ يَعْنِي ابنَ أَبِي أَيُّوبَ ـ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بنِ مُعَاذٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عزَّ وَجلَّ عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ اللَّهُ مِنْ أَيِّ الْحُورِ الْعِينِ شَاءَ**».

قال أَبُو دَاوُدَ: اسْمُ أَبِي مَرْحُومٍ: عَبْدُ الرَّحْمٰنِ بنُ مَيْمُونٍ.

4778 ـ حدّثنا عُقْبَةُ بنُ مُكْرَمٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ ـ يعنِي ابنَ مَهْدِيٍّ ـ عَنْ بِشْرٍ ـ يَعْنِي ابنَ مَنْصُورٍ ـ، عَنْ مُحَمَّدِ بنِ عَجْلاَنَ، عَنْ سُوَيْدِ بنِ وَهْبٍ، عَنْ رَجُلٍ مِنْ أَبْنَاءِ أَصْحَابِ النَّبِيِّ ﷺ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ نَحوَهُ قَالَ: «**مَلأَهُ اللَّهُ أَمْنًا، وَإِيمَانًا**» لَمْ يَذْكُرْ قِصَّةَ: «**دَعَاهُ اللَّهُ**». زَادَ: «**وَمَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ**» ـ قَالَ بِشْرٌ: أَحْسَبُهُ قَالَ: «**تَوَاضُعًا**»، ـ «**كَسَاهُ اللَّهُ حُلَّةَ الْكَرَامَةِ. وَمَنْ زَوَّجَ للَّهِ تَعَالَى تَوَّجَهُ اللَّهُ تَاجَ الْمُلْكِ**».

4779 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ؟**» قَالُوا: الَّذِي لاَ يَصْرَعُهُ الرِّجَالُ. قَالَ:

overpower." On that he said: "No, but he is such as has control over himself at the time of anger."

[4] What Is Said At The Time Of Anger

4780- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Mu'adh Ibn Jabal that he said: Two men abused each other in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and one of them grew so much angry that I imagined his nose would be torn to pieces because of the severe anger. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I know a statement, and if he says it, such (traces of) anger as he is suffering will vanish from him." He (Mu'adh) said: "What is it O Messenger of Allah?" he said: "Let him say: "O Allah! I seek refuge with You from Satan, the Despised!"" Mu'adh ordered him to say it, but he rejected (obstinately), and rather went on quarrelling and grew much more angry.

4781- It is narrated on the authority of Sulaiman Ibn Surd that he said: Two men abused each other in the presence of The Prophet "Allah's blessing and peace be upon him", with the result that the face of one of them became red with anger, and his jugular veins got swollen. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. If he says: "I seek Refuge with Allah from Satan" then all is anger will go away." The angry man said: "Do you see me mad?"

4782- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you grows angry while he is standing, let him sit: if the anger vanishes from him (it will be alright), otherwise, let him lie."

4783- It is narrated on the authority of Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" had sent Abu Dharr (to fulfill a need for him) and said to him this (previous) narration.

4784- It is narrated on the authority of Abu Wa'il Al-Qass that he said: We visited Urwah Ibn Muhammad As-Sa'di, and a man talked to him, and caused him to grow angry, thereupon he stood and (went away and) performed ablution, and he then returned after he had performed ablution. He said: My father told me from my grandfather Atiyyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the anger comes from Satan, and since Satan is created from fire, and since fire is always extinguished by water, so, when anyone of you grows angry, let him perform ablution."

«لاَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[ت4/م000] ـ بابُ ما يقالُ عندَ الغضَبِ

4780 ـ حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بنِ جَبَلٍ قَالَ: «اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ فَغَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى خُيِّلَ إِلَيَّ أَنْ أَنْفَهُ يَتَمَزَّعُ مِنْ شِدَّةِ غَضَبِهِ. فَقَالَ النَّبِيُّ ﷺ: **«إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ»**. فَقَالَ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ»** قَالَ: فَجَعَلَ مُعَاذٌ يَأْمُرُهُ فَأَبَى، وَمَحِكَ، وَجَعَلَ يَزْدَادُ غَضَبًا».

4781 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بنِ صُرَدَ قَالَ: «اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»**. فَقَالَ الرَّجُلُ: هَلْ تَرَى بِي مِنْ جُنُونٍ؟».

4782 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا دَاوُدُ بنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بنِ أَبِي الأَسْوَدِ، عَنْ أَبِي ذَرٍّ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: **«إِذَا غَضِبَ أَحَدُكُم وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ وَإِلاَّ فَلْيَضْطَجِعْ»**.

4783 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ دَاوُدَ، عَنْ بَكْرٍ: «أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا ذَرٍّ» بِهَذَا الْحَدِيثِ.

قال أَبُو دَاوُدَ: وَهَذَا أَصَحُّ الْحَدِيثَيْنِ.

4784 ـ حدّثنا بَكْرُ بنُ خَلَفٍ وَالْحَسَنُ بنُ عَلِيٍّ الْمَعْنَى، قَالاَ: حدَّثنا إِبْرَاهِيمُ بنُ خَالِدٍ: حدَّثنا أَبُو وَائِلٍ الْقَاصُّ قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بنِ مُحَمَّدٍ بنِ السَّعْدِيِّ، فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ. فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ فَقَالَ: حدَّثني أَبِي، عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ. فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ»**.

[5] What About Indulgence?

4785- It is narrated on the authority of A'ishah that she said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the freedom to choose one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest from it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would exact retribution for Allah's Sake.

4786- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" beat any servant or woman (of his wives).

4787- It is narrated on the authority of Abdullah Ibn Az-Zubair, concerning Allah's saying: " Accept (the best of what is given and hold to) forgiveness; command what is right; but turn away from the ignorant" (Al-A'raf 199): "The Messenger of Allah "Allah's blessing and peace be upon him" was ordered here to accept from the people such of their behaviour as is within their power." (The significance of that is that Allah orders His Prophet to forgive the people their misbehaviour towards him, and overlook their excuses).

[6] The Good Companionship

4788- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" learnt of somebody (that he did what is hateful), he would not say: "What is the matter with so and so that he says such and such", but he would rather say: "What is the matter with a people that they say such and such". (This was due to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" hardly criticized anyone openly with what he disliked).

4789- It is narrated on the authority of Anas Ibn Malik that he said: A man entered upon the Messenger of Allah "Allah's blessing and peace be upon him", and he had the traces of yellowish discharge on his body; and the Messenger of Allah "Allah's blessing and peace be upon him" hardly criticized anyone openly with what he disliked. When the man came out, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that you tell this (man) to wash his body off (the traces of) this (yellowish discharge)!"

[ت5/م4] ـ بابٌ في التَّجاوُزِ في الأَمْرِ

4785 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ فِي أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا. فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ تعالى، فَيَنْتَقِمَ لِلَّهِ بِهَا».

4786 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ خَادِمًا، وَلاَ امْرَأَةً قَطُّ».

4787 ـ حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ـ يَعْنِي ابنَ الزُّبَيْرِ ـ، فِي قَوْلِهِ: ﴿خُذِ ٱلْعَفْوَ﴾ [الأعراف: 199]. قَالَ: «أُمِرَ نَبِيُّ اللَّهِ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلاَقِ النَّاسِ».

[ت6/م5] ـ بابٌ في حُسْنِ العِشْرَةِ

4788 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبْدُ الْحَمِيدِ ـ يَعْنِي الْحِمَّانِيَّ ـ: حدَّثنا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا بَلَغَهُ عَنِ الرَّجُلِ الشَّيْءُ لَمْ يَقُلْ: مَا بَالُ فُلاَنٍ يَقُولُ؟ وَلَكِنْ يَقُولُ: «**مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟**».

4789 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ: حدَّثنا سَلْمٌ الْعَلَوِيُّ، عَنْ أَنسٍ: أَنَّ رَجُلاً دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ أَثَرُ صُفْرَةٍ. وَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّ مَا يُوَاجِهُ رَجُلاً في وجْهِهِ بشَيْءٍ يَكْرَهُهُ. فَلَمَّا خَرَجَ قَالَ: «**لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ ذَا عَنْهُ**».

قال أَبُو دَاوُدَ: سَلْمٌ لَيْسَ هُوَ عَلَوِيًّا، كَانَ يُبْصِرُ فِي النُّجُومِ، وَشَهِدَ عِنْدَ عَدِيِّ بنِ أَرْطَاة عَلَى رُؤْيَةِ الْهِلاَلِ، فَلَمْ يُجِزْ شَهَادَتَهُ.

4790- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is an innocent generous, while the unbelieving wicked is a cunning niggard."

4791- It is narrated on the authority of A'ishah that she said: A person (reported to be Uyainah Ibn Hisn, or Makhramah Ibn Nawfal, the father of Al-Miswar) asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "What a bad son of his tribe or what a bad person of his tribe he is!" but even, he said: "Grant him permission!" When he came in he (The Prophet) spoke to him kindly. A'ishah added that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners."

4792- It is narrated on the authority of A'ishah that she said: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "How bad he is for a brother of his clanhe!" but even, when he came in the Messenger of Allah "Allah's blessing and peace be upon him" smiled to him, and spoke to him kindly. When he came out I said: "O Messenger of Allah! When he asked permission you said: "How bad he is for a brother of his clanhe!" but even, when he came in you smiled to him, and spoke to him kindly." Allah's Messenger "Allah's blessing and peace be upon him" said: "O A'ishah! Allah never loves such as is foul and obscene in his speech and deed."

4793- The same story is narrated on the authority of Mujahid from A'ishah, in which she told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! The worst of people are those who are respected by others only to safeguard themselves from (the evil of) their bad tongues (i.e. their foul and obscene language)."

4794- It is narrated on the authority of Anas that he said: I've never seen a man having placed his mouth upon the ear of the Messenger of Allah "Allah's blessing and peace be upon him" (to speak to him privately) and he (the Prophet) turned his head away from him before the man was the first to do; and I've never seen a man having taken hold of his (the Prophet's) hand and he (the Prophet) left his hand before the man was the first to do.

4790 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ، قَالَ: أخبرني أَبُو أَحْمَدَ: حدَّثنا سُفْيَانُ، عَنِ الْحَجَّاجِ بنِ فُرَافِصَةَ، عَنْ رَجُلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. (ح)، وحدثنا مُحَمَّدُ ابنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ: حدثنا عَبْدُ الرَّزَّاقِ: أخبرنا بِشْرُ بنُ رَافِعٍ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَفَعَاهُ جَمِيعًا قَالا: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ غِرٌّ كَرِيمٌ، وَالْفَاجِرُ خِبٌّ لَئِيمٌ**».

4791 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عَنِ ابنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: «**بِئْسَ ابنُ الْعَشِيرَةِ. أَوْ بِئْسَ رَجُلُ الْعَشِيرَةِ**». ثُمَّ قَالَ: «**ائْذَنُوا لَهُ**»، فَلَمَّا دَخَلَ أَلانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَلَنْتَ لَهُ الْقَوْلَ، وَقَدْ قُلْتُ لَهُ مَا قُلْتَ! قَالَ: «**إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ ـ أَوْ تَرَكَهُ ـ النَّاسُ لاتِّقَاءِ فُحْشِهِ**».

4792 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلاً اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «**بِئْسَ أَخُو الْعَشِيرَةِ**». فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَكَلَّمَهُ. فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ ﷺ لَمَّا اسْتَأْذَنَ قُلْتَ: بِئْسَ أَخُو الْعَشِيرَةِ، فَلَمَّا دَخَلَ انْبَسَطْتَ إِلَيْهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَا عَائِشَةُ إِنَّ اللَّهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ**».

4793 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ: حدَّثنا أَسْوَدُ بنُ عَامِرٍ: حدَّثنا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ فِي هَذِهِ الْقِصَّةِ، قَالَتْ: فَقَالَ ـ تَعني النَّبِيَّ ﷺ ـ: «**يَا عَائِشَةُ إِنَّ مِنْ شِرَارِ النَّاسِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ أَلْسِنَتِهِمْ**».

4794 ـ حدّثنا أَحْمَدُ بنُ مَنِيعٍ: حدَّثنا أَبُو قَطَنٍ: أخبرنا مُبَارَكٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «مَا رَأَيْتُ رَجُلاً الْتَقَمَ أُذُنَ رَسُولِ اللَّهِ ﷺ فَيُنَحِّي رَأْسَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يُنَحِّي رَأْسَهُ. وَمَا رَأَيْتُ رَجُلاً أَخَذَ بِيَدِهِ فَتَرَكَ يَدَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَدَعُ يَدَهُ».

..... ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ قَالَ: حدثنا أَبُو أُسَامَةَ قَالَ: حدثنا يَزِيدُ بنُ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «**بَشِّرُوا وَلاَ تُنَفِّرُوا، وَيَسِّرُوا وَلاَ تُعَسِّرُوا**».

[7] What About Modesty?

4795- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was rebuking his brother for (his sticking to) modesty, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Leave him, since modesty is out of faith."

4796- It is narrated on the authority of Abu Qatadah that he said: We were sitting with Imran Ibn Husain in a gathering of people, including Bushair Ibn Ka'b. Imran told us that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is a good merit", or said: "Modesty is fully good." Bushair Ibn Ka'b said: "Indeed, we find in some books or (books of) wisdom that it has tranquility or clear-headedness for the sake of Allah and it implies also some weakness." Imran repeated the narration, and Bushair repeated his statement, thereupon Imran grew so much angry that his eyes turned red and he said: "Do I tell you the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" and you relate to me from your books?" We kept saying (to Imran): "O Abu Nujaid! Verily he (Bushair) is from us and there is nothing wrong with him." (i.e. he is not of such hypocrites or religious innovators, as to contradict Islam and the people of uprightness, nor is he to argue in defense of them).

4797- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The following statement dating back to the early Prophets is from amongst what the people (of the pre-Islamic period) learnt: "If you have no feeling of shyness, then, (it is of no care for you to) do what you like (whatever it might be).""

[8] The Good Manners

4798- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, the faithful believer attains, with the help of his good manners, the degree attained by the fasting person, who stands (at night for supererogatory prayer)."

4799- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing will be more heavier in the scale of deeds (on the Day of Judgement) than the best manners."

[ت7/م6] بابٌ في الحَياءِ

4795 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عن ابنِ شِهَابٍ، عن سَالِمِ بنِ عَبْدِ اللَّهِ، عن ابنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **«دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمانِ»**.

4796 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ إِسْحَاقَ بنِ سُوَيْدٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا مَعَ عِمْرَانَ بنِ حُصَيْنٍ، وَثَمَّ بُشَيْرُ بنُ كَعْبٍ. فَحَدَّثَ عِمْرَانُ بنُ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْحَيَاءُ خَيْرٌ كُلُّهُ»**، أَوْ قَالَ: **«الْحَيَاءُ كُلُّهُ خَيْرٌ»**. فَقَالَ بُشَيْرُ بنُ كَعْبٍ: إِنَّا نَجِدُ فِي بَعْضِ الْكُتُبِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا للَّهِ وَمِنْهُ ضَعْفًا. فَأَعَادَ عِمْرَانُ الْحَدِيثَ، وَأَعَادَ بُشَيْرٌ الْكَلاَمَ. قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتْ عَيْنَاهُ، وَقَالَ: أَلاَ أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ كُتُبِكَ! قَالَ: قُلْنَا: يَا أَبَا نُجَيْدٍ إِيهٍ إِيهٍ.

4797 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَافْعَلْ مَا شِئْتَ»**.

سُئِلَ أَبُو دَاوُدَ: أَعِنْدَ الْقَعْنَبِيِّ عَنْ شُعْبَةَ غَيْرُ هَذَا الْحَدِيثِ؟ قَالَ: لاَ.

[ت8/م7] ـ بابٌ في حُسْنِ الخُلُقِ

4798 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ ـ يَعْنِي الإِسْكَنْدَرَانِيَّ ـ، عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ»**.

4799 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيالِسِيُّ، وَحَفْصُ بنُ عُمَرَ، قَالاَ: حدثنا. ح: وحدَّثنا كَثِيرٌ: أخبرنا شُعْبَةُ، عَنْ الْقَاسِمِ بنِ أَبِي بَزَّةَ، عن عَطَاءٍ الْكَيْخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ»**.

قال أَبُو الْوَلِيدِ: سَمِعْتُ عَطَاءً الْكَيْخَارَانِيَّ.

قال أَبُو دَاوُدَ: وَهُوَ عَطَاءُ بنُ يَعْقُوبَ، وَهُوَ خالُ إِبْرَاهِيمَ بنِ نَافِعٍ يُقَالُ: كَيْخَارَانِيٌّ، وَكَوْخَارَانِيٌّ.

4800- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I assure a palace in the surroundings of the Garden to such as leaves the argument even though he is right; and I assure a palace in the middle of the Garden to such as does not tell lies, even though by way of joking; and I assure a palace in the highest portion of the Garden to such as seeks to have the best manners."

4801- It is narrated on the authority of Harithah Ibn Wahb that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No harsh fat (because of eating what is unlawful) arrogant haughty will be admitted to the Garden."

[9] It Is Undesirable To Be High In The World

4802- It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" had a she-camel called Al-Adba which could not be excelled in speed. Once a Bedouin came riding a camel below six years of age which surpassed it in the race. The Muslims felt it so much that The Prophet "Allah's blessing and peace be upon him" (noticed their distress and) said: "It is Allah's Law that He brings down whatever He raises high in the world."

4803- The same story is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "It is Allah's Law that He brings down whatever rises high in the world."

[10] It Is Undesirable To Take Eulogy As Profession

4804- It is narrated on the authority of Hammam that once, a man came and praised Uthman in his face, thereupon Al-Miqdad Ibn Al-Aswad took a handful of dust therewith he threw him in his face and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you meet the eulogizers, throw dust in their faces." (The reference is made here to such of people as take eulogy as profession, which they practice to gain their earnings, and this leads them to describe the praised one with things that are not in him, to seduce him, and prompt him to pay more).

4805- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: A man eulogized another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! You've cut the neck of your companion (by eulogizing

4800 ـ حدّثنا مُحَمَّدُ بنُ عُثْمَانَ الدِّمَشْقِيُّ أَبُو الْجَماهِرِ، قَالَ: حدَّثنا أَبُو كَعْبٍ أَيُّوبُ بنُ مُحَمَّدٍ السَّعْدِيُّ، قَالَ: حدَّثَنِي سُلَيْمَانُ بنُ حَبِيبٍ الْمُحَارِبِيُّ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ**».

4801 ـ حدّثنا أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالاَ: حدَّثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْبدِ بنِ خَالِدٍ، عَنْ حَارِثَةَ بنِ وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ، وَلاَ الْجَعْظَرِيُّ**».

قَالَ: وَالْجَوَّاظُ: الْغَلِيظُ الْفَظُّ.

[ت9/م8] ـ بابٌ في كَرَاهِيَةِ الرِّفعَةِ في الأُمُورِ

4802 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْعَضْبَاءُ لاَ تُسْبَقُ. فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ، فَسَابَقَهَا فَسَبَقَهَا الأَعْرَابِيُّ، فَكَأَنَّ ذَلِكَ شَقَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ**».

4803 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا حُمَيْدٌ، عَنْ أَنَسٍ بِهَذِهِ الْقِصَّةِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ لاَ يُرْفَعَ شَيْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ**».

[ت10/م9] ـ بابٌ في كَراهيةِ التَّمادُحِ

4804 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ: حدَّثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: جَاءَ رَجُلٌ فَأَثْنَى عَلَى عُثْمَانَ فِي وَجْهِهِ، فَأَخَذَ الْمِقْدَادُ بنُ الأَسْوَدِ تُرَابًا فَحَثَا فِي وَجْهِهِ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا لَقِيتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ**».

4805 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا أَبُو شِهَابٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَثْنَى عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لَهُ: «**قَطَعْتَ**

him in such a state as you've done)" thrice, and then he said: "Anyway, if anyone of you is to eulogize his brother, let him say: "I think he is such and such (as he likes to say about him), and I do not confirm anybody's good conduct before Allah.""

4806- It is narrated on the authority of Mutarrif that he said: My father (Abdullah Ibn Ash-Shakhir) said: I went among the delegate members of Banu Amir to the Messenger of Allah "Allah's blessing and peace be upon him", and we said to him: "You are our master." On that he said: "No doubt, the real Master (of all the worlds) is Allah Almighty." We further said: "You are also the best and most excellent of us all, and the most ready to give (in charity) who have the longest hand (over the enemies)." On that he said: "Say that which you have said, or even a portion of it, and let not Satan provoke you (to exceed the due limits)."

[11] What About Leniency?

4807- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves leniency, for which He gives such (reward) as He gives not for severity."

4808- It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I asked A'ishah about setting out and living in the desert, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to go to the bottoms of those valleys, and once, he wanted to go to the desert, thereupon he sent a forbidden she-camel (which was not accustomed to be ridden), and said to me: "Be lenient (to the she-camel) O A'ishah! Indeed, leniency never becomes in anything but that it adorns it, and it never is removed from anything but that it defaces it."

4809- It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is deprived of leniency has, indeed, been deprived of all good."

4810- It is narrated on the authority of Mus'ab Ibn Sa'd Ibn Abu Waqqas from his father (Al-A'mash said: and I do not think but that he relates it) from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is better to be deliberate in doing any deed barring the deed of the hereafter (which you should hasten to do)."

[12] Appreciating A Favour

4811- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

عُنُقَ صَاحِبِكَ» ثَلاَثَ مَرَّاتٍ، ثُمَّ قَالَ: «إِذَا مَدَحَ أَحَدُكُمْ صَاحِبَهُ لاَ مَحَالَةَ فَلْيَقُلْ: إِنِّي أَحْسَبُهُ ـ كَمَا يُرِيدُ أَنْ يَقُولَ ـ، وَلاَ أُزَكِّيهِ عَلَى اللَّهِ».

4806 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ الْمُفَضَّلِ ـ: حدَّثنا أَبُو سَلَمَةَ سَعِيدُ بنُ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ قَالَ: قَالَ أَبِي: انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: أَنْتَ سَيِّدُنَا، فَقَالَ: «**السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعالَى**». قُلْنَا: وَأَفْضَلُنَا فَضْلاً، وَأَعْظَمُنَا طَوْلاً. فَقَالَ: «**قُولُوا بِقَوْلِكُمْ ـ أَوْ بَعْضَ قَوْلِكُمْ ـ، وَلاَ يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ**».

[ت11/ م10] ـ بابٌ في الرِّفْقِ

4807 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ يُونُسَ وَحُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بنِ مُغَفَّلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ تبارك وتعالى رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَيْهِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ**».

4808 ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ، وَمُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ، قَالُوا: حدَّثنا شَرِيكٌ، عَنِ الْمِقْدَامِ بنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْبِدَاوَةِ. فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْدُو إِلَى هَذِهِ التِّلاَعِ، وَإِنَّهُ أَرَادَ الْبَدَاوَةَ مَرَّةً، فَأَرْسَلَ إِلَيَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ. فَقَالَ لِي: «**يَا عَائِشَةُ، ارْفِقِي فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلاَّ زَانَهُ، وَلاَ نُزِعَ مِنْ شيءٍ قَطُّ إِلاَّ شَانَهُ**». قَالَ ابنُ الصَّبَّاحِ فِي حَدِيثِهِ: مُحَرَّمَةٌ يَعْنِي لَمْ تُرْكَبْ.

4809 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هِلاَلٍ، عَنْ جَرِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ**».

4810 ـ حدّثنا الْحَسَنُ بنُ مُحَمَّدِ بنِ الصَّبَّاحِ: حدَّثنا عَفَّانُ: حدَّثنا عَبْدُ الْوَاحِدِ: حدَّثنا سُلَيْمَانُ الأَعْمَشُ، عَنْ مَالِكِ بنِ الْحَارِثِ، قَالَ الأَعْمَشُ: وَقَدْ سَمِعْتُهُمْ يَذْكُرُونَ عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ الأَعْمَشُ: وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ ﷺ، قَالَ: «**التُّؤَدَةُ فِي كُلِّ شَيْءٍ، إِلاَّ فِي عَمَلِ الآخِرَةِ**».

[ت12/ م11] ـ بابٌ في شُكْرِ المَعرُوفِ

4811 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا الرَّبِيعُ بنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَشْكُرُ اللَّهَ مَنْ لاَ يَشْكُرُ النَّاسَ**».

never accepts the thanks of such as shows no gratitude to the people (for their favours to him)." (Or according to another interpretation: "Such as does not appreciate the people (for whatever favours they do to him) does not thank Allah (for His gifts He bestows upon him).")

4812- It is narrated on the authority of Anas that the Muhajirs said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The Ansar have received the (greatest portion of) reward (in view of the gifts and blessings they have presented to us)." On that he said: "It is not as long as you invoke Allah for them, and give thanks to them."

4813- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift and he has got that with which he could give as reward for it, let him do so; and in case he has got nothing to give as reward for it, let him give thanks for it, for indeed, whoever gives thanks for it has proved grateful, and whoever conceals it has proved ungrateful."

4814- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift and he makes a mention of it has proved grateful to it, and if he conceals it has proved ungrateful to it."

[13] What About Sitting In The Main Roads?

4815- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If (it is necessary for you) to sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

4816- The same story is narrated on the authority of Abu Hurairah, from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And to guide others to the right way."

4817- The same story is narrated on the authority of Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And to relieve such as in need of relief, and to guide the straying one (to the right way)."

4812 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنسٍ: أَنَّ الْمُهَاجِرِينَ قَالُوا: يَا رَسُولَ اللَّهِ: ذَهَبَتِ الأَنْصَارُ بِالأَجْرِ كُلِّهِ قَالَ: «**لاَ، مَا دَعَوْتُمُ اللَّهَ لَهُمْ، وَأَثْنَيْتُمْ عَلَيْهِمْ**».

4813 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ: حدَّثنا عُمَارَةُ بنُ غَزِيَّةَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ قَوْمِي عَنْ جَابِرِ بنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ، فَمَنْ أَثْنَى بِهِ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ**».

قال أَبُو دَاوُدَ: رَوَاهُ يحيى بنُ أَيُّوبَ عَنْ عُمَارَةَ بنِ غَزِيَّةَ عَنْ شُرَحْبِيل عَنْ جَابِرٍ.

قال أَبُو دَاوُدَ: وَهُوَ شُرَحْبِيلُ، يَعْنِي رَجُلاً مِنْ قَوْمِي، كَأَنَّهُمْ كَرِهُوهُ فَلَمْ يُسَمُّوهُ.

4814 ـ حدّثنا عَبْدُ اللَّهِ بنُ الْجَرَّاحِ: حدثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مَنْ أَبْلَى بَلاَءً فَذَكَرَهُ، فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ**».

[ت13/م12] ـ بابٌ في الجُلوسِ في الطُّرُقاتِ

4815 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيز ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عَنْ زَيْدٍ ـ يَعْنِي ابنَ أَسْلَمَ ـ، عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ**». فَقَالُوا: يَا رَسُولَ اللَّهِ مَا بُدٌّ لَنَا مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ**»، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «**غَضُّ الْبَصَرِ، وَكفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ**».

4816 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ الْمُفَضَّلِ ـ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ إِسْحَاقَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «**وَإِرْشَادُ السَّبِيلِ**».

4817 ـ حدّثنا الْحَسَنُ بنُ عِيسَى النَّيْسَابُورِيُّ: أخبرنا ابنُ الْمُبَارَكِ: أخبرنا جَرِيرُ بنُ حَازِمٍ، عَنْ إِسْحَاقَ بنِ سُوَيْدٍ، عَنْ ابنِ حُجَيْرٍ الْعَدَوِيِّ، قَالَ: سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «**وَتُغِيثُوا الْمَلْهُوفَ، وَتَهْدُوا الضَّالَّ**».

4818- It is narrated on the authority of Anas that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have a need from you to fulfill for me!" the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O mother of so and so! Sit in such of the sides of the alleys as you like until I come and sit with you." The Messenger of Allah "Allah's blessing and peace be upon him" sat with her until her need was fulfilled.

4819- It is narrated on the authority of Anas that a woman was possessed...and the rest is the same as the previous narration.

[14] What About The Spaciousness Of The Gatherings?

4820- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best of gatherings is the most spacious among them."

[15] What About Sitting Between Both Shade And Sun?

4821- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him") said: "When anyone of you is sitting in the sun (or in the shade), and then the shade shrinks from him, leaving some of his body in the sun and some in the shade, let him stand (and leave the place)."

4822- It is narrated on the authority of Qais (Ibn Abu Hazim) from his father that he came by the time the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, and he sat in the sun, thereupon he (the Prophet) ordered that he be turned to the shade.

[16] What About Sitting In Circles?

4823- It is narrated on the authority of Jabir Ibn Samurah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and they were sitting in (groups having the shape of) circles, thereupon he said to them: "Why am I seeing you sitting in dispersion?"

4824- The same is narrated on the authority of Al-A'mash, who commented: It seems as if he liked them to sit in one group.

4825- It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever anyone of us came to (sit with) the Messenger of Allah "Allah's blessing and peace be upon him", he would sit wherever he reached.

4818 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى بنِ الطَّبَّاعِ، وَكَثِيرُ بنُ عُبَيْدٍ، قَالاَ: حدَّثنا مَرْوَانُ، ـ قَالَ ابنُ عِيسَى: قَالَ ـ: حدَّثنا حُمَيْدٌ، عَنْ أَنسٍ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ لَهَا: **«يَا أُمَّ فُلاَنٍ، اجْلِسِي فِي أَيِّ نَوَاحِي السِّكَكِ شِئْتِ حَتَّى أَجْلِسَ إِلَيْكِ»**، قَالَ: فَجَلَسَتْ فَجَلَسَ النَّبِيُّ ﷺ إليها حَتَّى قَضَتْ حَاجَتَهَا.

لَمْ يَذْكُرِ ابنُ عِيسَى: «حَتَّى قَضَتْ حَاجَتَهَا». وَقَالَ كَثِيرٌ: عَنْ حُمَيْدٍ عَنْ أَنَسٍ.

4819 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنسٍ: **«أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ»** بِمَعْنَاهُ.

[ت14/م000] ـ بابٌ في سَعَةِ المَجلِسِ

4820 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ أَبِي الْمَوَالِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي عَمْرَةَ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«خَيْرُ الْمَجَالِسِ أَوْسَعُهَا»**.

قال أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمٰنِ بنُ عَمْرِو بنِ أَبِي عَمْرَةَ الأَنْصَارِيُّ.

[ت15/م13] ـ بابٌ في الجُلوسِ بين الظِّلِّ والشَّمسِ

4821 ـ حدّثنا ابنُ السَّرْحِ وَمَخْلَدُ بنُ خَالِدٍ قَالاَ: حدَّثنا سُفْيَانُ، عَنْ مُحَمَّدِ بنِ الْمُنْكَدِرِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: **«إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ»**، وَقَالَ مَخْلَدٌ: **«فِي الْفَيْءِ»**، **«فَقَلَصَ عَنْهُ الظِّلُّ وَصَارَ بَعْضُهُ فِي الشَّمْسِ، وَبَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ»**.

4822 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: «حَدَّثَنِي قَيْسٌ، عَنْ أَبِيهِ أَنَّهُ جَاءَ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَامَ فِي الشَّمْسِ، فَأَمَرَ بِهِ فَحُوِّلَ إِلَى الظِّلِّ».

[ت16/م14] ـ بابٌ في التَّحلُّقِ

4823 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنِ الأَعْمَشِ، قَالَ: حَدَّثَنِي الْمُسَيَّبُ بنُ رَافِعٍ، عَنْ تَمِيمِ بنِ طَرَفَةَ، عَنْ جَابِرِ بنِ سَمُرَةَ، قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَهُم حِلَقٌ فَقَال: **«مَا لِي أَرَاكُمْ عِزِينَ»**.

4824 ـ حدّثنا وَاصِلُ بنُ عَبْدِ الأَعْلَى، عَنِ ابنِ فُضَيْلٍ، عَنِ الأَعْمَشِ بِهَذَا قَالَ: كَأَنَّهُ يُحِبُّ الْجَمَاعَةَ.

4825 ـ حدّثنا مُحَمَّدُ بنُ جَعْفَرٍ الْوَرْكَانِيُّ، وَهَنَّادٌ: أَنَّ شَرِيكًا أخبرهم، عَنْ سِمَاكٍ، عَنْ جَابِرِ بنِ سُمْرَةَ، قَالَ: «كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي».

[17] What About Sitting In The Middle Of The Circle (Of People)?

4826- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" cursed such as (seeks to pass over the necks of the people in order to) sit in the middle of the (group of people gathering in the shape of a) circle.

[18] When A Man Stands And Leaves His Sitting Place For Another

4827- It is narrated on the authority of Sa'id Ibn Abu Al-Hasan that he said: Abu Bakrah came to us in order to give his witness pertaining to something, thereupon a man stood (and left his) sitting place for him, but he refused to sit in it and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade that (one should have the sitting place of another unless it is in accordance with his own will); and the Messenger of Allah "Allah's blessing and peace be upon him" further forbade that someone should wipe his hand with the dress of another (unless it is by his permission and knowledge).

4828- It is narrated on the authority of Ibn Umar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and a man stood from his sitting place for his sake, and when he went to sit in it the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to do so.

[19] With Whom Should One Sit?

4829- It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of the believer who recites the Qur'an is like that of a citron which tastes good and smells good; and the example of the believer who does not recite the Qur'an is like a date which is good in taste but has no smell; and the example of the wicked who recites the Qur'an is like the sweet basil which smells good but tastes bitter; and the example of the wicked who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell; and the example of the good sitter is like the example of a musk seller: if you receive nothing from him, you will receive some of its smell; and the example of the bad sitter is like the example of the blacksmith holding a bellows: if you are not affected by its blackness, you will be affected by its smoke."

4830- It is narrated on the authority of Anas from Abu Musa that he said: The Prophet "Allah's blessing and peace be upon him" said the same up to the phrase: "which tastes bitter and has no smell"; and Anas said: And

[ت17/م000] ـ بابُ الجُلوسِ وَسْط الحَلْقَةِ

4826 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدثنا أَبَانٌ: حدثنا قَتَادَةُ، قَالَ: حَدَّثَنِي أَبُو مِجلَزٍ، عَنْ حُذَيْفَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ».

[ت18/م15] ـ بابٌ في الرَّجلِ يقُومُ لِلرَّجلِ من مَجْلِسِهِ

4827 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بنِ سَعِيدٍ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلًى لآلِ أَبِي بُرْدَةَ، عَنْ سَعِيدِ بنِ أَبِي الْحَسَنِ، قَالَ: «جَاءَنَا أَبُو بَكْرَةَ فِي شَهَادَةٍ، فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ، فَأَبَى أَنْ يَجْلِسَ فِيهِ، وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ ذَا، وَنَهَى النَّبِيُّ ﷺ أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِثَوْبِ مَنْ لَمْ يَكْسُهُ».

4828 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: أَنَّ مُحَمَّدَ بنَ جَعْفَرٍ حَدَّثَهُمْ، عَنْ شُعْبَةَ، عَنْ عَقِيلِ بنِ طَلْحَةَ، قَالَ: سَمِعْتُ أَبَا الْخَصِيبِ، عَنِ ابنِ عُمَرَ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ، فَذَهَبَ لِيَجْلِسَ فِيهِ، فَنَهَاهُ النَّبِيُّ ﷺ».

قال أَبُو دَاوُدَ: أَبُو الْخَصِيبِ اسْمُهُ: زِيَادُ بنُ عَبْدِ الرَّحْمٰنِ.

[ت19/م16] ـ بابُ مَنْ يُؤْمَرُ أَنْ يُجالِسَ

4829 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانٌ، عَنْ قَتَادَةَ، عَنْ أَنسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا. وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا. وَمَثَلُ الْجَلِيسِ الصالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ، إِنْ لَمْ يُصِبْكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ، وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكِيرِ، إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ**».

4830 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، الْمَعْنَى. ح، وحدَّثنا ابنُ مُعَاذٍ: حدَّثنا أَبِي قَالاَ: حدَّثنا شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، بِهَذَا الكَلاَمِ الأَوَّلِ إِلَى قَوْلِهِ: «**وَطَعْمُهَا مُرٌّ**». وَزَادَ ابنُ مُعَاذٍ قَالَ: قَالَ أَنسٌ: وَكُنَّا

we used to say that the example of the good sitter...and the rest of the narration is the same.

4831- It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of the good sitter is like the example of a musk seller: if you receive nothing from him, you will receive some of its smell; and the example of the bad sitter is like the example of the blacksmith holding a bellows: if you are not affected by its blackness, you will be affected by its smoke."

4832- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not but a faithful believer be your companion; and let none but a righteous god-fearing eat your food."

4833- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man always imitates the customs of his friend: so, let everyone of you consider whom he takes for friend."

4834- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who oppose each other (in the Heaven) would also be at odds (in the world)."

[20] It Is Undesirable To Fall In Controversy

4835- It is narrated on the authority of Abu Musa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sent anyone of his companions to be in charge of some affairs, he would say to him: "Give glad tidings (to the people that Allah will bestow mercy upon them in case they obey Him), and do not make them have aversion (towards the religion); and make things easy for them, and do not make things hard upon them!"

4836- It is narrated on the authority of As-Sa'ib that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and they went on appreciating and praising me so much (in his presence), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I have the best knowledge among you of him." I said: "You have told the truth, let my father and mother be sacrificed for you! You used not to withhold (anything from me), nor to fall in controversy (with me)."

نَتَحَدَّثُ أَنَّ مَثَلَ الْجَلِيسِ الصَّالِحِ، وَسَاقَ بَقِيَّةَ الْحَدِيثِ.

4831 ـ حدّثنا عَبْدُاللَّهِ بنُ الصَّبَّاحِ الْعَطَّارُ: حدَّثنا سَعِيدُ بنُ عَامِرٍ، عَنْ شُبَيْلِ ابنِ عَزْرَةَ، عَنْ أَنَسِ بنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَثَلُ الْجَلِيسِ الصَّالِحِ**» فَذَكَرَ نَحْوَهُ.

4832 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا ابنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بنِ شُرَيْحٍ، عَنْ سَالِمِ بنِ غَيْلاَنَ، عَنِ الْوَلِيدِ بنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لا تُصَاحِبْ إِلاَّ مُؤْمِنًا، وَلاَ يَأْكُلْ طَعَامَكَ إِلاَّ تَقِيٌّ**».

4833 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، قَالاَ: حدَّثنا زُهَيْرُ بنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُوسَى بنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «**الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ**».

4834 ـ حدّثنا هَارُونُ بنُ زَيْدِبنِ أَبِي الزَّرْقَاءِ: حدَّثنا أَبِي: حدَّثنا جَعْفَرٌ ـ يَعْنِي ابنَ بُرْقَانَ ـ؛ عَنْ يَزِيدَ ـ يَعْنِي ابنَ الأَصَمِّ ـ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: «**الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ**».

[ت20/م17] ـ بابٌ في كَرَاهِيَةِ المِرَاءِ

4835 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو أُسَامَةَ: حدَّثنا بُرَيْدُ بنُ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ، قَالَ: «**بَشِّرُوا وَلاَ تُنَفِّرُوا، وَيَسِّرُوا وَلاَ تُعَسِّرُوا**».

4836 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي إِبْرَاهِيمُ بنُ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ عَنِ السَّائِبِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ فَجَعَلُوا يُثْنُونَ عَلَيَّ وَيَذْكُرُونِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا أَعْلَمُكُمْ**»، يَعْنِي بِهِ. قُلْتُ: صَدَقْتَ بِأَبِي أَنْتَ وَأُمِّي، كُنْتَ شَرِيكِي فَنِعْمَ الشَّرِيكُ كُنْتَ لاَ تُدَارِي وَلاَ تُمَارِي».

[21] The Right Way Of Speech

4837- It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat and went on talking, he would often raise his sight up towards the sky.

4838- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to be clearly articulate in his speech and clear in his pronunciation.

4839- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was coherently articulate in his speech, so much that everyone who heard it would understand it easily.

4840- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every speech which does not start with "Praise be to Allah" is cut off (i.e. is deprived of blessing)."

Abu Dawud says: The same is narrated on the authority of Az-Zuhri from the Messenger of Allah "Allah's blessing and peace be upon him".

[22] What About The Sermon?

4841- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every sermon in which there is no testimony (of the fact that there is no god but Allah and that Muhammad is His Messenger) is like the hand that is cut off."

[23] Dealing With The People According To Their Positions

4842- It is narrated on the authority of Abu Shabib that once, a beggar came upon A'ishah, and she gave him a fragment (of bread); and later on, another man having a good dress and appearance, passed by, and she made him sit down, and served him with food. She was asked (why she had made such a distinction in her dealing with both), and she said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Deal with the people according to their positions (of religion and knowledge)."

4843- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of Exalting and Hallowing Allah Almighty to show respect for the old hoary-headed Muslim; to honour the holder of the Qur'an (who keeps it by heart, and has the sufficient knowledge to interpret it, and acts

[ت21/م18] ـ بابُ الهَدْيِ في الكَلام

4837 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ ـ يَعْنِي ابنَ سَلَمَةَ ـ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بنِ عُتْبَةَ، عَنْ عُمَرَ بنِ عَبْدِ الْعَزِيزِ، عَنْ يُوسُفَ بنِ عَبْدِ اللَّهِ بنِ سَلاَمٍ، عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ».

4838 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا مُحَمَّدُ بنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ: سَمِعْتُ شَيْخًا فِي الْمَسْجِدِ يَقُولُ: سَمِعْتُ جَابِرَ بنَ عَبْدِاللَّهِ يَقُولُ: «كَانَ فِي كَلاَمِ رَسُولِ اللَّهِ ﷺ تَرْتِيلٌ، أَوْ تَرْسِيلٌ».

4839 ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ، قَالاَ: حدَّثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أُسَامَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ كَلاَمُ رَسُولِ اللَّهِ ﷺ كَلاَمًا فَصْلاً: يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ».

4840 ـ حدّثنا أَبُو تَوْبَةَ، قَالَ: زَعَمَ الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ كَلاَمٍ لاَ يُبْدَأُ فِيهِ بِالْحَمْدُ لِلَّهِ، فَهُوَ أَجْذَمُ»**.

قال أَبُو دَاوُدَ: رَوَاهُ يُونُسُ، وَعُقَيْلٌ، وَشُعَيْبٌ، وَسَعِيدُ بنُ عَبْدِ العَزِيزِ، عَنِ الزُّهْرِيِّ، عَنِ النَّبِيِّ ﷺ مُرْسَلاً.

[ت22/م19] ـ بابٌ في الخُطبةِ

4841 ـ حدّثنا مُسَدَّدٌ وَمُوسَى بنُ إِسْمَاعِيلَ قَالاَ: حدَّثنا عَبْدُ الوَاحِدِ بنُ زِيَادٍ: حدَّثنا عَاصِمُ بنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ»**.

[ت23/م20] ـ بابٌ في تَنزيلِ النَّاسِ منازِلَهُمْ

4842 ـ حدّثنا يَحْيَى بنُ إِسْمَاعِيلَ وابنُ أَبِي خَلَفٍ: أَنَّ يَحْيَى بنَ الْيَمَانِ أَخْبَرَهُمْ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بنِ أَبِي شَبِيبٍ: أَنَّ عَائِشَةَ مَرَّ بِهَا سَائِلٌ فَأَعْطَتْهُ كِسْرَةً، وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ، فَقِيلَ لَهَا فِي ذَلِكَ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ»**.

قال أَبُو دَاوُدَ: وَحَدِيثُ يَحْيَى مُخْتَصَرٌ.

قال أَبُو دَاوُدَ: مَيْمُونٌ لَمْ يُدْرِكْ عَائِشَةَ.

4843 ـ حدّثنا إِسْحَاقُ بنُ إِبْرَاهِيمَ الصَّوَّافُ: حدَّثنا عَبْدُاللَّهِ بنُ حُمْرَانَ: أخبرنا عَوْفُ بنُ أَبِي جَمِيلَةَ، عَنْ زِيَادِ بنِ مِخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنْ إِجْلاَلِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ**

upon its rules and principles), who does not exceed the due limits (of reciting and acting upon it), nor does he keep away from it (after he has learnt it); and to admire such as endued with the power of authority, when he is fair and just."

[24] When One Takes His Sitting Place Between Two Men (I.E. Parts Them) Without Their Permission

4844- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none sit between two men (and separate them) without their permission."

4845- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for one to part two men (i.e. sit between them) without their permission."

[25] The Way Of Sitting

4846- It is narrated on the authority of Abu Sa'id that whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat he would recline upon his buttocks, with his thighs close to his abdomen, circling them with his hands, holding his knees.

4847- It is narrated on the authority of Qailah Bint Makhramah that she saw the Messenger of Allah "Allah's blessing and peace be upon him" while sitting upon his buttocks, with his thighs close to his abdomen, circling them with his hands. She said: When I saw the Messenger of Allah "Allah's blessing and peace be upon him" being submissive and obedient (to Allah) in his sitting, I trembled out of reverence and admiration I had towards him.

[26] What About The Undesirable Way Of Sitting?

4848- It is narrated on the authority of Ash-Sharid Ibn Suwaid that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was sitting as such, i.e. I was putting my left hand behind my back, and reclining against the flesh of my right hand, thereupon he said: "Are you sitting like the sitting of such as upon whom the wrath (of Allah) falls?"

الْغَالِي فِيهِ، وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ».

[ت24/م21] ـ بابٌ في الرَّجُلِ يَجْلِسُ بينَ الرَّجُلَينِ بِغَيرِ إذْنِهما

4844 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ وَأَحْمَدُ بنُ عَبْدَةَ، الْمَعْنَى، قَالاَ: حدَّثنا حَمَّادٌ: حدَّثنا عَامِرٌ الأَحْوَلُ، عَنْ عَمْرِو بنِ شُعَيْبٍ، قَالَ ابنُ عَبْدَةَ: عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُجْلَسْ بَيْنَ رَجُلَيْنِ إلاَّ بِإِذْنِهِمَا**».

4845 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أَخبرنا ابنُ وَهْبٍ قَالَ: أخبرني أُسَامَةُ بنُ زَيْدٍ اللَّيْثِيُّ، عَنْ عَمْرِو بنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِاللَّهِ بنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إلاَّ بِإِذْنِهِمَا**».

[ت25/م22] ـ بابٌ في جُلوسِ الرَّجُلِ

4846 ـ حدّثنا سَلَمَةُ بنُ شَبِيبٍ: حدَّثنا عَبْدُ اللَّهِ بنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي إِسْحَاقُ بنُ مُحَمَّدٍ الأَنْصَارِيُّ، عَنْ رُبَيْحِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ احْتَبَى بِيَدِهِ».

قال أَبُو دَاوُدَ: عَبْدُاللَّهِ بنُ إِبْرَاهِيمَ شَيْخٌ مُنْكَرُ الْحَدِيثِ.

4847 ـ حدّثنا حَفْصُ بنُ عُمَرَ، وَمُوسَى بنُ إِسْمَاعِيلَ، قَالاَ: حدَّثنا عَبْدُ اللَّهِ بنُ حَسَّانَ الْعَنْبَرِيُّ، قَالَ: حَدَّثَتْنِي جَدَّتَايَ: صَفِيَّةُ، وَدُحَيْبَةُ ابْنَتَا عُلَيْبَةَ ـ قَالَ مُوسَى: بِنْتِ حَرْمَلَةَ ـ وَكَانَتَا رَبِيبَتَي قَيْلَةَ بِنْتِ مَخْرَمَةَ، وَكَانَتْ جَدَّةَ أَبِيهِمَا، أَنَّهَا أَخْبَرَتْهُمَا: «أَنَّهَا رَأَتِ النَّبِيَّ ﷺ، وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ. فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمُخْتَشِعَ ـ وَقَالَ مُوسَى: الْمُتَخَشِّعَ ـ فِي الْجِلْسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ».

[ت26/م 000] ـ بابٌ في الجِلسَة المكرُوهَةِ

4848 ـ حدّثنا عَلِيُّ بنُ بَحْرٍ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا ابنُ جُرَيجٍ، عَنْ إِبْرَاهِيمَ بنِ مَيْسَرَةَ، عَنْ عَمْرِو بنِ الشَّرِيدِ، عَنْ أَبِيهِ الشَّرِيدِ بنِ سُوَيْدٍ، قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ، وَأَنَا جَالِسٌ هَكَذَا، وَقَدْ وَضَعْتُ يَدِيَ الْيُسْرَى خَلْفَ ظَهْرِي، وَاتَّكَأْتُ عَلَى إِلْيَةِ يَدِي، فَقَالَ: «**أَتَقْعُدُ قِعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ؟!**».

[27] It Is Forbidden To Be Engaged In Night Talks After (Offering The Prayer Of) Isha

4849- It is narrated on the authority of Abu Barzah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid people to sleep before it (i.e. offering the Isha prayer), and to be engaged in talks after it.

[28] When One Sits On His Hips, Crossing Both His Legs

4850- It is narrated on the authority of Jabir Ibn Samurah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him", whenever he offered the Fajr prayer, to sit on his hips while crossing his legs and keep so until the sun would rise and become bright.

[29] What About Having A Private Speech With Somebody?

4851- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Let no two persons have a private speech without the third (if they are only three in the gathering), lest that would aggrieve him.”

4852- A Hadith like this is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", in which there is the following addition: Abu Salih (a sub-narrator) said: “Then if they are four (and not three).” He said: “Then, there is no harm (if two of them have a private talk).”

[30] When A Man Stands From His Sitting Place And Then Returns

4853- It is narrated on the authority of Suhail Ibn Abu Salih that he said: I was sitting in the house of my father when a young man stood (from his sitting place) and then returned once again, thereupon my father related from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: “When a man stands from his sitting place and then returns once again, he shall have more claim over it.”

4854- It is narrated on the authority of Ka’b Al-Iyadi that he said: I used to visit Abu Ad-Darda’ regularly, and once Abu Ad-Darda’ said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat (in the gathering) and we sat around him, and then he stood and had the intention to return once again, he would take off his sandals or such things as he had on him (like his upper garment or turban), and his companions would come to know that (he had the intention to return again), thereupon they would keep in their sitting places.

[ت27/م23] ـ بابُ النَّهيِ عنِ السَّمَرِ بعدَ العِشَاءِ

4849 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عَوْفٍ، قَالَ: حَدَّثني أَبو الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنِ النَّوْمِ قَبْلَهَا، وَالْحَدِيثِ بَعْدَهَا».

[ت28/م000] ـ بابٌ في الرَّجُلِ يَجْلِسُ مُتَرَبِّعًا

4850 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبو دَاوُدَ الْحَفْرِيُّ: حدَّثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ سِمَاكِ بنِ حَرْبٍ، عَنْ جَابِرِ بنِ سَمُرَةَ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسْنَاءَ».

[ت29/م24] ـ بابٌ في التَّناجِي

4851 ـ حدّثنا أَبو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. ح: وحدَّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا الأَعْمَشُ، عَنْ شَقِيقٍ ـ يَعني ابنَ سَلَمَةَ ـ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَنْتَجِي اثْنَانِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يُحْزِنُهُ»**.

4852 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنِ ابنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، مِثْلَهُ.

قَالَ أَبُو صَالِحٍ: «فَقُلْتُ لابنِ عُمَرَ: فَأَرْبَعَةٌ؟ قَالَ: لاَ يَضُرُّكَ».

[ت30/م25] ـ بابٌ إذا قامَ الرجلُ من مَجلِسٍ ثُمَّ رَجَعَ

4853 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَالِسًا وَعِنْدَهُ غُلاَمٌ، فَقَامَ ثُمَّ رَجَعَ فَحَدَّثَ أَبِي عَنْ أَبِي هُرَيْرَة عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ»**.

4854 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: حدَّثنا مُبَشِّرٌ الْحَلَبِيُّ، عَنْ تَمَّامِ بنِ نَجِيحٍ، عَنْ كَعْبٍ الإِيَادِيِّ، قَالَ: «كُنْتُ أَخْتَلِفُ إِلَى أَبِي الدَّرْدَاءِ. فَقَالَ أَبو الدَّرْدَاءِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ وَجَلَسْنَا حَوْلَهُ، فَقَامَ فَأَرَادَ الرُّجُوعَ نَزَعَ نَعْلَيْهِ أَوْ بَعْضَ مَا يَكُونُ عَلَيْهِ، فَيَعْرِفُ ذَلِكَ أَصْحَابُهُ فَيَثْبُتُونَ».

[31] It Is Undesirable That One Should Stand From His Sitting Place Before Celebrating Allah

4855- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people stand from a gathering in which they do not celebrate (the Praises of) Allah Almighty but that they seem to stand from something (as stinking as the carcass of a donkey, and it is (a cause of) grief for them."

4856- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a gathering in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty; and He, who lies in a bed in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty."

[32] The Expiation For (Whatever Falsity And Nonsense Are Committed In) The Sitting

4857- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: There are many statements, and none utters them thrice on his standing (and leaving) his sitting place but that they will act as expiation for (whatever falsity and nonsense are committed by) him, and none utters them in a sitting of good or in a sitting of celebration (of Allah Almighty), but that they will be a seal of his (good deeds), in the same way as a document is sealed with the seal: "Glory be to You O Allah, with Whose Praises (I Exalt You); there is no god (to be worshipped) but You; I ask for Your Forgiveness, and I turn to You in repentance."

4858- A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

4859- It is narrated on the authority of Abu Barzah Al-Aslami that the Messenger of Allah "Allah's blessing and peace be upon him" used to say towards the end of his lifetime (in the conclusion of the sitting) whenever he intended to stand (and leave) a gathering: "Glory be to You O Allah, with Whose Praises (I Exalt You); there is no god (to be worshipped) but You; I ask for Your Forgiveness, and I turn to You in repentance." A man said to him: "O Messenger of Allah! You say something which you used not to say earlier." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "In order to expiate for whatever (falsity or nonsense are committed) in the sitting."

[ت31/م26] ـ بابُ كَرَاهِيَةِ أَنْ يَقومَ الرجلُ من مَجلِسهِ ولا يَذكُر اللَّه

4855 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا إِسْمَاعِيلُ بنُ زَكَرِيَّا، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لاَ يَذْكُرُونَ اللَّهَ فِيهِ، إِلاَّ قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ، وَكَانَ عَلَيْهِمْ حَسْرَةً**».

4856 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عَنْ ابنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ، وَمَنِ اضْطَجَعَ مَضْجَعًا لاَ يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ**».

[ت32/م27] ـ بابٌ في كَفَّارةِ المجلسِ

4857 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ، قَالَ: أَخبرني عَمْرٌو أَنَّ سَعِيدَ بنَ أَبِي هِلاَلٍ حَدَّثَهُ، أَنَّ سَعِيدَ بنَ أَبِي سَعِيدٍ الْمَقْبُرِيَّ حَدَّثَهُ، عَنْ عَبْدِاللَّهِ بنِ عَمْرِو بنِ الْعَاصِ، أَنَّهُ قَالَ: كَلِمَاتٌ لاَ يَتَكَلَّمُ بِهِنَّ أَحَدٌ فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلاَثَ مَرَّاتٍ إِلاَّ كُفِّرَ بِهِنَّ عَنْهُ، وَلاَ يَقُولُهُنَّ فِي مَجلِسِ خَيرٍ ومَجْلِسِ ذِكْرٍ إِلاَّ خُتِمَ لَهُ بِهِنَّ عَلَيْهِ، كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لاَ إِلٰهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

4858 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ. قَالَ: قَالَ عَمْرٌو: وَحَدَّثَنِي بِنَحْوِ ذَلِكَ عَبْدُ الرَّحْمٰنِ بنُ أَبِي عمرٍو، عن الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

4859 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمٍ الْجَرْجَرَائِيُّ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ، الْمَعْنَى، أَنَّ عَبْدَةَ بنَ سُلَيْمَانَ أَخبرهم عن الحجَّاجِ بنِ دِينَارٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ**». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتَقُولُ قَوْلاً مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى. قَالَ: «**كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ**».

[33] Relating The Speech That Is Said In A Session To Somebody

4860- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of my companions should relate to me anything (which I might dislike) about anyone, for I like to come out to you with my breast pure and clean (of any evil feeling towards anybody)."

[34] One Should Beware Of People

4861- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-Faghwa' Al-Khuza'i from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" invited me, and he intended to send me with wealth to Abu Sufyan, in order to distribute it among (the poor of) the Quraish in Mecca after the conquest. He said to me: "Seek a companion (to be with you on the journey)!" Amr Ibn Umayyah Ad-Damari came to me and said: "I've learnt that you have the intention to set out, and you are seeking a companion (to be with you on the journey)." I answered in the affirmative, thereupon he said: "Then, let me be your companion." I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've found a companion." He asked me: "Who is he?" I said: "Amr Ibn Umayyah Ad-Damari." On that he said: "When you reach the town of his people, beware of him. However, it is said (by way of proverb): "Even if one is your full brother, you should not feel secure of him."" We set out until when we reached Abwa' (a place between Medina and Mecca), he said: "I have some need from my people in Waddan. So, wait me (for a while)." I said: "Go safely (and do not worry)." When he turned away, I remembered the statement of the Messenger of Allah "Allah's blessing and peace be upon him", with the result that I proceeded in a rush on my camel until I came out (of the town) while forcing it to walk in a quick pace, and by the time I was in Asafir, he was about to face me with a group of his people (no more than ten). I caused my camel to run fast until I preceded him, and when he saw that I had escaped from him these (who were with him) turned away. He (Amr) came to me and said: "I had some need to be fulfilled from my people." I said: "Well." We proceeded on until we arrived in Mecca, and I gave the wealth to Abu Sufyan.

4862- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer should not be stung twice from the same hole." (The main point here is that the faithful believer should be too intelligent and wise to be deceived twice by the same person or distress).

[ت33/م28] ـ بابٌ في رَفعِ الحديثِ منَ المجلِسِ

4860 ـ حدّثنا مُحمّدُ بنُ يَحيَى بنِ فَارِسٍ: حدَّثنا الْفِرْيَابِيُّ، عَنْ إِسْمَاعِيلَ، عَنِ الْوَلِيدِ ـ وَنسبَهُ لَنَا زُهَيْرُ بنُ حَرْبٍ عَنْ حُسَيْنِ بنِ مُحَمَّدٍ، عَنْ إِسْرَائِيلَ، فِي هَذَا الْحَدِيثِ، قَالَ: الْوَلِيدُ بنُ أَبِي هِشَام ـ عَنْ زَيْدِ بنِ زَائِدٍ، عَنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ**».

[ت34/م29] ـ بابٌ في الحَذَرِ منَ النَّاسِ

4861 ـ حدّثنا مُحَمَّدُ بنُ يَحيَى بنِ فَارِسٍ: حدَّثنا نُوحُ بنُ يَزِيدَ بنِ سَيَّارٍ الْمُؤَدِّبُ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، قَالَ: حَدَّثَنِيهِ ابنُ إِسْحَاقَ، عَنْ عِيسَى بنِ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْفَغْوَاءِ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: «دَعَانِي رَسُولُ اللَّهِ ﷺ وَقَدْ أَرَادَ أَنْ يَبْعَثَنِي بِمَالٍ إِلَى أَبِي سُفْيَانَ يَقْسِمُهُ فِي قُرَيْشٍ بِمَكَّةَ بَعْدَ الْفَتْحِ، فَقَالَ: «**الْتَمِسْ صَاحِبًا**». قَالَ: فَجَاءَنِي عَمْرُو بنُ أُمَيَّةَ الضَّمْرِيُّ، فَقَالَ: بَلَغَنِي أَنَّكَ تُرِيدُ الْخُرُوجَ وَتَلْتَمِسُ صَاحِبًا؟ قَالَ: قُلْتُ: أَجَلْ. قَالَ: فَأَنَا لَكَ صَاحِبٌ، قال: فجئتُ رسولَ اللَّهِ ﷺ قلتُ: قد وَجدتُ صاحباً، قَالَ: فَقَالَ: «**مَنْ؟**» قُلْتُ: عَمْرُو بنَ أُمَيَّةَ الضَّمْرِيُّ. قَالَ: «**إِذَا هَبَطْتَ بِلاَدَ قَوْمِهِ فَاحْذَرْهُ، فَإِنَّهُ قَدْ قَالَ الْقَائِلُ: أَخُوكَ الْبَكْرِيُّ وَلاَ تَأْمَنْهُ**». فَخَرَجْنَا حَتَّى إِذَا كُنْتُ بِالأَبْوَاءِ، قَالَ: إِنِّي أُرِيدُ حَاجَةً إِلَى قَوْمِي بِوَدَّانَ فَتَلَبَّثْ لِي! قُلْتُ: رَاشِدًا، فَلَمَّا وَلَّى ذَكَرْتُ قَوْلَ النَّبِيِّ ﷺ فَشَدَدْتُ عَلَى بَعِيرِي حَتَّى خَرَجْتُ أُوضِعهُ، حَتَّى إِذَا كُنْتُ بِالأَصَافِرِ إِذَا هُوَ يُعَارِضُنِي فِي رَهْطٍ، قَالَ: وَأَوْضَعْتُ، فَسَبَقْتُهُ، فَلَمَّا رَآنِي أَنْ قَدْ فُتُّهُ انْصَرَفُوا وَجَاءَنِي. فَقَالَ: كَانَتْ لِي إِلى قومي حَاجَةٌ، قَالَ: قُلْتُ: أَجَلْ. وَمَضَيْنَا حَتَّى قَدِمْنَا مَكَّةَ فَدَفَعْتُ الْمَالَ إِلَى أَبِي سُفْيَانَ».

4862 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ**».

[35] The Right Way Of Walking

4863- It is narrated on the authority of Anas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went on walking, he would seem as if he was reclining (i.e. inclining frontward).

4864- It is narrated on the authority of Sa'id Al-Jurairi from Abu At-Tufail that he said: "I saw the Messenger of Allah "Allah's blessing and peace be upon him"." I asked him: "How did you see him?" he said: "He was a white-complexioned good-looking man, and whenever he walked, he would seem as if he was sloping (forwards)."

[36] When A Man Places One Of His Feet Over The Other

4865- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put one of his feet over the other while lying on his back.

4866- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle (Abdullah Ibn Zaid Ibn Asim Al-Ansari) that he saw the Messenger of Allah "Allah's blessing and peace be upon him" lying in the mosque, putting one of his feet over the other.

4867- It is narrated on the authority of Sa'id Ibn Al-Musayyab that both Umar Ibn Al-Khattab and Uthman used to do the same.

[37] What About Transmitting The Speech?

4868- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says something (in the presence of another) and then he turns (rightward or leftward in reference to his intention to make it secret), it should be considered as a trust (which should not be wasted by being disclosed)."

4869- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sessions should rely upon the trust (of the sitters) barring (in case there is talk about anything of) the following three: bloodshed, illegal sexual relation, and usurping property with no just cause" (and in any of those things, what is raised relating to the would-be act should be disclosed in averting of mischief).

4870- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest (betrayal) of trust in the Sight of Allah on the Day of

[ت35/م30] بابٌ في هَدْيِ الرَّجُلِ

4863 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أخبرنا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا مَشَى كَأَنَّهُ يَتَوَكَّأُ».

4864 ـ حدّثنا حُسَيْنُ بنُ مُعَاذِ بنِ خُلَيْفٍ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: كَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحًا، إِذَا مَشَى كَأَنَّمَا يَهْوِي فِي صَبُوبٍ».

[ت36/م31] ـ بابٌ في الرَّجُلِ يضَعُ إحدى رِجلَيهِ على الأُخرَى

4865 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ. ح، وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَضَعَ ـ وقَالَ قُتَيْبَةُ: يَرْفَع ـ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. زَادَ قُتَيْبَةُ: وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ».

4866 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مَالِكٌ. ح، وحدَّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا، ـ قَالَ الْقَعْنَبِيُّ: فِي الْمَسْجِدِ ـ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى».

4867 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَن ابنِ شَهَابٍ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ: «أَنَّ عُمَرَ بنَ الْخَطَّابِ، وَعُثْمَانَ بنَ عَفَّانَ كَانَا يَفْعَلاَنِ ذٰلِكَ».

[ت37/م32] ـ بابٌ في نَقْلِ الحديثِ

4868 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا ابنُ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَطَاءٍ، عَنْ عَبْدِ الْمَلِكِ بنِ جَابِرِ بنِ عَتِيكٍ، عَنْ جَابِرِ بنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ الْتَفَتَ، فَهِيَ أَمَانَةٌ»**.

4869 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ، قَالَ: قَرَأْتُ عَلَى عَبْدِاللَّهِ بنِ نَافِعٍ، قَالَ: أخبرني ابنُ أَبِي ذِئْبٍ، عَن ابنِ أَخِي جَابِرِ بنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمَجَالِسُ بِالأَمَانَةِ إِلاَّ ثَلاَثَةَ مَجَالِسَ: سَفْكُ دَمٍ حَرَامٍ، أَوْ فَرْجٌ حَرَامٌ، أَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ»**.

4870 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، وَإِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ، قَالاَ: أخبرنا أَبُو أُسَامَةَ، عَنْ عُمَرَ ـ قَالَ إِبْرَاهِيمُ: هُوَ عُمَرُ بنُ حَمْزَةَ بنِ عَبْدِ اللَّهِ الْعُمَرِيُّ ـ عَنْ عَبْدِ الرَّحْمٰنِ بنِ سَعْدٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنْ أَعْظَمِ الأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ**

Judgement will be (committed by) a man who has sexual relation with his wife, and then he divulges (what he does with) her."

[38] What About Such As Goes About With Calumnies?

4871- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one who goes about with calumnies among people will be admitted to the Garden."

[39] What About The Two-Faced Person?

4872- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of people is the double-faced person (i.e. the hypocrite), who meets those with a face, and meets the others with a different face (in an attempt to please each group with what they like)."

4873- It is narrated on the authority of Ammar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a double faces in the world will have two tongues of fire on the Day of Judgement."

[40] What About Backbiting?

4874- It is narrated on the authority of Abu Hurairah that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is (the significance of) backbiting?" he said: "It is to talk about your (Muslim) brother (in his absence) with what he dislikes." It was said: "Then, tell me: what would it be if my (Muslim) brother has the same as I say about him?" he said: "If your (Muslim) brother has the same as you say about him, then, you will have backbitten him (if you say it in his absence); and if he has nothing of that which you say about him, then, you will have told a lie about him."

4875- It is narrated on the authority of A'ishah that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "It suffices you for (the defects of) Safiyyah to have such and such." She refers to her shortness. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've said a statement (so much evil that) if it is mixed with the water of the ocean, it will prevail over it (and spoil it)." I further imitated the conduct of a man (in embodiment of his shortcomings), thereupon he said: "I never like to imitate a man (to show his defects) even though I receive such and such (property in abundance)."

4876- It is narrated on the authority of Sa'id Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most grievous

وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

[ت38/م33] ـ بابٌ في القَتَّاتِ

4871 ـ حدّثنا مُسَدَّدٌ وَأَبُو بَكْرِ بنُ أَبِي شَيْبَةَ، قَالاَ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ**».

[ت39/م34] ـ بابٌ في ذي الوَجهَينِ

4872 ـ حدّثنا مُسَدَّدٌ: حدثنا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مِنْ شَرِّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ**».

4873 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا شَرِيكٌ، عَنِ الرُّكَيْنِ بنِ الرَّبِيعِ، عَنْ نُعَيْمِ بنِ حَنْظَلَةَ، عَنْ عَمَّارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ**».

[ت40/م35] ـ بابٌ في الغِيبةِ

4874 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قِيلَ: يَا رَسُولَ اللَّهِ، مَا الغِيْبَةُ؟ قَالَ: «**ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ**». قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «**فَإِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ**».

4875 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حدَّثَنِي عَلِيُّ بنُ الأَقْمَرِ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَائِشَةَ، قَالَتْ: قلتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وكذا ـ قالَ غيرُ مُسَدَّدٍ: تَعْنِي قَصِيرَةً ـ فَقَالَ: «**لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ**»، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: «**مَا أُحِبُّ أَنِّي حَكَيْتُ إِنْسَانًا، وَأَنَّ لِي كَذَا وَكَذَا**».

4876 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حدَّثنا أَبُو الْيَمَانِ: حدَّثنا شُعَيْبٌ: حدَّثنا عَبْدُ اللَّهِ بنُ أَبِي حُسَيْنٍ: حدَّثنا نَوْفَلُ بنُ مُسَاحِقٍ، عَنْ سَعِيدِ بنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ

and unlawful kind of usury is to dishonour and disgrace a Muslim with no just cause." (The point of similarity here is that the Muslim's honour is dearer to him than his property).

4877- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is one of the greatest major sins that a man dishonours and disgraces a Muslim with no just cause; and it is one of the major sins to give two abuses in retaliation for only one."

4878- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to ascend to the heaven (on my Night Journey), I came upon a people having nails of copper, therewith they were lacerating their faces and breasts. I asked: "Who are those O Gabriel?" he said: "Those are such as eat the flesh of the people (i.e. backbite them) and disgrace them (with no just cause)."

4879- It is narrated on the authority of Abu Al-Mughirah that he told the same as the narration of Ibn Al-Musaffa.

4880- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of those who believe with their tongues, even though faith has not entered their hearts! (and those are the hypocrites) Do not backbite the Muslims, nor seek after their defects (with the intention to disclose them), for Allah seeks after the defects of such as seeks after their defects, and he, after whose defects Allah seeks, He Almighty brings shame on him even though he is in his house."

4881- It is narrated on the authority of Al-Mustawrid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats even a morsel because of (backbiting or harming) a Muslim, Allah Almighty will feed him with the like of it from (the fire of) Hell; and he, who is given (as a gift) a dress on account of (causing harm to) a Muslim, Allah will dress him in the like of it from (the fire of) Hell; and he, who stands in a position by way of gaining fame (of righteousness and piety) and showing off (for the purpose of getting wealth) from another man, Allah will put him in the same standing of those famous for their showing off on the Day of Judgement (in order to receive his portion of punishment)." (Or according to another interpretation, "and he, who makes another one stand in a position in which he pretends he is famous (for his righteousness and piety with the intention to achieve his own purposes), Allah Almighty will

قَالَ: «**إِنَّ مَنْ أَرْبَى الرِّبَا الاسْتِطَالَةَ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ**».

4877 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ: حدَّثنا عَمْرُو بنُ أَبِي سَلَمَةَ قَالَ: حدَّثنا زُهَيْرٌ، عَنِ الْعَلاَءِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، وَمِنَ الْكَبَائِرِ السَّبَّتَانِ بِالسَّبَّةِ**».

4878 ـ حدّثنا ابنُ الْمُصَفَّى: حدَّثنا بَقِيَّةُ وَأَبُو الْمُغِيرَةِ، قَالاَ: حدَّثنا صَفْوَانُ قَالَ: حَدَّثَنِي رَاشِدُ بنُ سَعْدٍ وَعَبْدُ الرَّحْمٰنِ بنُ جُبَيْرٍ، عَنْ أَنَسِ بنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ، يَخْمِشُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ. فَقُلْتُ: مَنْ هَؤُلاَءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلاَءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ**».

قال أَبُو دَاوُدَ: وَحَدَّثَنَاهُ يَحْيَى بنُ عُثْمَانَ عَنْ بَقِيَّةَ، لَيْسَ فِيهِ أَنَسٌ.

4879 ـ حدّثنا عِيسَى بنُ أَبِي عِيسَى السَّيْلَحِينِيُّ، عَنْ أَبِي الْمُغِيرَةِ، كَمَا قَالَ ابنُ الْمُصَفَّى.

4880 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا الأَسْوَدُ بنُ عَامِرٍ: حدَّثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عن الأَعْمَشِ، عَنْ سَعِيدِ بنِ عَبْدِ اللَّهِ بنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيمَانُ قَلْبَهُ: لاَ تَغْتَابُوا الْمُسْلِمِينَ، وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ. فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ. وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ**».

4881 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ الْمِصْرِيُّ الْحِمْصِيُّ: حدَّثنا بَقِيَّةُ، عَنِ ابنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ وَقَّاصِ بنِ رَبِيعَةَ، عَنِ الْمُسْتَوْرِدِ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَكَلَ بِرَجُلٍ مُسْلِمٍ أَكْلَةً، فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ. وَمَنْ كُسِيَ ثَوْبًا بِرَجُلٍ مُسْلِمٍ، فَإِنَّ اللَّهَ يَكْسُوهُ مِثْلَهُ مِنْ جَهَنَّمَ. وَمَنْ قَامَ**

undertake his punishment and disclose his notoriety as a liar on the Day of Judgement.")

4882- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything of the Muslim should be inviolable to the Muslim: his property, honour and blood; and it suffices a man for evil to look down upon his Muslim brother."

[41] When One Defends A Muslim From Being Backbitten

4883- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas Al-Juhani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said:: "He, who saves a Muslim from (the evil and harm of the backbiter of a) hypocrite (I think he said) Allah will send an angel to safeguard his flesh from the fire of Hell on the Day of Judgement; and he, who attributes a false thing to a Muslim therewith to disgrace him, Allah will detain him on the bridge of the Hell until he retracts from what he has said."

4884- It is narrated on the authority of both Jabir Ibn Abdullah and Abu Talhah Ibn Sahl Al-Ansari that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man disappoints a Muslim in a situation in which his sanctity is violated, and his honour is disrespected but that Allah Almighty will disappoint him in a situation in which he likes to be helped and supported; and no man helps and supports a Muslim in a situation in which his sanctity is violated, and his honour is disrespected but that Allah Almighty will help him in a situation in which he likes to be helped and supported."

[42] What About Such As Talking About Whom In His Absence Is Not Considered As Backbiting?

4885- It is narrated on the authority of Jundub Ibn Abdullah: Once, a desert dweller came, knelt down his mount and tied its legs, and then went to offer the prayer (in congregation) behind the Messenger of Allah "Allah's blessing and peace be upon him". When he finished from the prayer, he came to his mount, let loose its string and then rode it. He then invoked Allah saying: "O Allah! Might you have mercy upon me and Muhammad, and let none join us in Your Mercy!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do you think this (man) is more straying than his camel? Have you not heard what he said?"

بِرَجُلٍ مَقَامَ سُمْعَةٍ وَرِيَاءٍ، فَإِنَّ اللَّهَ يَقُومُ بِهِ مَقَامَ سُمْعَةٍ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ».

4882 ـ حدّثنا وَاصِلُ بنُ عَبْدِ الأَعْلَى: حدَّثنا أَسْبَاطُ بنُ مُحَمَّدٍ، عَنْ هِشَامِ بنِ سَعْدٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: مَالُهُ، وَعِرْضُهُ، وَدَمُهُ. حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ».**

[ت41/م000] ـ بابُ من رَدَّ عنْ مُسلمٍ غِيبةً

4883 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ أَسْمَاءَ بنِ عُبَيْدٍ: حدَّثنا ابنُ الْمُبَارَكِ، عَنْ يَحْيَى بنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بنِ يَحْيَى الْمَعَافِرِيِّ، عَنْ سَهْلِ بنِ مُعَاذِ بنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ ـ أُرَاهُ قَالَ: ـ بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ. وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ».**

4884 ـ حدّثنا إِسْحَاقُ بنُ الصَّبَّاحِ: حدَّثنا ابنُ أَبِي مَرْيَمَ: أخبرنا اللَّيْثُ، قَالَ: حَدَّثَنِي يَحْيَى بنُ سُلَيْم، أَنَّهُ سَمِعَ إِسْمَاعِيلَ بنَ بَشِيرٍ يَقُولُ: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللَّهِ، وَأَبَا طَلْحَةَ بنَ سَهْلٍ الأَنْصَارِيَّ يَقُولاَنُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنِ امْرِئٍ مُسلم يَخْذُلُ امْرَءاً مُسْلِمًا فِي مَوْضِعٍ تُنْتَهَكُ فِيهِ حُرْمَتُهُ، وَيُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ، إِلاَّ خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ. وَمَا مِنِ امْرِئٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ، وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلاَّ نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ».**

قَالَ يَحْيَى: وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بنُ عَبْدِ اللَّهِ بنِ عُمَرَ، وَعُقْبَةُ بنُ شَدَّادٍ.

قال أَبُو دَاوُدَ: يَحْيَى بنُ سُلَيْم هَذَا هُوَ ابنُ زَيْدٍ مَوْلَى النَّبِيِّ ﷺ. وَإِسْمَاعِيلُ بنُ بَشِيرٍ مَوْلَى بَنِي مَغَالَةَ. وَقَدْ قِيلَ: عُتْبَةُ بنُ شَدَّادٍ، مَوْضِعَ عُقْبَةَ.

[ت42/م000] ـ بابُ منْ ليستْ له غِيبةٌ

4885 ـ حدّثنا عَلِيُّ بنُ نَصْرٍ: أخبرنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الْوَارِثِ مِنْ كِتَابِهِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حدَّثنا الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجُشَمِيِّ، قَالَ: حدَّثنا جُنْدَبٌ، قَالَ: «جَاءَ أَعْرَابِيٌّ، فَأَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ أَتَى رَاحِلَتَهُ فَأَطْلَقَهَا، ثُمَّ رَكِبَ، ثُمَّ نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا، وَلاَ تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟ أَلَمْ تَسْمَعُوا إِلَى مَا قَالَ؟»** قَالُوا: بَلَى».

[43] When One Dissolves His Backbiter (Of The Sin Of Backbiting Him)

4886- It is narrated on the authority of Qatadah that he said: Does anyone of you fail to be like Abu Daigham or Damdam (Abu Ubaid is in doubt)? Whenever morning came upon him, he would say: “O Allah! I’ve given my honour in charity to Your servants.” (i.e. if anyone of them dishonours me, I have no claim over him).

4887- It is narrated on the authority of Abd Ar-Rahman Ibn Ajlan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Does anyone of you fail to be like Abu Damdam?” they asked him: “Who was Abu Damdam?” he said: “He was a man belonging to those who were before you: Whenever morning came upon him, he would say: “(I’ve given in charity) my honour to such as abuses me (of Your servants).” (i.e. if anyone of them dishonours me, I have no claim over him).

Abu Dawud says: The same is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

[44] It Is Forbidden To Spy On One Another

4888- It is narrated on the authority of Mu’awiyah (Ibn Abu Sufyan) that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “If you seek after the shortcomings of the people (in order to disclose them), you will cause damage to them (or at least you will be about to cause damage to them).” Abu Ad-Darda’ said: “This is a statement which Mu’awiyah heard from the Messenger of Allah "Allah's blessing and peace be upon him": might Allah benefit him from it.”

4889- It is narrated on the authority of Jubair Ibn Nufair, Kathir Ibn Murrah, Amr Ibn Al-Aswad, Al-Miqdam Ibn Ma’di-Karib and Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: “If a ruler seeks to deal with the people on the basis of suspicion, he will cause damage to them.”

4890- It is narrated on the authority of Zaid Ibn Wahb that he said: A man was brought to Ibn Mas’ud, and it was said to him: “This man has his beard dropping wine.” On that Abdullah Ibn Mas’ud said: “We’ve been forbidden to spy on the people (to disclose their defects), but if anything appears to us clearly, we would rely on it.”

[45] What About Concealing The Defect Of A Muslim?

4891- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “He,

[ت43/م000] ـ بابُ ما جاءَ في الرَّجلِ يُحِلّ الرجلَ قدِ اغتابَهُ

4886 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا ابنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَيْغَمٍ، أَوْ ضَمْضَمٍ ـ شَكَّ ابنُ عُبَيْدٍ ـ كَانَ إِذَا أَصْبَحَ قَالَ: اللَّهُمَّ إِنِّي قَدْ تَصَدَّقْتُ بِعِرْضِي عَلَى عِبَادِكَ».

4887 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ عَجْلانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَمْضَمٍ؟**»، قَالُوا: وَمَنْ أَبُو ضَمْضَمٍ؟ قَالَ: «**رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ**»، ـ بِمَعْنَاهُ ـ قَالَ: «**عِرْضِي لِمَنْ شَتَمَنِي**».

قال أَبُو دَاوُدَ: رَوَاهُ هَاشِمُ بنُ الْقَاسِمِ، قَالَ: عَنْ مُحَمَّدِ بنِ عَبْدِ اللَّهِ العَمِّيِّ، عَنْ ثَابِتٍ، قَالَ: حدثنا أَنَسٌ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَحَدِيثُ حَمَّادٍ أَصَحُّ.

[ت44/م37] ـ بابٌ في النَّهْيِ عنِ التَّجسُّسِ

4888 ـ حدّثنا عِيسَى بنُ مُحَمَّدٍ الرَّمْلِيُّ وَابنُ عَوْفٍ ـ وَهَذَا لَفْظُهُ ـ قَالاَ: حدَّثنا الْفِرْيَابِيُّ، عَنْ سُفْيَانَ، عن ثورٍ، عن راشدِ بنِ سَعْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ**». فَقَالَ أَبُو الدَّرْدَاءِ: كَلِمَةٌ سَمِعَهَا مُعَاوِيَةُ مِنْ رَسُولِ اللَّهِ ﷺ نَفَعَهُ اللَّهُ بِهَا.

4889 ـ حدّثنا سَعِيدُ بنُ عَمْرٍو الْحَضْرَمِيُّ: حدَّثنا إِسْمَاعِيلُ بنُ عَيَّاشٍ: حدَّثنا ضَمْضَمُ بنُ زُرْعَةَ، عَنْ شُرَيْحِ بنِ عُبَيْدٍ، عَنْ جُبَيْرِ بنِ نُفَيْرٍ، وَكَثِيرِ بنِ مُرَّةَ، وَعَمْرِو بنِ الأَسْوَدِ وَالْمِقْدَامِ بنِ مَعْدِي كَرِبَ، وَأَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الأَمِيرَ إِذَا ابْتَغَى الرِّيبَةَ فِي النَّاسِ أَفْسَدَهُمْ**».

4890 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ قَالَ: «أُتِيَ ابنُ مَسْعُودٍ فَقِيلَ له: هَذَا فُلاَنٌ تَقْطُرُ لِحيَتُهُ خَمْرًا. فَقَالَ عَبْدُ اللَّهِ: إِنَّا قَدْ نُهِينَا عَنِ التَّجَسُّسِ، وَلَكِنْ إِنْ يَظْهَرْ لَنَا شَيْءٌ نَأْخُذْ بِهِ».

[ت45/م38] ـ بابٌ في السَّترِ على المُسلمِ

4891 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ اللَّهِ بنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بنِ نَشِيطٍ، عَنْ كَعْبِ بنِ عَلْقَمَةَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ عُقْبَةَ بنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ:

who sees the defect of a Muslim thereupon he conceals it, is (to receive a reward) like him, who saves the life of such as buried alive."

4892-It is narrated on the authority of Dukhain, the clerk of Uqbah Ibn Amir that he said: We had neighbours, who used to drink wine. I forbade them but they did not desist. I said to Uqbah Ibn Amir: "Those neighbours of ours drink the intoxicants, and I forbade them, but they did not desist. So, I'm going to invite the police to take them." He said: "No, leave them." I returned to Uqbah once again and said: "Our neighbours rejected to desist from drinking the intoxicants, and I'm going to invite the police to take them." He said: "Woe to you! Leave them, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same as the previous narration. He further said to him: "Do not do so (i.e. do not report the police), but admonish them, and (if they give no response) threaten them."

[46] Establishing The Bond Of Brotherhood Between Two Persons

4893-It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is the brother of the Muslim: he should neither wrong nor fail to help him; and he who seeks to fulfill the need of his brother, Allah seeks to fulfill his need; and he who relieves a Muslim of a difficulty, Allah will relieve him of one of the difficulties belonging to the Day of Judgement; and he who conceals (a defect of) a Muslim, Allah will conceal his (sins) on the Day of Judgement."

[47] When Two Abuse Each Other

4894-It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (sin of the) two persons who abuse each other for what they say is due upon the one who starts, as long as the defendant does not transgress beyond the due limits" (i.e. as long as he does not give him abuses more than he receives from him).

[48] What About Humbleness?

4895-It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has revealed to me that you should be humble (in submission to the truth whatever it might be), so that none would transgress over the other, and none would not behave arrogantly towards the other."

«مَنْ رَأى عَوْرَةً فَسَتَرَهَا، كَانَ كَمَنْ أَحْيَى مَوْءُودَةً».

4892 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى: حدَّثنا ابنُ أَبِي مَرْيَمَ: أخبرنا اللَّيْثُ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بنُ نَشِيطٍ، عَنْ كَعْبِ بنِ عَلْقَمَةَ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا كَاتِبَ عُقْبَةَ بنِ عَامِرٍ قَالَ: «كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ، فَنَهَيْتُهُمْ فَلَمْ يَنْتَهُوا. فقلتُ لعقبةَ بنِ عامرٍ: إِنَّ جيراننا هؤلاءِ يشربونَ الخمرَ، وإني نهيتُهم فلم ينتهوا، وَأَنَا دَاعٍ لَهُمُ الشُّرَطَ. فَقَالَ: دَعْهُمْ، ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ مَرَّةً أُخْرَى، فَقُلْتُ: إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوا عَنْ شُرْبِ الْخَمْرِ، وَأَنَا دَاعٍ لَهُمُ الشُّرَطَ، قَالَ: وَيْحَكَ!! دَعْهُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ». فَذَكَرَ مَعْنَى حَدِيثِ مُسْلِمٍ.

قال أَبُو دَاوُدَ: قَالَ هَاشِمُ بنُ الْقَاسِمِ عَنْ لَيْثٍ فِي هَذَا الْحَدِيثِ قَالَ: لاَ تَفْعَلْ، وَلَكِنْ عِظْهُمْ وَتَهَدَّدْهُمْ.

[ت46/م000] ـ بابُ المؤاخاةِ

4893 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ، وَلاَ يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، فَإِنَّ اللَّهَ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ**».

[ت47/م39] ـ بابُ المُسْتَبَّان

4894 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْمُسْتَبَّانِ مَا قَالاَ، فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ**».

[ت48/م40] ـ بابٌ في التَّواضُعِ

4895 ـ حدّثنا أَحْمَدُ بنُ حَفْصٍ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بنِ عَبْدِاللَّهِ، عَنْ عِيَاضِ بنِ حِمَارٍ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِي أَحَدٌ إِلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ**».

[49] What About Exacting Retribution?

4896- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among his companions, a man abused Abu Bakr and caused harm to him, but Abu Bakr kept silent (and gave no reply) to him. He harmed him once again but Abu Bakr kept silent (and gave no reply) to him. When he harmed him for the third time, Abu Bakr exacted retribution from him (acting upon the concession of returning back the harm). When Abu Bakr exacted retribution the Messenger of Allah "Allah's blessing and peace be upon him" stood (and turned away). On that Abu Bakr said: "Have you grown angry with me O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An angel came down from the heaven to give lie to him for what he has said to you (while you were keeping silent), and when you exacted retribution Satan stood (between you and replaced the angel), and I was not to sit in a place where Satan was standing."

4897- It is narrated on the authority of Abu Hurairah that a man abused Abu Bakr...and the rest is the same as the previous narration.

4898- It is narrated on the authority of Ibn Awn that he said: I kept asking about (the significance of) Allah's statement: "But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame" (Ash-Shura 41) thereupon Ali Ibn Zaid Ibn Jud'an told me from Umm Muhammad, the wife of his father, and they reported that she used to visit (A'ishah) the Mother of the Believers, that the Mother of the Believers said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and we had in our house Zainab Bint Jahsh, and he started doing something with his hand (to me like what is done between a man and his wife), and I said (pointing) with the hand (that Zainab was in the house) until I got him take notice of her existence, thereupon he stopped. Then, Zainab went on abusing A'ishah, and when he forbade her she rejected to desist. He then asked A'ishah to defend herself, and she did and overpowered her. Zainab went to Ali Ibn Abu Talib and said to him: "A'ishah has abused you (sons of Hashim, since the mother of Zainab is Umaimah Bint Abd Al-Muttalib, the paternal aunt of the Prophet), and done such and such." Fatimah, the daughter of the Prophet "Allah's blessing and peace be upon him", came (and talked to him about that) thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Indeed, she (A'ishah) is the sweetheart (the dearest) of your father (so do not be angry with her even though she has done harm to

[ت49/م41] ـ بابٌ في الانتِصَارِ

4896 ـ حدّثنا عِيسَى بنُ حَمادٍ: أَخبرنا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ بَشِيرِ بنِ الْمُحَرَّرِ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ أَنَّهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَمَعَهُ أَصْحَابُهُ، وَقَعَ رَجُلٌ بِأَبِي بَكْرٍ فَآذَاهُ، فَصَمَتَ عَنْهُ أَبُو بَكْرٍ. ثم آذاهُ الثانيةَ، فصمتَ عنه أَبو بكرٍ. ثم آذاهُ الثالثةَ، فانتصرَ منهُ أَبو بكرٍ. فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ انْتَصَرَ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ: أَوَجَدْتَ عَلَيَّ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ. فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لأَجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ**».

4897 ـ حدّثنا عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حدَّثنا سُفْيَانُ، عن ابنِ عَجْلاَنَ، عَن سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً كَانَ يَسُبُّ أَبَا بَكْرٍ، وَسَاقَ نَحْوَهُ.

قال أَبُو دَاوُدَ: رَوَاهُ صَفْوَانُ بنُ عِيسَى عَنِ ابنِ عَجْلاَنَ كَمَا قَالَ سُفْيَانُ.

4898 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي. ح، وحدَّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ، حدثنا مُعَاذُ بنُ مُعَاذٍ الْمَعْنَى وَاحِدٌ، قَالَ: حدثنا ابنُ عَوْنٍ قَالَ: «كُنْتُ أَسْأَلُ عَنِ الانْتِصَارِ: ﴿وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ﴾ [الشورى: 41] فَحَدَّثَنِي عَلِيُّ بنُ زَيْدِ بنِ جُدْعَانَ عَنْ أُمِّ مُحَمَّدٍ امْرَأَةِ أَبِيهِ ـ قَالَ ابنُ عَوْنٍ: وَزَعَمُوا أَنَّهَا كَانَتْ تَدْخُلُ عَلَى أُمِّ الْمُؤْمِنِينَ ـ قَالَتْ: قَالَتْ أُمُّ الْمُؤْمِنِينَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَعِنْدَنَا زَيْنَبُ بِنْتُ جَحْشٍ، فَجَعَلَ يَصْنَعُ شَيْئًا بِيَدِهِ فَقُلْتُ بِيَدِهِ حَتَّى فَطَّنْتُهُ لَهَا، فَأَمْسَكَ وَأَقْبَلَتْ زَيْنَبُ تَقَحَّمُ لِعَائِشَةَ، فَنَهَاهَا، فَأَبَتْ أَنْ تَنْتَهِي، فَقَالَ لِعَائِشَةَ: «**سُبِّيهَا**» فَسَبَّتْهَا فَغَلَبَتْهَا. فَانْطَلَقَتْ زَيْنَبُ إِلَى عَلِيٍّ فَقَالَتْ: إِنَّ عَائِشَةَ رضي الله عنها وَقَعَتْ بِكُمْ، وَفَعَلَتْ. فَجَاءَتْ فَاطِمَةُ فَقَالَ لَهَا: «**إِنَّهَا حِبَّةُ أَبِيكِ وَرَبِّ الْكَعْبَةِ**»

you)." On that she turned away. She said to them (her family): "I have said to him (the Prophet) such and such, and he said to me such and such." Then, Ali Ibn Abu Talib came to the Messenger of Allah "Allah's blessing and peace be upon him", and talked to him about that event.

[50] It Is Forbidden To Abuse The Dead

4899- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When your companion dies, leave him (without mentioning his faults) and do not abuse him."

4900- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make a mention of the good deeds of your dead persons, and desist from remembering their evil deeds."

[51] It Is Forbidden To Transgress Beyond The Bounds

4901- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There were, among the children of Israel, two between whom there was a bond of brotherhood: one of them was accustomed to commit sins, and the other used to do his best in worship; and whenever the worshipper saw the other in sin he would say to him: "Desist (from committing such a sin)!" one day he found him committing a sin, thereupon he said to him: "Desist (from committing such a sin)!" he said to him: "Let me be with my Lord! Have you been sent as a watcher over me?" he said to him: "By Allah, Allah will never forgive for you, or Allah will never admit you to the Garden." Then, both died, and they gathered in the Presence of (Allah) the Cherisher and Sustainer of the worlds, Who said to the worshipper: "Have you been well-aware of Me? Have you been given power to dispose of what is in My Hand?" he said to the sinner: "Go and enter the Garden by virtue of My Mercy!" he said to the worshipper: "Go (O My angels) and admit him to the fire (of Hell)!"" Abu Hurairah commented: By Him in Whose Hand is my soul! He uttered a word that suffered to be lost (the deeds of) both his world and hereafter.

4902- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no sin, more fitting to cause Allah to hasten on the punishment for such as commits it in the world, let alone whatever punishment He saves for him in the hereafter than the transgression and severing relations with one's kith and kin."

فَانْصَرَفَتْ فَقَالَتْ لَهُمْ: إِنِّي قُلْتُ لَهُ كَذَا وَكَذَا، فَقَالَ لِي كَذَا وَكَذَا، قَالَ: وَجَاءَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ فَكَلَّمَهُ فِي ذَلِكَ».

[ت50/م43] ـ بابٌ في النَّهْيِ عن سَبِّ الموتَى

4899 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدثنا وَكِيعٌ: حدثنا هِشَامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ، وَلاَ تَقَعُوا فِيهِ**».

4900 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا مُعَاوِيَةُ بنُ هِشَامٍ، عَنْ عِمْرَانَ بنِ أَنَسٍ الْمَكِّيِّ، عَنْ عَطَاءٍ، عَنِ ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ، وَكُفُّوا عَنْ مَسَاوِيهِمْ**».

[ت51/م000] ـ بابٌ في النَّهْيِ عنِ البَغْيِ

4901 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: حدَّثنا عَلِيُّ بنُ ثَابِتٍ، عَنْ عِكْرِمَةَ بنِ عَمَّارٍ، قَالَ: حَدَّثَنِي ضَمْضَمُ بنُ جَوْسٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كَانَ رَجُلاَنِ فِي بَنِي إِسْرائِيلَ مُتَوَاخِيَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ، وَالآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ. فَكَانَ لاَ يَزَالُ الْمُجْتَهِدُ يَرَى الآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْصِرْ. فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ. فَقَالَ: خَلِّنِي وَرَبِّي أَبُعِثْتَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ، لاَ يَغْفِرُ اللَّهُ لَكَ، أَوْ لاَ يُدْخِلُكَ الْجَنَّةَ، فَقُبِضَ أَرْوَاحُهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ. فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَى مَا فِي يَدَيَّ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ**». قَالَ أَبُو هُرَيْرَةَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

4902 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا ابنُ عُلَيَّةَ، عَنْ عُيَيْنَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ مِثْلُ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ**».

[52] What About Envy?

4903- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of envy, for envy devours the good deeds, in the same way as the fire eats up the logs (or he said the grass)."

4904- It is narrated on the authority of Sahl Ibn Abu Umamah that he came in the company of his father to visit Anas Ibn Malik during the time of (the caliphate of) Umar Ibn Abd Al-Aziz, and he (Anas) was the governor of Medina. Behold! He (Anas) was offering a light prayer as if it were the prayer of such as on journey or one similar to it. When he concluded with the end salutation my father asked him: "Allah's Mercy be upon you! Tell us: is this an obligatory written prayer or a supererogatory prayer you are offering?" he said: "It is an obligatory written prayer, and it is similar to the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", and I have not committed a mistake in it unless it is something forgetfully." He further said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make things hard upon yourselves, lest things will be made hard on you. There were a people who made things hard upon themselves, thereupon Allah made things hard upon them; and those are their traces as shown in the monasteries, churches, and synagogues, "and the Monasticism which they invented for themselves, We did not prescribe for them"." (Al-Hadid 27) then when it was the coming morning he said: "Would you both not ride (and walk through the land) so that you both would see and take lessons?" they answered in the affirmative. They all rode (their mounts and proceeded on) and behold! There were dwelling places, whose residents had become extinct, and left them all in ruins to its roofs. He asked: "Do you know those dwelling places? I really know them and their residents. Those are the dwelling places of a people whom both transgression and envy had ruined. no doubt, the envy extinguishes the light of the good deeds, and the transgression confirms or cancels that; and the eye, the hand, the foot, the body and the tongue, each commits (its portion of) adultery, and the private parts confirm or cancel that."

[53] What About Cursing?

4905- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one curses anything, the curse will rise up to the heaven, whose gates will be closed before it, and when it comes down to the earth, its gates will be closed in front of it. Then, it goes rightwards and leftwards, and when it

[ت52/م44] ـ بابٌ في الحَسَدِ

4903 ـ حدّثنا عُثْمَانُ بنُ صَالِحٍ الْبَغْدَادِيُّ: حدَّثنا أَبُو عَامِرٍ ـ يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو ـ: حدَّثنا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ إِبْرَاهِيمَ بنِ أَبِي أُسَيْدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ**»، أَوْ قَالَ: «**الْعُشْبَ**».

4904 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، قَالَ: أخبرني سَعِيدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ أَبِي الْعَمْيَاءِ: أَنَّ سَهْلَ بنَ أَبِي أُمَامَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ هُوَ وَأَبُوهُ عَلَى أَنَسِ بنِ مَالِكٍ بِالْمَدِينَةِ فِي زَمَانِ عُمَرَ بنِ عَبْدِ الْعَزِيزِ، وَهُوَ أَمِيرُ الْمَدِينَةِ، فَإِذَا هُوَ يُصَلِّي صَلاَةً خَفِيفَةً دَقِيقَةً، كَأَنَّهَا صَلاَةُ مُسَافِرٍ، أَوْ قَرِيبًا مِنْهَا. فَلَمَّا سَلَّمَ ،قَالَ أَبِي: يَرْحَمُكَ اللَّهُ، أَرَأَيْتَ هَذِهِ الصَّلاَةَ، أَلْمَكْتُوبَةَ، أَوْ شَيْءٌ تَنَفَّلْتَهُ؟ قَالَ: إِنَّهَا الْمَكْتُوبَةُ، وَإِنَّهَا لَصَلاَةُ رَسُولِ اللَّهِ ﷺ مَا أَخْطَأْتُ إِلاَّ شَيْئًا سَهَوْتُ عَنْهُ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «**لاَ تُشَدِّدُوا عَلَى أَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ. فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ فَشَدَّدَ اللَّهُ عَلَيْهِمْ. فَتِلْكَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالدِّيَارِ** ﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ﴾ [الحديد: 27]». ثُمَّ غَدَا مِنَ الْغَدِ، فَقَالَ: أَلاَ تَرْكَبُ لِتَنْظُرَ وَلِتَعْتَبِرَ؟ قَالَ: نَعَمْ. فَرَكِبُوا جَمِيعًا فَإِذَا هُمْ بِدِيَارٍ بَادَ أَهْلُهَا، وَانْقَضَوْا، وَفَنَوْا خَاوِيَةً عَلَى عُرُوشِهَا. فَقَالَ: أَتَعْرِفُ هَذِهِ الدِّيَارَ؟ فَقلتُ: مَا أَعْرَفَنِي بِهَا وَبِأَهْلِهَا، هَذِهِ دِيَارُ قَوْمٍ أَهْلَكَهُمُ الْبَغْيُ وَالْحَسَدُ. إِنَّ الْحَسَدَ يُطْفِىءُ نُورَ الْحَسَنَاتِ، وَالْبَغْيُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ. وَالْعَيْنُ تَزْنِي، وَالْكَفُّ، وَالْقَدَمُ، وَالْجَسَدُ، وَاللِّسَانُ، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ.

[ت53/م45] ـ بابٌ في اللَّعْنِ

4905 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدَّثنا الْوَلِيدُ بنُ رَبَاحٍ، قَالَ: سَمِعْتُ نِمْرَانَ يَذْكُرُ عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا. ثُمَّ تَهْبِطُ إِلَى الأَرْضِ، فَتُغْلَقُ أَبْوَابُهَا دُونَهَا. ثُمَّ تَأْخُذُ يَمِينًا،**

finds no way it will go to the one upon whom it is sent, in case he is fitting for it, otherwise, it will return to the one who sends it."

4906-It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not curse each other with Allah's Curse, nor with Allah's Wrath, nor with the fire (of Hell)."

4907-It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The cursers will be neither interceders nor witnesses (on the Day of Judgement)."

4908-It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the wind pulled the upper garment of a man forcefully, thereupon he cursed it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not curse it, for it is commanded (to do so), and if one curses a thing which is not fitting (for being cursed), the curse will return to be upon such as (sends it)."

[54] When One Invokes Evil Against Such As Wrongs Him

4909-It is narrated on the authority of A'ishah that a quilt belonging to her was stolen, thereupon she went on invoking evil upon such as stole it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, your (invoking evil against him) never lightens his sin."

[55] When One Abandons His Muslim Brother

4910-It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hate one another, nor envy one another, nor have desertion towards one another, and be, O Allah's servants, brothers (in Allah's religion); and it is unlawful for a Muslim to abandon his (Muslim) brother over three nights."

4911-It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a Muslim to abandon his (Muslim) brother over three nights: both of them meet, thereupon one of them turns his back (to the other), and the other turns his back (to him), even though the better of them is he who takes the initiative of saluting the other with peace."

4912-It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is

وَشِمَالاً، فَإِذَا لَمْ تَجِد مَسَاغًا رَجَعَتْ إِلَى الَّذِي لُعِنَ، فَإِنْ كَانَ لِذَلِكَ أَهْلاً، وَإِلاَّ رَجَعَتْ إِلَى قَائِلِهَا».

قال أَبُو دَاوُدَ: قَالَ مَرْوَانُ بنُ مُحَمَّدٍ: هُوَ رَبَاحُ بنُ الْوَلِيدِ سَمِعَ مِنْهُ، وَذَكَرَ أَنَّ يَحْيَى بنَ حَسَّانَ وَهِمَ فِيهِ.

4906 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ: حدَّثنا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَلاَعَنُوا بِلَعْنَةِ اللَّهِ، وَلاَ بِغَضَبِ اللَّهِ، وَلاَ بِالنَّارِ**».

4907 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أَبِي الزَّرْقَاءِ: حدَّثنا أَبِي: حدَّثنا هِشَامُ بنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ وَزَيْدِ بنِ أَسْلَمَ أَنَّ أُمَّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ، وَلاَ شُهَدَاءَ**».

4908 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانٌ. ح، وحدَّثنا زَيْدُ بنُ أَخْزَمَ الطَّائِيُّ: حدَّثنا بِشْرُ بنُ عُمَرَ: حدَّثنا أَبَانُ بنُ يَزِيدَ الْعَطَّارُ: حدَّثنا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ ـ قَالَ زَيْدٌ: ـ عَنِ ابنِ عَبَّاسٍ أَنَّ رَجُلاً لَعَنَ الرِّيحَ. وَقَالَ مُسْلِمٌ: إِنَّ رَجُلاً نَازَعَتْهُ الرِّيحُ رِدَاءَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَلَعَنَهَا. فَقَالَ النَّبِيُّ ﷺ: «**لاَ تَلْعَنْهَا فَإِنَّهَا مَأْمُورَةٌ. وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ**».

[ت54/م46] ـ بابٌ فيمنْ دَعا على مَنْ ظَلَمَهُ

4909 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُرِقَ لَهَا شَيْءٌ فَجَعَلَتْ تَدْعُو عَلَيْهِ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**لاَ تُسَبِّخِي عَنْهُ**».

[ت55/م47] ـ بابٌ فيمن يهجُرُ أخاه المُسلِمَ

4910 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ أَنَسِ بنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ**».

4911 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا، وَيُعْرِضُ هذا. وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ**».

4912 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ، وَأَحْمَدُ بنُ سَعِيدٍ السَّرْخَسِيُّ أَنَّ أَبَا عَامِرٍ أَخْبَرَهُمْ قَالَ: حدَّثنا مُحَمَّدُ بنُ هِلاَلٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ

unlawful for a faithful believer to abandon a faithful believer over three nights; and if three nights come upon him, let him meet and salute him with peace, and if he returns back the salutation to him, he will have shared the reward (of leaving the desertion) with him, and if he does not return back the salutation, he will have incurred upon himself the sin (of both desertion and keeping away from returning the salutation), and thus the greeter will have set himself free from the (sin of) abandonment."

4913- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not befitting for a Muslim to abandon a Muslim over three (nights): if he meets him and salutes him thrice, and the other does not return the salutation, he will have then incurred upon himself his sin."

4914- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a Muslim to abandon his (Muslim) brother over three (nights); and if he abandons him over three nights and dies in such a state, he will enter the fire (of Hell)."

4915- It is narrated on the authority of Abu Khirash As-Sulami that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who abandons his (Muslim) brother for a year seems as if he has shed his blood."

4916- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every Monday and Thursday, the gates of the Garden are opened, and on these two days, it is forgiven for every servant who does not ascribe anything to Allah (in worship), barring two persons, between whom there is mutual desertion, thereupon it is said: "Give respite to those until they reconcile.""

Abu Dawud says: The Messenger of Allah "Allah's blessing and peace be upon him" kept aloof from his wives for nearly forty days; and Ibn Umar abandoned a son of his until he died.

Abu Dawud says: If the desertion is for the Sake of Allah, then, there is no sin for it.

[56] What About Suspicion?

4917- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of following the evil suspicion, for indeed, following the evil

قَالَ: «**لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلاَثٍ. فَإِنْ مَرَّتْ بِهِ ثلاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ. فَإِنْ رَدَّ عَلَيْهِ السَّلاَمَ فَقَدِ اشْتَرَكَا فِي الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بالإِثْمِ**». زَادَ أَحْمَدُ: «**وَخَرَجَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ**».

4913 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ خُالِدِ بنِ عَثْمَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ الْمُنِيبِ ـ يَعْنِي الْمَدَنِيَّ ـ، قَالَ: أَخْبَرَنِي هِشَامُ بنُ عُرْوَةَ، عن عُروة، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلاَثَةِ أَيَّامٍ، فَإِذَا لَقِيَهُ، سَلَّمَ عَلَيْهِ ثَلاَثَ مَرَّاتٍ كُلُّ ذَلِكَ لاَ يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ**».

4914 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلاَثٍ فَمَاتَ دَخَلَ النَّارَ**».

4915 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ أَبِي عُثْمَانَ الْوَلِيدِ بنِ أَبِي الْوَلِيدِ عَنْ عِمْرَانَ بنِ أَبِي أَنَسٍ، عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفْكِ دَمِهِ**».

4916 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تُفْتَحُ أَبْوَابُ الْجَنَّةِ كُلَّ يَوْمِ اثْنَيْنِ وَخَمِيسٍ، فَيُغْفَرُ فِي ذَلِكَ الْيَوْمَيْنِ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا، إِلاَّ مَنْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: انْظُرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا**».

قال أَبُو دَاوُدَ: النَّبِيُّ ﷺ هَجَرَ بَعْضَ نِسَائِهِ أَرْبَعِينَ يَوْمًا. وَابنُ عُمَرَ هَجَرَ ابْنًا لَهُ إِلَى أَنْ مَاتَ.

قال أَبُو دَاوُدَ: إِذَا كَانَتِ الْهِجْرَةُ للَّهِ فَلَيْسَ مِنْ هَذَا بِشَيْءٍ، وَإِنَّ عُمَرَ بنَ عَبْدِ الْعَزِيزِ غَطَّى وَجْهَهُ عَنْ رَجُلٍ.

قال ميمونُ بن مِهرَانَ: اهجرِ الأحمقَ فليس له خيرٌ منَ الهِجرانِ.

[ت56/م48] ـ بابٌ في الظَّنِّ

4917 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ**

suspicion is the falsest speech (one might have within himself); and do not try to detect the news of one another stealthily, nor spy on one another."

[57] What About Giving Advice And Taking Precaution?

4918- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is the mirror of his (brother who is) a faithful believer (in which he sees both his good and bad characteristics); and the faithful believer is the brother of the faithful believer, who prevents him from being given to loss, and averts evil from him."

[58] What About Mending The Affairs (Of The People)?

4919- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of a deed, higher in degree than that of fasting, offering (supererogatory) prayer and giving in charity?" they said: "Yes (tell us) O Messenger of Allah." He said: "It is to mend the affairs of the people (or to make peace between the foes), since it is the mischief of the people's affairs that obliterates the religion."

4920- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman from his mother (Umm Kulthum Bint Uqbah Ibn Abu Mu'ait) that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as goes about with a good speech between two adversaries is not considered to tell a lie (even though he tells what is not said) with the intention to make reconciliation between them." According to another narration: "Not a liar is such as makes reconciliation between the people, which leads him to say good or goes about with good."

4921- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman from his mother (Umm Kulthum Bint Uqbah Ibn Abu Mu'ait) that she said: I've never heard the Messenger of Allah "Allah's blessing and peace be upon him" having given concession pertaining to telling lies except in three cases, and the Messenger of Allah "Allah's blessing and peace be upon him" said in this issue: "I never regard as a liar such as makes reconciliation between the people, and says something therewith he intends not but mending; such as talks in the war (for the purpose of strengthening his front, and weakening the front of the enemies); and such of men as talks to his wife, and such of women as talks to her husband (to keep firm the ties between them)."

الْحَدِيثِ. وَلاَ تَحَسَّسُوا وَلاَ تَجَسَّسُوا».

[ت57/م49] ـ بابٌ في النَّصيحَةِ والحِياطَةِ للمُسلِمِ

4918 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ الْمُؤَذِّنُ: حدَّثنا ابنُ وَهْبٍ، عَنْ سُلَيْمَانَ ـ يَعْنِي ابنَ بِلاَلٍ ـ، عَنْ كَثِيرِ بنِ زَيْدٍ، عَنِ الْوَلِيدِ بنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ. وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ: يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ**».

[ت58/م50] ـ بابٌ في إصْلاحِ ذَاتِ البَيْنِ

4919 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَالِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ، وَالصَّلاَةِ، وَالصَّدَقَةِ؟**»، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «**إِصْلاَحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ**».

4920 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ. (ح): وحدَّثنا أَحْمَدُ بنُ مَحمَّدِ بنِ شَبُّوَيْهِ الْمَرْوَزِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَمْ يَكْذِبْ مَنْ نَمى بَيْنَ اثْنَيْنِ لِيُصْلِحَ**». وَقَالَ أَحْمَدُ بنُ محمدٍ، وَمُسَدَّدٌ: «**لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا، أَوْ نَمى خَيْراً**».

4921 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ الْجِيزِيُّ: حدَّثنا أَبُو الأَسْوَدِ، عَنْ نَافِعٍ ـ يَعْنِي ابنَ يَزِيدَ ـ، عَنِ ابنِ الْهَادِ أَنَّ عَبْدَ الْوَهَّابِ بنَ أَبِي بَكْرٍ حَدَّثَهُ عَنِ ابنِ شِهَابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ قَالَتْ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُرَخِّصُ فِي شَيْءٍ مِنَ الْكَذِبِ إِلاَّ فِي ثَلاَثٍ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**لاَ أَعُدُّهُ كَاذِبًا: الرَّجُلُ يُصْلِحُ بَيْنَ النَّاسِ، يَقُولُ الْقَوْلَ وَلاَ يُرِيدُ بِهِ إِلاَّ الإِصْلاَحَ. وَالرَّجُلُ يَقُولُ فِي الْحَرْبِ، وَالرَّجُلُ يُحَدِّثُ امْرَأَتَهُ، وَالْمَرْأَةُ تُحَدِّثُ زَوْجَهَا**».

[59] It Is Forbidden To Practice Singing

4922- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that she said: The Prophet "Allah's blessing and peace be upon him" visited me in the morning of consummating my marriage, and sat on my bed where you are sitting from me now. At the same time, there were two girls in my house, singing and lamenting my fathers who were killed on the day of (the holy battle of) Badr, and then one of them said: "And among us is a Prophet, who knows what is to come in the morrow." On that he said: "Leave saying that and return to that which you were saying."

4923- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, the Abyssinians went on playing with their spears to express their joyfulness of his arrival.

[60] It Is Undesirable To Sing In The Company Of Musical Instruments

4924- It is narrated on the authority of Nafi' that he said: Once Ibn Umar heard a musical instrument, thereupon he placed his fingers on his ears and moved away from that road and then said: "O Nafi'! Are you hearing anything now?" I answered in the negative, thereupon he lifted his fingers from his ears and said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when he heard the like of that, thereupon he did the same as I've done."

4925- It is narrated on the authority of Nafi' that he said: I was riding behind Ibn Umar when he came upon a shepherd who was playing with a musical instrument...and the rest is the same as the previous narration.

4926- It is narrated on the authority of Nafi' that he said: We were with Ibn Umar when he heard the sound of a musical instrument...and the rest is the same as the previous narration.

4927- It is narrated on the authority of Sallam Ibn Miskin from an old man who saw Abu Wa'il in a banquet, where they started to play (with musical instruments) and sing, thereupon Abu Wa'il got rid of the sitting posture in which he was making his thighs close to his abdomen circling his knees with the help of his hands and said: I heard Abdullah having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, singing plants hypocrisy in the heart."

[61] What About The Commandment Pertaining To The Effeminate?

4928- It is narrated on the authority of Abu Hurairah that an effeminate person was brought to the Messenger of Allah "Allah's blessing and peace

[ت59/م51] ـ بابٌ في النَّهْيِ عنِ الغِناءِ

4922 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ، عن خَالِدِ بنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بنِ عَفْرَاءَ قالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيَّ صَبِيْحَةَ بُنِيَ بي، فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوَيْرِيَاتٌ يَضْرِبْنَ بِدُفٍّ لَهُنَّ، وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَىٰ أَنْ قَالَتْ إِحْدَاهُنَّ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي الغَدِ، فقَالَ: «**دَعِي هٰذِهِ وَقُولِي الَّذِي كُنْتِ تَقُولِينَ**».

4923 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ لِقُدُومِهِ فَرَحًا بِذَلِكَ، لَعِبُوا بِحِرَابِهِمْ».

[ت60/م52] ـ بابٌ كراهيةِ الغناءِ والزَّمْرِ

4924 ـ حدّثنا أَحْمَدُ بنُ عُبَيْدٍ الْغُدَانِيُّ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا سَعِيدُ بنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بنِ مُوسَى، عَنْ نَافِعٍ قَالَ: «سَمِعَ ابنُ عُمَرَ مِزْمَارًا قَالَ: فَوَضَعَ إِصْبَعَيْهِ عَلَى أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيقِ، وقالَ لِي: يا نافِعُ هلْ تَسْمَعُ شَيْئًا؟ قالَ: فقلتُ: لا، قالَ: فرفعَ إِصبعيهِ من أُذُنَيْهِ، وَقَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَسَمِعَ مِثْلَ هَذَا، فَصَنَعَ مِثْلَ هَذَا».

قال أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ.

قَالَ أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: وَهُوَ حَدِيثٌ مُنْكَرٌ.

4925 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا أَبِي: حدَّثنا مُطْعِمُ بنُ الْمِقْدَامِ قَالَ: حدَّثنا نَافِعٌ قَالَ: «كُنْتُ رِدْفَ ابنِ عُمَرَ، إِذْ مَرَّ بِرَاعٍ يَزْمُرُ»، فَذَكَرَ نَحْوَهُ.

قال أَبُو دَاوُدَ: أُدْخِلَ بَيْنَ مُطْعِمٍ وَنَافِعٍ سُلَيْمَانُ بنُ مُوسَى.

4926 ـ حدّثنا أَحْمَدُ بنُ إِبْرَاهِيمَ قَالَ: حدَّثنا عَبْدُ اللَّهِ بنُ جَعْفَرٍ الرَّقِّيُّ قَالَ: حدَّثنا أَبُو الْمَلِيحِ، عَنْ مَيْمُونٍ، عَنْ نَافِعٍ قَالَ: كُنَّا مَعَ ابنِ عُمَرَ، فَسَمِعَ صَوْتَ زَامِرٍ، فَذَكَرَ نَحْوَهُ.

قال أَبُو دَاوُدَ: وَهَذَا أَنْكَرُهَا.

4927 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ، قَالَ: حدَّثنا سَلَّامُ بنُ مِسْكِينٍ، عَنْ شَيْخٍ شَهِدَ أَبَا وَائِلٍ فِي وَلِيمَةٍ، فَجَعَلُوا يَلْعَبُونَ، يَتَلَعَّبُونَ، يُغَنُّونَ. فَحَلَّ أَبُو وَائِلٍ حُبْوَتَهُ، وَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ**».

[ت61/م53] ـ بابٌ في الحكمِ في المُخَنَّثينَ

4928 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بنُ الْعَلَاءِ: أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ، عَنْ مُفَضَّلِ بنِ يُونُسَ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي يَسَارٍ الْقُرَشِيِّ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ:

be upon him", and he dyed his hands and feet with henna, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is the matter with that?" they said: "O Messenger of Allah! He imitates the conduct of women." On that he ordered that he be exiled to Naqi' (a place distant a little from Medina). They asked: "O Messenger of Allah! Should we not kill him?" he said: "No: I've been forbidden to kill those who offer prayer."

4929- It is narrated on the authority of Umm Salamah that the Prophet "Allah's blessing and peace be upon him" came to her while there was an effeminate man sitting in her house, and he was saying to her brother Abdullah Ibn Abu Umayyah: "O Abdullah! See if Allah should make you conquer Ta'if tomorrow, then I advise you to take a woman (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "Drive these (effeminate men) away from your houses."

4930- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" cursed the effeminate men and those women who assume the similitude (manners) of men. He also said: "Turn them out of your houses." He drove away so and so, i.e. of the effeminate persons.

[62] What About Playing With The Female Dolls?

4931- It is narrated on the authority of A'ishah that she said: I used to play with the female dolls, and sometimes, the Messenger of Allah "Allah's blessing and peace be upon him" came to me while there were some girls with me; and whenever he entered, they would come out, and whenever he came out, they would enter once again.

4932- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came back from the holy battle of Tabuk (or Khaibar, the narrator is in doubt), and in her house there was a curtain, and when the wind blew a side of the curtain (was lifted and it) uncovered some toys belonging to A'ishah. He asked: "What are those O A'ishah?" she said: "Those are my female toys." He saw among them a female horse having two wings made of leather, thereupon he asked: "What is that which I see among them?" she said: "A female horse." He said: "Then, what are those over it?" she said: "Two wings." He said: "(Is there) a female horse having two wings?" on that she said: "Have you not heard that (the Prophet) Solomon had horses with wings?" on that

أَنَّ النَّبِيَّ ﷺ أُوتِيَ بِمُخَنَّثٍ قَدْ خَضَبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ، فَقَالَ النَّبِيُّ ﷺ: **«مَا بَالُ هَذَا؟»** فَقِيلَ: يَا رَسُولَ اللَّهِ، يَتَشَبَّهُ بِالنِّسَاءِ. فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ، فَقَالُوا: يَا رَسُولَ اللَّهِ أَلاَ نَقْتُلُهُ؟ فَقَالَ: **«إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ»**.

قال أَبُو دَاوُدَ: قَالَ أَبُو أُسَامَةَ: وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ، وَلَيْسَ بِالْبَقِيعِ.

4929 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عن أمِّ سلمة: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا مُخَنَّثٌ، وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ أَخِيهَا: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ، وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: **«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»**.

قال أَبُو دَاوُدَ: الْمَرْأَةُ كَانَ لَهَا أَرْبَعُ عُكَنٍ فِي بَطْنِهَا.

4930 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ، عَنْ يَحْيَى عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ، وَقَالَ: **«وَأَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، وَأَخْرِجُوا فُلاَنًا وَفُلاَنًا»** يَعْنِي الْمُخَنَّثِينَ.

[ت62/م54] ـ بابٌ في اللعِبِ بالبَنات

4931 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَلْعَبُ بِالْبَنَاتِ، فَرُبَّمَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي الْجَوَارِي، فَإِذَا دَخَلَ خَرَجْنَ، وَإِذَا خَرَجَ دَخَلْنَ».

4932 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حدَّثنا سَعِيدُ بنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بنُ أَيُّوبَ، قَالَ: حَدَّثَنِي عُمَارَةُ بنُ غَزِيَّةَ: أَنَّ مُحَمَّدَ بنَ إِبْرَاهِيمَ حَدَّثَهُ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: «قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَةِ ـ تَبُوكَ أَوْ خَيْبَرَ ـ، وَفِي سَهْوَتِهَا سِتْرٌ. فَهَبَّتْ رِيحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ. فَقَالَ: **«مَا هَذَا يَا عَائِشَةُ؟»** قَالَتْ: بَنَاتِي. وَرَأَى بَيْنَهُنَّ فَرَسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ، فَقَالَ: **«مَا هَذَا الَّذِي أَرَى وَسْطَهُنَّ؟»** قَالَتْ: فَرَسٌ. قَالَ: **«وَمَا هَذَا الَّذِي عَلَيْهِ؟»** قَالَتْ: جَنَاحَانِ. قَالَ: **«فَرَسٌ لَهُ جَنَاحَانِ!»** قَالَتْ: أَمَا سَمِعْتَ أَنَّ

the Messenger of Allah "Allah's blessing and peace be upon him" laughed so much that his premolar teeth became visible.

[63] What About The Swing?

4933- It is Narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" engaged me when I was a girl of seven or six (years). We went to Medina; and some ladies came and my mother, Umm Ruman, came to me while I was playing in a swing. They took me, and mended my state and prepared me (for the marriage). I then was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who consummated marriage with me while I was nine years old. She made me stand at the door of the house. I was breathless then, and when my breathing became Alright, she took me into the house. There in the house I saw some Ansari women who said: "Best wishes and Allah's Blessing and a good luck."

4934- The same is narrated on the authority of Abu Usamah, with the following addition: They said: "Best wishes and a good luck." Then, she entrusted me to them, and they washed my head, and prepared me (for the marriage). Unexpectedly The Messenger of Allah "Allah's blessing and peace be upon him" came to me in the forenoon and they handed me over to him.

4935- It is narrated on the authority of A'ishah that she said: When we arrived in Medina, some ladies came to me while I was playing on a swing, and my hair grew long enough to reach my ears, thereupon they took me, mended my state and prepared me (for the marriage), and then brought me to the Messenger of Allah "Allah's blessing and peace be upon him", who consummated marriage with me while I was nine years old.

4936- The same story is narrated on the authority of Urwah through the same chain of transmission, in which she said: I was on a swing, playing with some of my girl friends, thereupon they made me enter a house, and behold! There were Some ladies belonging to the Ansar. They said: "With good luck and Allah's Blessing."

4937- It is narrated on the authority of A'ishah that she said: We went to Medina and stayed at the home of Banu Al-Harith Ibn Khazraj. By Allah, while I was playing in a swing, my mother came to me and got me down, and at that time, my hair grew long enough to reach my ears...and the rest of the narration is the same.

لِسُلَيْمَانَ خَيْلاً لَهَا أَجْنِحَةٌ؟ قَالَتْ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَيْتُ نَوَاجِذَهُ».

[ت63/م55] ـ باب في الأُرْجُوحَةِ

4933 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. ح، وَحدثنا بِشْرُ بنُ خَالِدٍ: حدَّثنا أَبُو أُسَامَةَ، قَالاَ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَنِي وَأَنَا بِنْتُ سَبْعٍ، أَوْ سِتٍّ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَ نِسْوَةٌ. وَقَالَ بِشْرٌ: فَأَتَتْنِي أُمُّ رُومَانَ، وَأَنَا عَلَى أُرْجُوحَةٍ، فَذَهَبْنَ بِي وَهَيَّأْنَنِي وَصَنَّعْنَنِي، فَأُتِيَ بِي رَسُولَ اللَّهِ ﷺ، فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعٍ، فوقَفَتْ بِي عَلَى الْبَابِ، فَقُلْتُ: هِيهْ هِيهْ».

قال أَبُو دَاوُدَ: أَيْ تَنَفَّسْتُ، فَأُدْخِلْتُ بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ. دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الآخَرِ.

4934 ـ حدّثنا إِبْرَاهِيمُ بنُ سَعِيدٍ: حدَّثنا أَبُو أُسَامَةَ، مِثْلَهُ، قَالَ: «عَلَى خَيْرِ طَائِرٍ، فَسَلَّمَتْنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي. فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ ﷺ ضُحًى، فَأَسْلَمْنَنِي إِلَيْهِ».

4935 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «فَلَمَّا قَدِمْنَا الْمَدِينَةَ جَاءَنِي نِسْوَةٌ، وَأَنَا أَلْعَبُ عَلَى أُرْجُوحَةٍ، وَأَنَا مُجَمَّمَةٌ فَذَهَبْنَ بِي فَهَيَّأْنَنِي، وَصَنَّعْنَنِي. ثُمَّ أَتَيْنَ بِي رَسُولَ اللَّهِ ﷺ، فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعِ سِنِينَ».

4936 ـ حدّثنا بِشْرُ بنُ خَالِدٍ: أَخْبَرَنِي أَبُو أُسَامَةَ: حدَّثنا هِشَامُ بنُ عُرْوَةَ بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ قَالَتْ: «وَأَنَا عَلَى الأُرْجُوحَةِ وَمَعِي صَوَاحِبَاتِي، فَأَدْخَلْنَنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ».

4937 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا مُحَمَّدٌ ـ يَعْنِي ابنَ عَمْرٍو ـ، عَنْ يَحْيَى ـ يَعْنِي ابنَ عَبْدِ الرَّحْمٰنِ بنِ حَاطِبٍ ـ، قَالَ: قَالَتْ عَائِشَةُ: «قَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بنِ الْخَزْرَجِ. قَالَتْ: فَوَاللَّهِ إِنِّي لَعَلَى أُرْجُوحَةٍ بَيْنَ عَذْقَيْنِ، فَجَاءَتْنِي أُمِّي فَأَنْزَلَتْنِي وَلِي جُمَيْمَةٌ». وَسَاقَ الْحَدِيثَ.

[64] It Is Forbidden To Play With The Dice

4938- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with the dice has, indeed, disobeyed Allah and His Messenger."

4939- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with the dice seems as if he dips his hand into the flesh and blood of the swine."

[65] What About Playing With Pigeons?

4940- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a female devil."

[66] What About Mercy?

4941- It is narrated on the authority of Abdullah Ibn Amr, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "(Allah) Most Gracious bestows mercy upon the merciful ones: be merciful to the inhabitants of the earth, so that the One (Allah) in the heaven would bestow mercy upon you."

4942- It is narrated on the authority of Abu Hurairah that he said: I heard Abu Al-Qasim, the true and truly inspired one, (the Messenger of Allah "Allah's blessing and peace be upon him"), the lord of this chamber, having said: "None but a wicked miserable is deprived of mercy."

4943- It is narrated on the authority of Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is not merciful to the young among us, and does not know the right of the old among us, does not belong to us."

[67] What About Giving Advice?

4944- It is narrated on the authority of Tamim Ad-Dari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the (true faith and) religion to be sincere! It is out of the (true faith and) religion to be sincere! It is out of the (true faith and) religion to be sincere!" they asked: "To whom (should one be sincere O Messenger of Allah?" he said: "To Allah (by having faith in His Oneness, and be true in worship), to His Book (by believing in it and acting upon what it contains),

[ت64/م56] ـ بابٌ في النَّهْيِ عنِ اللَّعبِ بالنَّرْدِ

4938 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بنِ مَيْسَرَةَ، عَنْ سَعِيدِ بنِ أَبِي هِنْدٍ، عَنْ أَبِي موسى الأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ**».

4939 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ**».

[ت65/م57] ـ بابٌ في اللَّعِبِ بالحمامِ

4940 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدثنا حَمَّادٌ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَتْبَعُ حَمَامَةً، فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

[ت66/م58] ـ بابٌ في الرَّحمَةِ

4941 ـ حدّثنا مُسَدَّدٌ وَأَبُو بَكْرِ بنُ أَبِي شَيْبَةَ الْمَعْنَى، قَالاَ: حدَّثنا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي قَابُوسَ مَوْلًى لعبدِ اللَّهِ بنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «**الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمٰنُ، ارْحَمُوا أَهْلَ الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ**» لَمْ يَقُلْ مُسَدَّدٌ: مولَى عَبْدِ اللَّهِ بنِ عَمْرٍو، وقَالَ: قَالَ النَّبِيُّ ﷺ.

4942 ـ حدّثنا حَفْصُ بنُ عُمَرَ قَالَ: حدثنا. (ح)، وحدَّثنا ابنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ ـ قَالَ ابنُ كَثِيرٍ فِي حَدِيثِهِ: وَقَرَأْتُهُ عَلَيْهِ. وَقُلْتُ: أَقُولُ: حَدَّثَنِي مَنْصُورٌ فقَالَ: إِذَا قَرَأْتَهُ عَلَيَّ فَقَدْ حَدَّثْتُكَ بِهِ. ثُمَّ اتَّفَقَا ـ عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةِ بنِ شُعْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ الصَّادِقَ الْمَصْدُوقَ صَاحِبَ هَذِهِ الْحُجْرَةِ يَقُولُ: «**لاَ تُنْزَعُ الرَّحْمَةُ إِلاَّ مِنْ شَقِيٍّ**».

4943 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ، وَابنُ السَّرْحِ، قَالاَ: حدَّثنا سُفْيَانُ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنِ ابنِ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو يَرْوِيهِ قَالَ ابنُ السَّرْحِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا**».

قال أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمٰنِ بنُ عَامِرٍ.

[ت67/م59] ـ بابٌ في النَّصِيحَةِ

4944 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدثنا زُهَيْرٌ: حدَّثنا سُهَيْلُ بنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ**». قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «**لِلَّهِ، وَكِتَابِهِ،**

to His Messenger (by giving trust to his Prophethood, and responding to his commandments and forbiddances), to the rulers of the faithful believers or of the Muslims (by obeying them as long as they are true and right), and to the public of the faithful believers or of the Muslims (by guiding them to what is good, and showing what benefits them)."

4945- It is narrated on the authority of Jarir that he said: I gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (him), and to be sincere in advice to every Muslim. It is said that whenever Jarir purchased or sold a thing, he would say to the other party: "Behold! What we've taken from you is dearer to us than that which we've given you: so, choose any of them."

[68] One Should Be At The Back Of The Muslim

4946- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who relieves one who is hard pressed, Allah would make things easy for him in the world and the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and the Hereafter,. Allah is at the back of a servant so long as the servant is at the back of his brother."

4947- It is narrated on the authority of Hudhaifah that he said: Your Prophet "Peace be upon him" said: "Every favour (one does to another) is (to get a reward like that of) an object of charity."

[69] What About Changing Names?

4948- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, you will be called by your names and the names of your fathers: so, make good your names!"

4949- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest names in the Sight of Allah Almighty are Abdullah (Servant of Allah) and Abd Ar-Rahman (Servant of (Allah) Most Gracious)."

4950- It is narrated on the authority of Ibn Abu Wahb Al-Jushmi, and he was one of the Holy Companions that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with the names of the Prophets; and the dearest names in the Sight of Allah Almighty are Abdullah (Servant of Allah) and Abd Ar-Rahman (Servant of

وَرَسُولِهِ، وَأَئِمَّةِ الْمُؤْمِنِينَ، وَعَامَّتِهِمْ»، أَوْ: **«أَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»**.

4945 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خَالِدٌ، عَنْ يُونُسَ، عَنْ عَمْرِو بنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ. قَالَ: وَكَانَ إِذَا بَاعَ الشَّيْءَ، أَو اشْتَرَاهُ قَالَ: **«أَمَا إِنَّ الَّذِي أَخَذْنَا مِنْكَ أَحَبُّ إِلَيْنَا مِمَّا أَعْطَيْنَاكَ فَاخْتَرْ»**.

[ت68/م60] ـ بابٌ في المَعونَةِ للمُسلِمِ

4946 ـ حدّثنا أَبُو بَكْرٍ وَعُثْمَانُ ابنا أَبِي شَيْبَةَ، الْمَعْنَى قَالاَ: حدَّثنا أَبُو مُعَاوِيَةَ، قَالَ عُثْمَانُ: وَجَرِيرٌ الرَّازِيُّ. ح، وحدَّثنا وَاصِلُ بنُ عَبْدِ الأَعْلَى: حدَّثنا أَسْبَاطٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ ـ وَقَالَ وَاصِلٌ: قَالَ: حُدِّثْتُ عَنْ أَبِي صَالِحٍ ثُمَّ اتَّفَقُوا ـ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»**.

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ: **«وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ»**.

4947 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبرَنَا سُفْيَانُ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ نَبِيُّكُمْ ﷺ: **«كُلُّ مَعْرُوفٍ صَدَقَةٌ»**.

[ت69/م61] ـ بابٌ في تَغْيِيرِ الأَسماءِ

4948 ـ حدّثنا عَمْرُو بنُ عَوْنٍ قَالَ: أَخبرَنَا. ح، وحدَّثنا مُسَدَّدٌ قَالَ: حدَّثنا هُشَيْمٌ، عَنْ دَاوُدَ بنِ عَمْرٍو، عَنْ عَبْدِاللَّهِ بنِ أَبِي زَكَرِيَّا، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ، فَأَحْسِنُوا أَسْمَاءَكُمْ»**.

قال أَبُو دَاوُدَ: ابنُ أَبِي زَكَرِيَّا لَمْ يُدْرِكْ أَبَا الدَّرْدَاءِ.

4949 ـ حدّثنا إِبْرَاهِيمُ بنُ زِيَادٍ سَبَلاَنَ: حدَّثنا عَبَّادُ بنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُاللَّهِ وَعَبْدُالرَّحْمٰنِ»**.

4950 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا هِشَامُ بنُ سَعِيدٍ الطَّالْقَانِيُّ: أَخبرَنَا مُحَمَّدُ بنُ الْمُهَاجِرِ الأَنْصَارِيُّ، قَالَ: حَدَّثَنِي عَقِيلُ بنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَسَمَّوا بِأَسْمَاءِ الأَنْبِيَاءِ. وَأَحَبُّ الأَسْمَاءِ**

(Allah) Most Gracious); the truest of them are Harith (gainer) and Hammam (Earnest in Seeking); and the ugliest of them are Harb (War) and Murrah (Bitterness)."

4951- It is narrated on the authority of Anas Ibn Malik that he said: I took Abdullah Ibn Abu Talhah Al-Ansari at the time of his birth to The Messenger of Allah "Allah's blessing and peace be upon him", who was wearing a woollen cloak and besmearing the camels with pitch. He said: "Do you Have some dates?" I answered in the affirmative. He took hold of the dates, put them in his mouth, chewed them, and opened the mouth of the child, in which he put that, with the result that the child started licking it. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Consider how) the Ansar like dates!" Then, he (The Prophet) named him Abdullah.

[70] Changing The Ugly Name

4952- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" changed the name of (a woman which was) Asiyah (Disobedient) and said to her: "Your (name is) Jamilah (Beautiful woman)."

4953- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata' that Zainab, the daughter of Umm Salamah (and she was the step-daughter of the Messenger of Allah "Allah's blessing and peace be upon him") asked him: "Which name did you give to your daughter?" he said: "I named her Murrah." On that she said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to name with that name. At first, I was given the name of Barrah (Pious girl), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give prestige to yourselves! Allah Almighty Alone has the best knowledge of the pious among you." He asked: "Then, which name should we give her?" he said: "Name her Zainab."

4954- It is narrated on the authority of Usamah Ibn Akhdari that a man called Asram was one of the members of the delegation who came to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is your name?" he said: "Asram (Cut)." On that he said: "No, let your name be Zur'ah (derived from cultivation)."

4955- It is narrated on the authority of Shuraih from his father Hani' that when he went to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of his people, he (the Prophet) heard them

إِلَى اللَّهِ عَبْدُاللَّهِ، وَعَبْدُ الرَّحْمٰنِ. وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ. وَأَقْبَحُهَا حَرْبٌ وَمُرَّةُ».

4951 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنِسٍ قَالَ: ذَهَبْتُ بِعَبْدِاللَّهِ بنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ ﷺ حينَ وُلِدَ، والنبيُّ ﷺ فِي عبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ. قَالَ: «**هَلْ مَعَكَ تَمْرٌ؟**» قُلْتُ: نَعَمْ. قَالَ: فَنَاوَلْتُهُ تَمَرَاتٍ فَأَلْقَاهُنَّ فِي فِيهِ، فَلاَكَهُنَّ ثُمَّ فغَرَ فَاهُ، فَأَوْجَرَهُنَّ إِيَّاهُ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُ. فَقَالَ النَّبِيُّ ﷺ: «**حُبُّ الأَنْصَارِ التَّمْرُ**»، وَسَمَّاهُ عَبْدَ اللَّهِ.

[ت70/م62] ـ بابٌ في تَغْيِيرِ الاسمِ القَبِيحِ

4952 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ: حدَّثنا يَحيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «**أَنْتِ جَمِيلَةُ**».

4953 ـ حدّثنا عِيسَى بنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ: مَا سَمَّيْتَ ابْنَتَكَ؟ قَالَ: سَمَّيْتُهَا بَرَّةَ. فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الاسْمِ، سُمِّيتُ بَرَّةَ فَقَالَ النَّبِيُّ ﷺ: «**لاَ تُزَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ**». فَقَالَ: مَا نُسَمِّيهَا؟ قَالَ: «**سَمُّوهَا زَيْنَبَ**».

4954 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ الْمُفَضَّلِ ـ: حَدَّثَنِي بَشِيرُ بنُ مَيْمُونٍ، عَنْ عَمِّهِ أُسَامَةَ بنِ أَخْدَرِيٍّ: أَنَّ رَجُلاً يُقَالُ لَهُ أَصْرَمُ كَانَ فِي النَّفَرِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا اسْمُكَ؟**»، قَالَ: أَنَا أَصْرَمُ. قَالَ: «**بَلْ أَنْتَ زُرْعَةُ**».

4955 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ، عَنْ يَزِيدَ ـ يَعْنِي ابنَ الْمِقْدَامِ بنِ شُرَيْحٍ ـ، عن أبيهِ، عن جدِّه شريحٍ عَنْ أَبِيهِ هَانِىءٍ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ ﷺ مَعَ

calling him Abu Al-Hakam (Father of Wisdom and Judgement). The Messenger of Allah "Allah's blessing and peace be upon him" invited him and said: “No doubt, Allah is the Only Judge, and to Whom belongs the judgement: why are you called Abu Al-Hakam (Father of Wisdom and Judgement)?” he said: “Whenever my people fall in dispute over anything, they appeal to me to judge between them, and both parties accept my judgement.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “how good is that! Which children do you have?” he said: “I have Shuraih, Muslim and Abdullah.” He said: “Who is the eldest of them?” he said: “Shuraih.” He said: “Then, let you be named Abu Shuraih.”

4956- It is narrated on the authority of Sa’id Ibn Al-Musayyab from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" asked him: “What is your name?” he said: “Hazm (hard and unyielding).” He said to him: “No, let your name be Sahl (Easy and Lenient).” He said: “No, the easy is always trodden and put to humiliation.” Sa’id said: "Afterwards, I thought we would be afflicted with adversities and difficulties."

4957- It is narrated on the authority of Masruq that he said: I met Umar Ibn Al-Khattab who asked me: “Who are you?” I said: “Masruq Ibn Al-Ajda’.” He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “Al-Ajda’ is (the name of) a devil.”

4958- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give the following names to your child (or slave): Yasar (easy), Rabah (profitable), Najih (successful), and Aflah (prosperous); for you might say: "Is there such as has anyone of those names?" and he might say: "No."" in this way (according to the narrator) those (names) are only four. So, do not add anything to what I narrated.

4959- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to give our slaves one of the following four names: Aflah (prosperous), Yasar (easy), Nafi’ (beneficial), and Rabah (profitable).

4960- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If I live, Allah Willing, I should forbid my nation to name with such names as Nafi’ (Beneficial), Aflah (Prosperous), Barakah (Blessing), for one might say when he comes: “Is there Barakah (Blessing, for instance)?” and they might say: “No.””

قَوْمِهِ سَمِعَهُمْ يَكْنُونَهُ بِأَبِي الْحَكَمِ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**إِنَّ اللَّهَ تَعَالَى هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ، فَلِمَ تُكْنَى أَبَا الْحَكَمِ؟**» فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ، فَرَضِيَ كِلاَ الْفَرِيقَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَحْسَنَ هَذَا، فَمَا لَكَ مِنَ الْوَلَدِ؟**» قَالَ: لِي شُرَيْحٌ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ. قَالَ: «**فَمَنْ أَكْبَرُهُمْ؟**» قُلْتُ: شُرَيْحٌ. قَالَ: «**فَأَنْتَ أَبُو شُرَيْحٍ**».

قال أَبُو دَاوُدَ: شُرَيْحٌ هَذَا هُوَ الَّذِي كَسَرَ السِّلْسِلَةَ، وَهُوَ مِمَّنْ دَخَلَ تُسْتَرَ.

قال أَبُو دَاوُدَ: وَبلَغَنِي أَنَّ شُرَيْحًا كَسَرَ بَابَ تُسْتَرَ، وَذَلِكَ أَنَّهُ دَخَلَ مِنْ سرب.

4956 - حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «**مَا اسْمُكَ؟**» قَالَ: حَزْنٌ. قَالَ: أَنْتَ سَهْلٌ. قَالَ: لاَ، السَّهْلُ يُوطَأُ وَيُمْتَهَنُ. قَالَ سَعِيدٌ: فَظَنَنْتُ أَنَّهُ سَيُصِيبُنَا بَعْدَهُ حُزُونَةٌ».

قال أَبُو دَاوُدَ: وَغَيَّرَ النَّبِيُّ ﷺ اسْمَ الْعَاصِ، وَعَزِيزٍ، وَعَتَلَةَ، وَشَيْطَانٍ، وَالْحَكَمِ، وَغُرَابٍ، وَحُبَابٍ، وَشِهَابٍ، فَسَمَّاهُ هِشَامًا. وَسَمَّى حَرْبًا سَلْمًا، وَسَمَّى الْمُضْطَجِعَ الْمُنْبَعِثَ، وَأَرْضًا تُسَمَّى عَفِرَةَ سَمَّاهَا خَضِرَةَ. وَشَعْبَ الضَّلاَلَةِ سَمَّاهُ شَعْبَ الْهُدَى، وبَنُو الزِّنْيَةِ سَمَّاهُمْ بَنِي الرِّشْدَةِ، وَسَمَّى بَنِي مُغْوِيَةَ بَنِي رِشْدَةَ.

قال أَبُو دَاوُدَ: تَرَكْتُ أَسَانِيدَهَا لِلاخْتِصَارِ.

4957 - حدّثنا أَبُو بَكْرٍ - يَعْنِي ابنَ أَبِي شَيْبَةَ -: حدَّثنا هَاشِمُ بنُ الْقَاسِمِ: حدَّثنا أَبُو عَقِيلٍ: حدَّثنا مُجَالِدُ بنُ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: لَقِيتُ عُمَرَ بنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بنُ الأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الأَجْدَعُ شَيْطَانٌ**».

4958 - حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا مَنْصُورُ بنُ الْمُعْتَمِرِ، عَنْ هِلاَلِ بنِ يَسَافٍ، عَنْ رَبِيعِ بنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُسَمِّيَنَّ غُلاَمَكَ يَسَارًا، وَلاَ رَبَاحًا، وَلاَ نَجِيحًا، وَلاَ أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَثَمَّ هُوَ؟ فَيَقُولُ: لاَ، إِنَّمَا هُنَّ أَرْبَعٌ فَلاَ تَزِيدَنَّ عَلَيَّ**».

4959 - حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحَ، وَيَسَارًا، وَنَافِعًا، وَرَبَاحًا».

4960 - حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ تَعَالَى أَنْهَى أُمَّتِي أَنْ يُسَمُّوا نَافِعًا، وَأَفْلَحَ، وَبَرَكَةَ**» قَالَ الأَعْمَشُ: وَلاَ أَدْرِي أَذَكَرَ نَافِعًا أَمْ لاَ «**فَإِنَّ الرَّجُلَ يَقُولُ إِذَا جَاءَ: أَثَمَّ بَرَكَةُ؟ فَيَقُولُونَ: لاَ**».

Abu Dawud says: The same is narrated on the authority of Abu Az-Zubair from Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of Barakah.

4961- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most despicable name in the Sight of Allah on the Day of Judgement will be (the name of) a man having the name of the King of all Kings."

[71] What About The Nicknames?

4962- It is narrated on the authority of Abu Jabirah Ibn Ad-Dahhak: It was in connection with us, sons of Salamah that Allah's saying: "nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed" (Al-Hujurat 11) was revealed. When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, there was no man of us but that he had two or even three nicknames; and whenever anyone of them was called by one of those nicknames, they would say: "O Messenger of Allah! He becomes angry with (being called by) that (nickname)." On that, it was revealed: "nor call each other by (offensive) nicknames."

[72] When One Has The Nickname Of Abu Isa

4963- It is narrated on the authority of Zaid Ibn Aslam from his father that Umar Ibn Al-Khattab beat a son of him when he had for himself the nickname of Abu Isa; and that when Al-Mughirah Ibn Shu'bah had the same nickname of Abu Isa Umar said to him: "Is it not sufficient for you to have the nickname of Abu Abdullah?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had given me this nickname." On that Umar said: "(This was one of the special things given to the Prophet in particular and) the earlier and later sins of the Messenger of Allah "Allah's blessing and peace be upon him" were forgiven for him; and we are now living among a great number of people (and do not know what will happen to us)." He kept having the nickname of Abu Abdullah until he died.

[73] When One Calls The Son Of Another: "O My Son"

4964- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" called him: "O my son!"

قال أبُو دَاوُدَ: رَوَى أَبُو الزُّبَيْرِ عَن جَابِرٍ عَن النَّبِيِّ ﷺ نَحوَهُ، لَمْ يَذْكُرْ بَرَكَةَ.

4961 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنِ أَبِي الزِّنَادِ، عَنْ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ**».

قال أبُو دَاوُدَ: رَوَاهُ شُعَيْبُ بنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ بِإِسْنَادِهِ قَالَ: «**اخْنَى اسمٍ**».

قال أبُو عِيسَى: قَالَ أَبُو داوِدَ: أَخْنَعُ: أَوْضَعُ.

[ت71/م63] ـ بابٌ في الألقابِ

4962 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: حَدَّثَنِي أَبُو جُبَيْرَةَ بنُ الضَّحَّاكِ قَالَ: «فِينَا نَزَلَتْ هَذِهِ الآيَةُ، فِي بَنِي سَلَمَةَ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات: 11] قَالَ: قَدِمَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَلَيْسَ مِنَّا رَجُلٌ إِلاَّ وَلَهُ اسْمَانِ أَوْ ثَلاَثَةٌ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**يَا فُلاَنُ**»، فَيَقُولُونَ: مَهْ يَا رَسُولَ اللَّهِ إِنَّهُ يَغْضَبُ مِنْ هَذَا الاسْمِ. فَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ [الحجرات: 11]».

[ت72/م64] ـ بابٌ فيمن يُكْنَى بـ«أَبِي عِيسى»

4963 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أَبِي الزَّرْقَاءِ: حدَّثنا هِشَامُ بنُ سَعْدٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: «أَنَّ عُمَرَ بنَ الْخَطَّابِ ضَرَبَ ابْنًا لَهُ تَكَنَّى أَبَا عِيسَى، وَأَنَّ الْمُغِيرَةَ بنَ شُعْبَةَ تَكَنَّى بِأَبِي عِيسَى. فَقَالَ لَهُ عُمَرُ: أَمَا يَكْفِيكَ أَنْ تُكْنَى بِأَبِي عَبْدِ اللَّهِ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَنَّانِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَإِنَا فِي جَلْجَلتِنَا، فَلَمْ يَزَلْ يُكْنَى بِأَبِي عَبْدِ اللَّهِ حَتَّى هَلَكَ».

[ت73/م65] ـ بابٌ في الرَّجلِ يقولُ لابنِ غيره: «يا بُنَيَّ!»

4964 ـ حدّثنا عَمْرُو بنُ عَوْنٍ قَالَ: أَخبَرَنَا. ح: وحدَّثنا مُسَدَّدٌ وَمُحَمَّدُ بنُ مَحْبُوبٍ، قَالُوا: حدَّثنا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ وَسَمَّاهُ ابنُ مَحْبُوبٍ الْجَعْدَ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «**يَا بُنَيَّ**».

قال أبُو دَاوُدَ: سَمِعْتُ يَحْيَى بنَ مَعِينٍ يُثْنِي عَلَى مُحَمَّدِ بنِ مَحْبُوبٍ وَيَقُولُ: كَثِيرُ الْحَدِيثِ.

[74] When One Gives Himself The Nickname Of Abu Al-Qasim

4965- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (of Abu Al-Qasim)."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, Jabir Ibn Abdullah and Anas Ibn Malik.

[75] The Opinion That Both (The Prophet's Name And Nickname) Should Not Be Combined To Anyone

4966- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who names himself with my name (Muhammad), should not give himself my nickname (Abu Al-Qasim); and he, who gives himself my nickname, should not name himself with my name." (The main point here is that both should not be combined to anyone).

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, through different chains of transmission.

[76] The Concession To Combine Them

4967- It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah that he said: Ali said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When I beget a male child after you: could I name him with your name, and give him your nickname?" he answered in the affirmative.

4968- It is narrated on the authority of A'ishah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! A male child was born for me, and I named him Muhammad, and gave him the nickname of Abu Al-Qasim, but it was mentioned to me that you dislike that (combining both)." On that he said: "Then, what does make lawful my name and make unlawful my nickname, or what does make unlawful my nickname and make lawful my name?"

[77] When One Gives Himself A Nickname Even Though He Has No Child

4969- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to visit us, and I had a young brother having the nickname of Abu Umair, and he had a little swallow, with which he used to play. It died, and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, he

[ت74/م66] ـ بابٌ في الرَّجُلِ يتكنَّى بـ«أَبي القاسِم»

4965 ـ حدّثنا مُسَدَّدٌ وَأَبُو بَكْرِ بنُ أَبِي شَيْبَةَ قَالاَ: حدَّثنا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَمَّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، وَكَذَلِكَ رِوَايَةُ أَبِي سُفْيَانَ عَنْ جَابِرٍ، وَسَالِمِ بنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ، وَسُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرٍ، وابنِ الْمُنْكَدِرِ عَنْ جَابِرٍ، نَحْوَهُمْ وَأَنَسِ بنِ مَالِكٍ.

[ت75/م67] ـ بابٌ فيمن رأى أنْ لا يُجْمَعَ بينهما

4966 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ تَسَمَّى بِاسْمِي فَلاَ يَتَكَنَّى بِكُنْيَتِي. وَمَنْ تَكَنَّى بِكُنْيَتِي فَلاَ يَتَسَمَّى بِاسْمِي**».

قال أَبُو دَاوُدَ: رَوَى بِهَذَا الْمَعْنَى ابنُ عَجْلاَنَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ. وَرُوِيَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ مُخْتَلِفًا عَلَى الرِّوَايَتَيْنِ. وَكَذَلِكَ رِوَايَةُ عَبْدِ الرَّحْمٰنِ بنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ اخْتُلِفَ فِيهِ: رَوَاهُ الثَّوْرِيُّ، وَابنُ جُرَيْجٍ على ما قَالَ أَبُو الزُّبَيْرِ. وَرَوَاهُ مَعْقِلُ بنُ عُبَيْدِاللَّهِ عَلَى مَا قَالَ ابنُ سِيرِينَ. وَاخْتُلِفَ فِيهِ عَلَى مُوسَى بنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَيْضًا عَلَى الْقَوْلَيْنِ، اخْتَلَفَ فِيهِ حَمَّادُ بنُ خَالِدٍ وَابنُ أَبِي فُدَيْكٍ.

[ت76/م68] ـ بابٌ في الرُّخصَةِ في الجَمعِ بينهما

4967 ـ حدّثنا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ قَالاَ: حدَّثنا أَبُو أُسَامَةَ، عَنْ فِطْرٍ، عَنْ مُنْذِرٍ، عَنْ مُحَمَّدِ ابنِ الْحَنَفِيَّةِ قَالَ: قَالَ عَلِيٌّ: «قُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ وُلِدَ لِي مِنْ بَعْدِكَ وَلَدٌ أُسَمِّيهِ بِاسْمِكَ، وَأُكْنِيهِ بِكُنْيَتِكَ؟ قَالَ: «**نَعَمْ**» وَلَمْ يَقُلْ أَبُو بَكْرٍ: قُلْتُ. قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ لِلنَّبِيِّ ﷺ».

4968 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ عِمْرَانَ الْحَجَبِيُّ، عَنْ جَدَّتِهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ وَلَدْتُ غُلاَمًا فَسَمَّيْتُهُ مُحَمَّدًا، وَكَنَّيْتُهُ أَبَا الْقَاسِمِ. فَذُكِرَ لِي أَنَّكَ تَكْرَهُ ذٰلِكَ. فَقَالَ: «**مَا الَّذِي أَحَلَّ اسْمِي، وَحَرَّمَ كُنْيَتِي؟ أَوْ مَا الَّذِي حَرَّمَ كُنْيَتِي وَأَحَلَّ اسْمِي؟**».

[ت77/م69] ـ بابُ ما جاءَ في الرجُلِ يَتَكَنَّى وليسَ له ولدٌ

4969 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدّثنا حمّادٌ: حدَّثنا ثَابِتٌ، عَنْ أَنسِ بنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ، وَكَانَ لَهُ نُغَرٌ يَلْعَبُ بِهِ فَمَاتَ، فَدَخَلَ عَلَيْهِ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَرَآهُ حَزِينًا فَقَالَ: «**مَا شَأْنُهُ؟**»

found him very sad. he asked: "What is wrong with him?" they said: "His little swallow died." He said to him: "O Abu Umair! What has happened to the little swallow?"

[78] A Woman Gives Herself A Nickname

4970- It is narrated on the authority of A'ishah that she said: "O Messenger of Allah! All my women companions have nicknames (would that I have one like them)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Then, nickname yourself with the name of your son Abdullah." He means the son of her sister (Asma'), Abdullah Ibn Az-Zubair. She was famous for her nickname of Umm Abdullah.

Abu Dawud says: The same is narrated on the authority of Hisham through different chains of transmission.

[79] What About Allusion?

4971- It is narrated on the authority of Sufyan Ibn Asid Al-Hadrami that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How treacherous it is to tell your brother something, to which he gives trust, even though you give lie to it."

[80] When One Says: "It Is Alleged"

4972- It is narrated on the authority of Abu Qilabah that he said: Abu Mas'ud said to Abu Abdullah (Hudhaifah) or Abu Abdullah said to Abu Mas'ud: "What did you hear from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the phrase "It is alleged"?" he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "What a bad mount for a man (therewith to convey him to his purposes) is to say "It is alleged"."

[81] When A Man Says In His Sermon: "To Go Further"

4973- It is narrated on the authority of Zaid Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon to them in which he said: "To go further".

[82] Pertaining To The Karm (Generous) And Avoiding The Evil Of Speech

4974- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say "Karm" (in reference to the vine), for the Karm (meaning generous) refers to the Muslim person; but you should give the grapes the name of vine."

قَالُوا: مَاتَ نُغَرُهُ فَقَالَ: «**يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ**».

[ت78/م70] ـ بابٌ في المرأةِ تكَنَّى

4970 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ حَرْبٍ، الْمَعْنَى قَالاَ: حَدَّثنا حَمَّادٌ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «يَا رَسُولَ اللَّهِ، كُلُّ صَوَاحِبِي لَهُنَّ كُنًى. قَالَ: «**فَاكْتَنِي بِابْنِكِ عَبْدِاللَّهِ**» ـ يَعْنِي ابنَ أُخْتِهَا ـ. قَالَ مُسَدَّدٌ: عَبْدِاللَّهِ بن الزُّبَيْرِ. قَالَ: فَكَانَتْ تُكْنَى بِأُمِّ عَبْدِاللَّهِ».

قال أَبُو دَاوُدَ: وَهَكَذَا قَالَ قُرَّانُ بنُ تَمَّامٍ، وَمَعْمَرٌ جَمِيعًا عَنْ هِشَامٍ نَحْوَهُ، وَرَوَاهُ أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ عَبَّادِ بنِ حَمْزَةَ، وَكَذَلِكَ حَمَّادُ بنُ سَلَمَةَ وَمَسْلَمَةُ بنُ قَعْنَبٍ عَنْ هِشَامٍ كَمَا قَالَ أَبُو أُسَامَةَ.

[ت79/م71] ـ بابٌ في المَعاريضِ

4971 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ الْحَضْرَمِيُّ إِمَامُ مَسْجِدِ حِمْصٍ: حدَّثنا بَقِيَّةُ بنُ الْوَلِيدِ، عَنْ ضُبَارَةَ بنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ جُبَيْرِ بنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بنِ أُسَيْدٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ**».

[ت80/م72] ـ بابُ قولِ الرَّجلِ «زَعَمُوا»

4972 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، قال: قَالَ أَبُو مَسْعُودٍ لأَبِي عَبْدِ اللَّهِ، أَوْ قَالَ أَبُو عَبْدِ اللَّهِ لأَبِي مَسْعُودٍ: مَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي زَعَمُوا؟ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا**».

قال أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ هَذَا حُذَيْفَةُ.

[ت81/م73] ـ بابٌ في الرجلِ يقولُ في خُطْبته: أَما بعدُ

4973 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ يَزِيدَ بنِ حَيَّانَ، عَنْ زَيْدِ بنِ أَرْقَمَ: أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ فَقَالَ: «**أَمَّا بَعْدُ**».

[ت82/م74] ـ بابٌ في الكَرْمِ، وحِفْظِ المَنْطِقِ

4974 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ: أَخْبَرَنَا ابنُ وَهْبٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ بنُ سَعْدٍ، عن جعفرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ يَقُولَنَّ أَحَدُكُمُ الْكَرْمُ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ، وَلَكِنْ قُولُوا حَدَائِقُ الأَعْنَابِ**».

[83] The Slave Should Not Call (His Master Or Mistress): "O My Lord" Or "O My Female Lord"

4975- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you call (such as he or she owns) "My slave or my slave-girl", and let no slave call (his master or mistress) "My lord or my female-lord": but rather let the owner call (such as he or she owns) "My boy or my girl", and let the slave call (his owner) "My master or my mistress", for indeed, all of you are servants (to Allah Almighty), and the Only Lord of all is Allah Almighty."

4976- The same story is narrated on the authority of Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", and it has a slight variation of wording.

4977- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not call the hypocrite "a chief or master", for indeed, even if (you regard him as) a chief or a master, you will have really caused your Lord Almighty to become angry with you."

[84] You Should Not Say: "My Soul Has Become Wicked"

4978- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "My soul has become wicked", but (if it is necessary for him to say something like that) let him say: "My soul has been inclined to evil.""

4979- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "My soul has been agitated", but rather let him say: "My soul has been disturbed"."

4980- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say: "As Allah and so and so will", but you'd rather say: "As Allah Almighty wills, and then comes the will of so and so"."

[85]

4981- It is narrated on the authority of Adi Ibn Hatim that a lecturer stood to deliver a sermon in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "And whoever obeys Allah and His Messenger has been guided aright, and whoever

[ت83/م75] ـ بابٌ لا يقول المَملوكُ: «ربي» و «ربَّتي»

4975 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ أَيُّوبَ وَحَبِيبِ بنِ الشَّهِيدِ. وَهِشَامٌ عَنْ مَحمَّدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي، وَلاَ يَقُولَنَّ الْمَمْلُوكُ: رَبِّي وَرَبَّتِي. وَلْيَقُلِ الْمَالِكُ: فَتَايَ وَفَتَاتِي. وَلْيَقُلِ الْمَمْلُوكُ: سَيِّدِي وَسَيِّدَتِي. فَإِنَّكُمُ الْمَمْلُوكُونَ، وَالرَّبُّ اللَّهُ عَزَّ وَجَلَّ**».

4976 ـ حدّثنا ابنُ السَّرْحِ: أَخْبَرَنَا ابنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْخَبَرِ وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ قَالَ: «**وَلْيَقُلْ سَيِّدِي وَمَوْلاَيَ**».

4977 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا مُعَاذُ بنُ هِشَام، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ، فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ**».

[ت84/م76] ـ بابٌ لا يقالُ: «خَبُثَتْ نَفْسِي»

4978 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلْيَقُلْ: لَقِسَتْ نَفْسِي**».

4979 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَقُولَنَّ أَحَدُكُمْ جَاشَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي**».

4980 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِاللَّهِ بنِ يَسَارٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلاَنٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلاَنٌ**».

[ت85/م77] ـ بابٌ

4981 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيَانَ بنِ سَعِيدٍ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بنُ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بنِ حَاتِمٍ: أَنَّ خَطِيبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا، فَقَالَ: «**قُمْ**»، أَوْ

disobeys them…" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stand or leave! How bad lecturer you are!"

4982- It is narrated on the authority of Abu Al-Malih from a man that he said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" when a mount stumbled, thereupon I said: "Let Satan be ruined!" on that he said: "Do not say "Let Satan be ruined!" for if you say so, Satan will (regard himself very important and thus he will) come to be as big and huge as a house, and then he will say: "That has happened by my power"; but you'd rather say: "In the Name of Allah", for if you say so, he will (feel himself very slight and thus he will) shrink until it becomes as little as a fly."

4983- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear a man saying: "Let the people be destroyed (since they caused the fire of Hell to be binding upon them for their evil deeds)!" it should be known that he is the most fitting for being ruined from amongst them."

Abu Dawud says: Malik said: If one says so in sigh for the critical state in religion which the people have reached, then, there is no harm in it; and if he says so out of arrogance and regarding the people slightly, it is forbidden.

[86] What About (Giving The Isha Prayer The Name Of) Darkness Prayer?

4984- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the Desert Arabs overpower you pertaining to the name of your (Isha) prayer (by giving it the name of Darkness), for its name (in Allah's Book) is Isha, but indeed, they (desert Arabs give it the name of Darkness prayer for they) delay milking their camels until it is very dark."

4985- It is narrated on the authority of Salim Ibn Abu Al-Ja'd that he said: A man belonging to (the tribe of) Khuza'ah said: "Would that I offered the prayer, so that I would be relieved!" the people seemed to have criticized him for that, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Bilal! Pronounce the call for establishment prayer, in order to relieve us with it."

4986- It is narrated on the authority of Salim Ibn Abu Al-Ja'd from Abdullah Ibn Muhammad Ibn Al-Hanafiyyah that he said: I went in the company of my father to visit a relative of ours belonging to the Ansar, and enquire about his health. Then, the time of the prayer became due, thereupon my father said to some of his (the host's) household: "O girl!

قَالَ: «**اذْهَبْ فَبِئْسَ الْخَطِيبُ أَنْتَ**».

4982 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عَنْ خَالِدٍ ـ يَعْنِي ابنَ عَبْدِ اللَّهِ ـ؛ عَنْ خَالِدٍ ـ يَعْنِي الْحَذَّاءَ ـ، عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَعَثَرَتْ دَابَّتُهُ فَقُلْتُ: تَعِسَ الشَّيْطَانُ، فَقَالَ: «**لاَ تَقُلْ تَعِسَ الشَّيْطَانُ. فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاظَمَ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ، وَيَقُولُ بِقُوَّتِي، وَلَكِنْ قُلْ بِسْمِ اللَّهِ. فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاغَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ**».

4983 ـ حدّثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح) وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا سَمِعْتَ**»، وَقَالَ مُوسَى: «**إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ**».

قال أَبُو دَاوُدَ: إِذَا قَالَ ذَلِكَ تَحَزُّنًا لِمَا يَرَى فِي النَّاسِ، يَعْنِي فِي أَمْرِ دِينِهِمْ، فَلاَ أَرَى بِهِ بَأْسًا، وَإِذَا قَالَ ذَلِكَ عُجْبًا وَتَصَاغُرًا لِلنَّاسِ فَهُوَ الْمَكْرُوهُ الَّذِي نُهِيَ عَنْهُ.

[ت86/م78] ـ باب في صلاة العَتَمَة

4984 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا سُفْيَانُ، عَن ابنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، سَمِعْتُ ابنَ عُمَرَ، عَن النَّبِيِّ ﷺ قَالَ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ، أَلاَ وَإِنَّهَا الْعِشَاءُ، وَلَكِنَّهُمْ يُعْتِمُونَ بِالإِبِلِ**».

4985 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا مِسْعَرُ بنُ كِدَامٍ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَالِمِ بنِ أَبِي الْجَعْدِ قَالَ: قَالَ رَجُلٌ ـ قَالَ مِسْعَرٌ: أُرَاهُ مِنْ خُزَاعَةَ ـ: لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ، فَكَأَنَّهُمْ عَابُوا عَلَيْهِ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يَا بِلاَلُ أَقِمِ الصَّلاَةَ، أَرِحْنَا بِهَا**».

4986 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبرَنَا إِسْرَائِيلُ: حدَّثنا عُثْمَانُ بنُ الْمُغِيرَةِ، عَنْ سَالِمِ بنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بنِ مُحَمَّدِ ابنِ الْحَنَفِيَّةِ قَالَ: انْطَلَقْتُ أَنَا وَأَبِي إِلَى صِهْرٍ لَنَا مِنَ الأَنْصَارِ نَعُودُهُ، فَحَضَرَتِ الصَّلاَةُ. فَقَالَ لِبَعْضِ أَهْلِهِ: يَا جَارِيَةُ

Bring me (some water to perform) ablution, perchance I offer prayer and get relieved." We criticized him for that, thereupon he (Ali Ibn Abu Talib) said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Bilal! Stand and relieve us with (establishing) the prayer!"

4987- It is narrated on the authority of A'ishah that she said: I've never heard the Messenger of Allah "Allah's blessing and peace be upon him" having ascribed anyone but to the religion (since it is much more important than his belonging to his tribe or ancestors).

[87] The Concession Pertaining To That

4988- It is narrated on the authority of Anas that he said: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" rode a horse belonging to Abu Talhah. When he returned he said: "We have seen nothing (to get you frightened), but the horse was (very fast, having an energy, as inexhaustible as the water of the) sea."

[88] The Severe Punishment Of Telling A Lie

4989- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of telling a lie for lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie and does his best to tell it until he is recorded as a liar with Allah. You should stick to telling the truth for truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth and does his best to tell it until he is recorded as truthful with Allah."

4990- It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to such as tells a lie therewith to make the people laugh! Woe to him! Woe to him!" (i.e. let him be given to perdition).

4991- It is narrated on the authority of Abdullah Ibn Amir that he said: One day, my mother called me (and I was still young) and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in our house, and she said: "Come to me so that I would give you such and such." The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "What have you intended to give him?" she said: "I've intended to give him dates." On that he said: "You should know that if you do not give him, it will be written as a lie (in your record of deeds for which you will have a sin)."

ائْتُونِي بِوَضُوءٍ لَعَلِّي أُصَلِّي فَأَسْتَرِيحَ. قَالَ: فَأَنْكَرْنَا ذَلِكَ عَلَيْهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**قُمْ يَا بِلاَلُ، فَأَرِحْنَا بِالصَّلاَةِ**».

4987 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أَبِي الزَّرْقَاءِ: حدَّثنا أَبِي: حدَّثنا هِشَامُ بنُ سَعْدٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَائِشَةَ قَالَتْ: «مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْسُبُ أَحَدًا إِلاَّ إِلَى الدِّينِ».

[ت87/ م79] ـ بابُ ما رُوِيَ في الرُّخصَةِ في ذلك

4988 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنسٍ قَالَ: كَانَ فَزَعٌ بِالْمَدِينَةِ فَرَكِبَ النَّبِيُّ ﷺ فَرَسًا لأَبِي طَلْحَةَ، فَقَالَ: «**مَا رَأَيْنَا شَيْئًا**»، أَوْ «**مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا**».

[ت88/ م80] ـ باب في التشديد في الكذب

4989 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، أَخْبَرَنَا الأَعْمَشُ. ح: وحدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ: حدَّثنا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكُم وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. وَعَلَيْكُمْ بَالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا**».

4990 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا يَحْيَى، عَنْ بَهْزِ بنِ حَكِيمٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ، وَيْلٌ لَهُ**».

4991 ـ حدّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنِ ابنِ عَجْلاَنَ أَنَّ رَجُلاً مِنْ مَوَالِي عَبْدِ اللَّهِ بنِ عَامِرِ بنِ رَبِيعَةَ الْعَدَوِيِّ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بنِ عَامِرٍ أَنَّهُ قَالَ: دَعَتْنِي أُمِّي يَوْمًا، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي بَيْتِنَا. فَقَالَتْ: هَا تَعَالَ أُعْطِيكَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**وَمَا أَرَدْتِ أَنْ تُعْطِيهِ؟**» قَالَتْ: أُعْطِيهِ تَمْرًا. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**أَمَا إِنَّكِ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكِ كَذْبَةٌ**».

4992- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices one for sin to tell of all that he hears."

[89] What About The Good Thinking (Of Allah And The Muslims)?

4993- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "To have a good thinking (of Allah and the Muslims)is out of the good worship (therewith one becomes nearer to Allah)."

4994- It is narrated on the authority of Ali Ibn Al-Husain: Safiyyah, daughter of Huyai,, the wife of The Prophet "Allah's blessing and peace be upon him" said: I went to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf. I had a talk with him for a while, and then I got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied me until I would return home (and her residence was in the house of Usamah Ibn Zaid), thereupon two Ansari men passed by and when they saw the Messenger of Allah "Allah's blessing and peace be upon him" (in the company of his wife) they went away quickly. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do not run away! She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches. I was afraid that Satan might put an evil thought in your minds."

[90] What About The Promise?

4995- It is narrated on the authority of Zaid Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one promises his (Muslim) brother pertaining to anything, and he has the intention to fulfill it, but he fails to fulfill it, and does not come at the due time (for a legal excuse which hinders him from coming), there will be no sin upon him."

4996- It is narrated on the authority of Abdullah Ibn Abu Al-Hamsa' that he said: I purchased something from the Messenger of Allah "Allah's blessing and peace be upon him" before his being sent (as a Prophet), and a portion of its price remained due upon me for him, and I gave him a promise to bring it to him in his place, but I forgot it. Three (nights) after (the time of the promise) I remembered that, and I went to him and behold! He was in the same place, thereupon he said to me: "O young man! You've

4992 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ. وَحدثنا مُحَمَّدُ بنُ الْحُسَيْنِ: حدَّثنا عَلِيُّ بنُ حَفْصٍ، قَالَ: حدَّثنا شُعْبَةُ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عَاصِمٍ قَالَ ابنُ حُسَيْنٍ فِي حَدِيثِهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: **«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»**.

قال أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ حَفْصٌ أَبَا هُرَيْرَةَ.

قال أَبُو دَاوُدَ: وَلَمْ يُسْنِدْهُ إِلاَّ هَذَا الشَّيْخُ، يَعْنِي عَلِيَّ بنَ حَفْصٍ الْمَدَائِنِيَّ.

[ت89/م81] ـ بابٌ في حُسْنِ الظَّنِّ

4993 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح): وحدَّثنا نَصْرُ بنُ عَلِيٍّ، عَنْ مُهَنَّإٍ أَبِي شِبْلٍ. قَالَ أَبُو داوُدَ: ولم أَفْهَمْهُ مِنْهُ جَيِّدًا. عن حمادِ بنِ سلمة، عن محمدِ بنِ واسعٍ، عن شُتَيْرٍ، قَالَ نَصْرٌ: شُتَيْرُ بنُ نَهَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَصْرٌ: عَنِ النَّبِيِّ ﷺ قَالَ: **«حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ»**.

قال أَبُو دَاوُدَ: مُهَنَّأٌ ثِقَةٌ بَصْرِيٌّ.

4994 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَيْنٍ، عَنْ صَفِيَّةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ وَقُمْتُ فَانْقَلَبْتُ، فَقَامَ مَعِي لِيَقْلِبَنِي وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بنِ زَيْدٍ، فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ. فَلَمَّا رَأَيَا رَسُولَ اللَّهِ ﷺ أَسْرَعَا. فَقَالَ النَّبِيُّ ﷺ: **«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ!»** قَالاَ: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! قَالَ: **«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، فَخَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا»**، أَوْ قَالَ: **«شَرًّا»**.

[ت90/م82] ـ بابٌ في العِدَةِ

4995 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا أَبُو عَامِرٍ: حدَّثنا إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ عَلِيِّ بنِ عَبْدِ الأَعْلَى، عَنْ أَبِي النُّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نِيَّتِهِ أَنْ يَفِيَ فَلَمْ يَجِئْ لِلْمِيعَادِ فَلاَ إِثْمَ عَلَيْهِ»**.

4996 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ النَّيْسَابُورِيُّ: حدَّثنا مُحَمَّدُ بنُ سِنَانٍ: حدَّثنا إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بنِ شَقِيقٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ أَبِي الْحَمْسَاءِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ بِبَيْعٍ قَبْلَ أَنْ يُبْعَثَ، وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ، فَنَسِيتُ. ثُمَّ ذَكَرْتُ بَعْدَ ثَلاَثٍ فَجِئْتُ،

put me to trouble! Indeed, I've been here for three (nights), expecting for your coming."

[91] What About Such As Tells Falsely That He Is Given Something Which He Is Not Really Given?

4997- It is narrated on the authority of Asma' that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from my husband which he has not really given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two dresses of falsehood."

[92] What About Joking?

4998- It is narrated on the authority of Anas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me a riding mount!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should be carried on such as born by a she-camel." The man asked: "What should I do with such as born by a she-camel (since it is too young to carry me)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Are all the camels but the offspring of she-camels?"

4999- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: Abu Bakr asked the permission to be admitted to the Messenger of Allah "Allah's blessing and peace be upon him", and he heard the voice of A'ishah as very high. When he entered, he caught hold of her to slap her, saying: "How should I see you raising your voice against the Messenger of Allah "Allah's blessing and peace be upon him"?" But the Messenger of Allah "Allah's blessing and peace be upon him" barred him, and Abu Bakr came out angrily. The Messenger of Allah "Allah's blessing and peace be upon him" said to her when Abu Bakr came out: "Have you seen how I saved you from the man (when he intended to slap you)?" Many days later Abu Bakr asked the permission to be admitted to the Messenger of Allah "Allah's blessing and peace be upon him", and he found them having come on terms, thereupon he said to them: "Let me enter at (the time of) your peace, as you got me enter at (the time of) your schism." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've done! We've done!"

5000- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon

فَإِذَا هُوَ فِي مَكَانِهِ، فَقَالَ: «**يَا فَتَى لَقَدْ شَقَقْتَ عَلَيَّ، أَنَا هَهُنَا مِنْذُ ثَلاَثٍ أَنْتَظِرُكَ**».

قال أَبُو دَاوُدَ: قَالَ مُحَمَّدُ بنُ يَحْيَى هَذَا عِنْدَنَا: عَبْدُالْكَرِيمِ بنُ عَبْدِاللَّهِ بنِ شَقِيقٍ.

قال أَبُو دَاوُدَ: هَكَذَا بَلَغَنِي عَنْ عَلِيِّ بنِ عَبْدِ اللَّهِ.

قال أَبُو دَاوُدَ: بَلَغَنِي أَنَّ بِشْرَ بنَ السَّرِيِّ رَوَاهُ عَنْ عبْدِ الكَرِيمِ بنِ عَبْدِ اللَّهِ بنِ شَقِيقٍ.

[ت91/م83] ـ بابٌ في المُتَشبِّع بِما لم يُعط

4997 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ هِشَام بنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَةً ـ تَعْنِي ضَرَّةً ـ. هَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ لَهَا بِمَا لَمْ يُعْطِ زَوْجِي؟ قَالَ: «**الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَي زُورٍ**».

[ت92/م84] ـ بابُ ما جاء في المُزَاحِ

4998 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ احْمِلْنِي. قَالَ النَّبِيُّ ﷺ: «**إِنَّا حَامِلُوكَ عَلَى وَلَدِ نَاقَةٍ**». قَالَ: وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ؟ فَقَالَ النَّبِيُّ ﷺ: «**وَهَلْ تَلِدُ الإِبِلَ إِلاَّ النُّوقُ**».

4999 ـ حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ: حدَّثنا يُونُسُ بنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بنِ حُرَيْثٍ، عَنِ النُّعْمَانِ بنِ بَشِيرٍ قَالَ: اسْتَأْذَنَ أَبُو بَكْرٍ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا. فَلَمَّا دَخَلَ تَنَاوَلَهَا لِيَلْطِمَهَا، وقَالَ: لاَ أَرَاكِ تَرْفَعِينَ صَوْتَكِ عَلَى رَسُولِ اللَّهِ ﷺ. فَجَعَلَ النَّبِيُّ ﷺ يَحْجُزُهُ، وَخَرَجَ أَبُو بَكْرٍ مُغْضَبًا. فَقَالَ النَّبِيُّ ﷺ حِينَ خَرَجَ أَبُو بَكْرٍ: «**كَيْفَ رَأَيْتِنِي أَنْقَذْتُكِ مِنَ الرَّجُلِ؟**» قَالَ: فَمَكَثَ أَبُو بَكْرٍ أَيَّامًا، ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُمَا قَدِ اصْطَلَحَا. فَقَالَ لَهُمَا أَدْخِلاَنِي فِي سِلْمِكُمَا كَمَا أَدْخَلْتُمَانِي فِي حَرْبِكُمَا فَقَالَ النَّبِيُّ ﷺ: «**قَدْ فَعَلْنَا، قَدْ فَعَلْنَا**».

5000 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بنِ الْعَلاَءِ، عَنْ بُسْرِ بنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ عَوْفِ بنِ مَالِكٍ الأَشْجَعِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ،

him" during the holy battle of Tabuk, and he was sitting in a leather tent. I greeted him, and he returned back the greeting and asked me to enter, thereupon I said: “Should I enter with my whole body O Messenger of Allah?” he said: “Yes, with your whole body.” I did accordingly

5001- It is narrated on the authority of Uthman Ibn Abu Al-Atikah that he said: What led him to say: “Should I enter with my whole body” was the fact that the tent was very small.

5002- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: “O one of two ears!” (That is said in exhortation to pay his attention to all of what is said).

[93] When One Takes Something By Way Of Joking

5003- It is narrated on the authority of Abdullah Ibn As-Sa’ib Ibn Yazid from his father from his grandfather that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “Let none take the luggage of his (Muslim) brother jestingly or seriously, and he, who takes even the stick of his brother, should restore it to him.”

5004- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: One of the companions of the Messenger of Allah told us that they were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when one of them slept, and one of them went and took a rope belonging to him (by way of jesting), thereupon the man was scared. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “It is unlawful for a Muslim to frighten a Muslim.”

[94] What About Such As Speaks Ostentatiously From Both Corners Of His Mouth?

5005- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Allah Almighty dislikes such of men as inclined to hyperbole of speech who turns his tongue round his teeth while talking in the same way as a cow does.”

5006- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “He, who learns the various ways of speech only with the intention to fascinate the hearts of men or people, no repentance nor ransom will be accepted by Allah from him on the Day of Judgement.”

فَسَلَّمْتُ فَرَدَّ وَقَالَ: «**أُدْخُلْ**». فَقُلْتُ: أَكُلِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «**كُلُّكَ**». فَدَخَلْتُ.

5001 ـ حدّثنا صَفْوَانُ بنُ صَالِحٍ: حدَّثنا الْوَلِيدُ: حدَّثنا عُثْمَانُ بنُ أَبِي الْعَاتِكَةِ قَالَ: «إِنَّمَا قَالَ: أَدْخُلُ كُلِّي مِنْ صِغَرِ الْقُبَّةِ».

5002 ـ حدّثنا إِبْرَاهِيمُ بنُ مَهْدِيٍّ: حدَّثنا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ أَنسٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «**يَا ذَا الأُذُنَيْنِ**».

[ت93/م85] ـ بابُ مَنْ يأخذُ الشيءَ على المُزَاحِ

5003 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى، عَن ابنِ أَبِي ذِئْبٍ. ح، وَحدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: حدَّثنا شُعَيْبُ بنُ إِسْحَاقَ، عَن ابنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ اللَّهِ بنِ السَّائِبِ بنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لاَعِبًا وَلاَ جَادًّا**». وَقَالَ سُلَيْمَانُ: لَعِبًا وَلاَ جِدًّا «**وَمَنْ أَخَذَ عَصَا أَخِيهِ، فَلْيَرُدَّهَا**». لَمْ يَقُل ابنُ بَشَّارٍ: ابنَ يَزِيدَ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

5004 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا ابنُ نُمَيْرٍ، عَن الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ: أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ ﷺ، فَنَامَ رَجُلٌ مِنْهُمْ. فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلٍ مَعَهُ فَأَخَذَهُ، فَفَزِعَ. فَقَالَ النَّبِيُّ ﷺ: «**لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا**».

[ت94/م86] ـ بابُ ما جاء في المُتَشَدِّقِ في الكَلامِ

5005 ـ حدّثنا مُحَمَّدُ بنُ سِنَانٍ الْبَاهِلِيُّ ـ وَكَانَ يَنْزِلُ الْعُوقَةَ ـ: حدَّثنا نَافِعُ بنُ عُمَرَ، عَنْ بِشْرِ بنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، ـ قَالَ أَبُو دَاوُدَ: هُوَ ابنُ عَمْرٍو ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ تَخَلُّلَ الْبَاقِرَةِ بِلِسَانِهَا**».

5006 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عَنْ عَبْدِ اللَّهِ بنِ الْمُسَيَّبِ، عَن الضَّحَاكِ بنِ شُرَحْبِيلَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَلَّمَ صَرْفَ الْكَلاَمِ لِيَسْبِيَ بِهِ قُلُوبَ الرِّجَالِ أَوِ النَّاسِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً**».

5007- It is narrated on the authority of Abdullah Ibn Umar that he said: Two men came from the direction of the East, and delivered sermons thereupon the people admired them in view of their great eloquence. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic.”

5008- It is narrated on the authority of Amr Ibn Al-As that one day, a man stood and addressed the people, and talked so much, thereupon Amr said: “Had he been moderate in his speech, it would have been much better. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “I have been commanded to be short in speech, for the short speech is better.”

[95] What About Poetry?

5009- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is better for a man to stuff his belly with pus than to stuff his mind with poetry.”

Abu Ali says: The main point here is that one’s mind might be filled with poetry so much that it occupies him from the Qur’an and the celebration of the Praises of Allah. But if the Qur’an and religious knowledge prevail, then, such a mind , in our sight, should not be regarded as being filled with poetry. As to the statement: “No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic”, it means that one might be so much eloquent in expression that whenever he praises a man, he seems to be truthful, and thus diverts the hearts to his speech; and whenever he lampoons a man he seems to be truthful, and thus diverts the hearts of people to his speech. In this way, he seems to have bewitched the listeners (since he makes them subject to his influence in both cases).

5010- It is narrated on the authority of Ubai Ibn Ka’b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “From among the poetry, there (are some poetic verses in which there) is wisdom.”

5011- It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to the Messenger of Allah "Allah's blessing and peace be upon him", and went on talking (so eloquently and fluently that) the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic; and from among the poetry, there are (some poetic verses in which there is) wisdom.”

5007 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّهُ قَالَ: قَدِمَ رَجُلاَنِ مِنَ الْمَشْرِقِ فَخَطَبَا، فَعَجِبَ النَّاسُ ـ يَعْنِي لِبَيَانِهِمَا ـ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ الْبَيَانِ لَسِحْرًا**»، أَوْ: «**إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ**».

5008 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ، أَنَّهُ قَرَأَ فِي أَصْلِ إِسْمَاعِيلَ بنِ عَيَّاشٍ، وَحَدَّثَهُ مُحَمَّدُ بنُ إِسْمَاعِيلَ ابْنُهُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحِ بنِ عُبَيْدٍ قَالَ: حَدَّثَنَا أَبُو ظَبْيَةَ: أَنَّ عَمْرَو بنَ الْعَاصِ قَالَ يَوْمًا ـ وَقَامَ رَجُلٌ فَأَكْثَرَ الْقَوْلَ ـ، فَقَالَ عَمْرٌو: وَلَوْ قَصَدَ فِي قَوْلِهِ لَكَانَ خَيْرًا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَقَدْ رَأَيْتُ أَوْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ، فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ**».

[ت95/م87] ـ بابُ ما جاء في الشِّعرِ

5009 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عَنْ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا**».

قَالَ أَبُو عَلِيٍّ: بَلَغَنِي عَنْ أَبِي عُبَيْدٍ أَنَّهُ قَالَ: وَجْهُهُ: أَنْ يَمْتَلِىءَ قَلْبُهُ حَتَّى يَشْغَلَهُ عَنِ الْقُرْآنِ وَذِكْرِ اللَّهِ. فَإِذَا كَانَ الْقُرْآنُ وَالْعِلْمُ الْغَالِبَ، فَلَيْسَ جَوْفُ هَذَا عِنْدَنَا مُمْتَلِئًا مِنَ الشِّعْرِ، «**وَإِنَّ مِنَ الْبَيَانِ لَسِحْرًا**». قَالَ: كَأَنَّ الْمَعْنَى أَنْ يَبْلُغَ مِنْ بَيَانِهِ أَنْ يَمْدَحَ الإِنْسَانَ فَيَصْدُقَ فِيهِ، حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ، ثُمَّ يَذُمَّهُ فَيَصْدُقَ فِيهِ، حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ الآخَرِ، فَكَأَنَّهُ سَحَرَ السَّامِعِينَ بِذَلِكَ.

5010 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا ابنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: حدَّثنا أَبُو بَكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الْحَارِثِ بنِ هِشَامٍ، عَنْ مَرْوَانَ بنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ، عَنْ أُبَيِّ بنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ مِنَ الشِّعْرِ حِكْمَةً**».

5011 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عُوَانَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَجَعَلَ يَتَكَلَّمُ بِكَلَامٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا**».

5012- It is narrated on the authority of Sakhr Ibn Abdullah Ibn Buraidah from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic; and from amongst the (disciplines of) knowledge, there are such as lead to ignorance; and from among the poetry, there are (some poetic verses in which there is) wisdom; and from amongst the statements, there are such as burdens."

Sa'sa'ah Ibn Suhan said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth. As to his statement: "from amongst the eloquent speech, there is such as (has the influence and charm of) magic", a man who has the right due upon him might be more expressive in his speech than him who has the right, and thus he bewitches the people with the help of his eloquence, with the result that he usurps the right (on the account of the other). As to his saying: " from amongst the (disciplines of) knowledge, there are such as lead to ignorance", it refers to the one who forces himself to know that for which he has no need to know, which leads to his ignorance. As to his saying: " from among the poetry, there are (some poetic verses in which there is) wisdom", it refers to those admonitions and proverbs therewith the people learn and take lessons. As to his saying: " from amongst the statements, there are such as burdens", it is to offer your statements to such as has nothing to do with it, and for which he has no desire.

5013- It is narrated on the authority of Sa'id (Ibn Al-Musayyab) that Umar came upon Hassan (Ibn Thabit) while he was reciting poetry in the mosque, and he stared at him, thereupon Hassan said: "No doubt, I used to recite poetry in it (the mosque) where there was the one who was better than you (i.e. Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him")."

5014- The same is narrated on the authority of Abu Hurairah, with the following addition: He (Umar) feared he (Hassan) might avert his argument with the concession given to him by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Umar gave him a similar concession (to recite poetry in the mosque).

5015- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to place a pulpit in the mosque for Hassan to stand upon it, and lampoon such of people as satirized the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon

5012 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا سَعِيدُ بنُ مُحَمَّدٍ: حدَّثنا أَبُو تُمَيْلَةَ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ النَّحْوِيُّ عَبْدُ اللَّهِ بنُ ثَابِتٍ قَالَ: حَدَّثَنِي صَخْرُ بنُ عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الْعِلْمِ جَهْلاً، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا، وَإِنَّ مِنَ الْقَوْلِ عِيَالاً**»، فَقَالَ صَعْصَعَةُ بنُ صُوحَانَ: صَدَقَ نَبِيُّ اللَّهِ ﷺ. أَمَّا قَوْلُهُ: «**إِنَّ مِنَ الْبَيَانِ سِحْرًا**»، فَالرَّجُلُ يَكُونُ عَلَيْهِ الْحَقُّ وَهُوَ أَلْحَنُ بِالْحُجَجِ مِنْ صَاحِبِ الْحَقِّ، فَيَسْحَرُ الْقَوْمَ بِبَيَانِهِ، فَيَذْهَبُ بِالْحَقِّ. وَأَمَّا قَوْلُهُ: «**إِنَّ مِنَ الْعِلْمِ جَهْلاً**»، فَيَتَكَلَّفُ الْعَالِمُ إِلَى عِلْمِهِ مَا لاَ يَعْلَمُ، فَيُجَهِّلُهُ ذَلِكَ. وَأَمَّا قَوْلُهُ: «**وَإِنَّ مِنَ الشِّعْرِ حُكْمًا**»، فَهِيَ هَذِهِ الْمَوَاعِظُ وَالأَمْثَالُ الَّتِي يَتَّعِظُ النَّاسُ بِهَا. وَأَمَّا قَوْلُهُ: «**مِنَ الْقَوْلِ عِيَالاً**»، فَعَرْضُكَ كَلاَمَكَ وَحَدِيثَكَ عَلَى مَنْ لَيْسَ مِنْ شَأْنِهِ وَلاَ يُرِيدُهُ.

5013 ـ حدّثنا ابنُ أَبِي خَلَفٍ وَأَحْمَدُ بنُ عَبْدَةَ، الْمَعْنَى، قَالاَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنِ الزَّهْرِيِّ، عَنْ سَعِيدٍ قَالَ: «مَرَّ عُمَرُ بِحَسَّانَ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: كُنْتُ أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ».

5014 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ. زَادَ: «فَخَشِيَ أَنْ يَرْمِيَهُ بِرَسُولِ اللَّهِ ﷺ، فَأَجَازَهُ».

5015 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الْمِصِّيصِيُّ لُوَيْنٌ: حدَّثنا ابنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ؛ وَهِشَامٍ، عن عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ لِحَسَّانَ مِنْبَرًا فِي الْمَسْجِدِ، فَيَقُومُ عَلَيْهِ يَهْجُو مَنْ قَالَ

him" said: "No doubt, the Holy Spirit is at the back of Hassan as long as he (says his poetry) in defense of the Messenger of Allah "Allah's blessing and peace be upon him"."

5016- It is narrated on the authority of Ibn Abbas that he said: (As to Allah's Statement) " And the Poets, it is those straying in Evil, who follow them", the following is excepted out of that: " Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked." (Ash-Shu'ara 224:227)

[96] What About The Vision?

5017- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" turned away from the Morning prayer he would ask: "Has anyone of you seen a vision tonight?" he used to say: "After me, there will remain nothing of (the traces of) Prophethood barring the good vision."

5018- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vision of the faithful believer is one of forty-six parts of Prophethood."

5019- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When the time draws near (the Day of Judgement, or when both night and day come to be equal to each other according to the interpretation of Abu Dawud) a believer’s dream can hardly be false; and the truest vision will be that of one who is the most truthful in speech. However, dreams are of three types: A good dream is a type of glad tidings from Allah, an evil dream which causes pain is from Satan, and the third (sort of dreams) is prompted by one’s whispers to himself. so if anyone of you sees a (bad) dream which he does not like, he should get up and offer Prayer and he should not tell people of it.” He further said: “I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one’s firmness in religion.” The narrator said: I do not know whether this is a part of the Hadith or from the words of Ibn Sirin.

5020- It is narrated on the authority of Abu Razin that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “The vision (one sees in his dream) is (as unstable as it is hung) on a bird’s leg; and if it is interpreted, it will come true.” He (the narrator) added: I think he (the Prophet) also said: “So, let not him relate it but to an intimate lover or one of sound mind.”

فِي رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ رُوحَ الْقُدُسِ مَعَ حَسَّانَ، مَا نَافَحَ عَنْ رَسُولِ اللَّهِ ﷺ**».

5016 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَن ابنِ عَبَّاسٍ قَالَ: ﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ [الشعراء: 224]، فَنَسَخَ مِنْ ذَلِكَ، وَاسْتَثْنَى فَقَالَ: ﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا﴾ [الشعراء: 226].

[ت96/م88] ـ بابُ ما جاء في الرُّؤْيَا

5017 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مالكٍ، عَنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ، عَنْ زُفَرَ بنِ صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاَةِ الْغَدَاةِ يَقُولُ: «**هَلْ رَأَى أَحَدٌ مِنْكُمُ اللَّيْلَةَ رُؤْيا؟**»، وَيَقُولُ: «**إِنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النُّبُوَّةِ إِلاَّ الرُّؤَى الصَّالِحَةُ**».

5018 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ ابنِ الصَّامِتِ، عَن النَّبِيِّ ﷺ قَالَ: «**رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

5019 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَن النَّبِيِّ ﷺ قَالَ: «**إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ أَنْ تَكْذِبَ، وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا. وَالرُّؤْيَا ثَلاَثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ بِهِ الْمَرْءُ نَفْسَهُ. فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلاَ يُحَدِّثْ بِهَا النَّاسَ**». قَالَ: «**وَأُحِبُّ الْقَيْدَ، وَأَكْرَهُ الْغُلَّ، وَالْقَيْدُ: ثَبَاتٌ فِي الدِّينِ**».

قال أَبُو دَاوُدَ: إِذَا اقْتَرَبَ الزَّمَانُ، يَعْنِي: إِذَا اقْتَرَبَ اللَّيْلُ وَالنَّهَارُ، يَعْنِي: يَسْتَوِيَانِ.

5020 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: أَخْبَرَنَا يَعْلَى بنُ عَطَاءٍ، عَنْ وَكِيعِ بنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ**». قَالَ: وَأَحْسَبُهُ قَالَ: «**وَلاَ تَقُصَّهَا إِلاَّ عَلَى وَادٍّ، أَوْ ذِي رَأْيٍ**».

5021- It is narrated on the authority of Abu Qatadah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (good and true) vision comes from Allah, and the dream comes from Satan: so, when anyone of you sees (in his dream) what he dislikes, let him spit thrice on his left side, and seek refuge (with Allah) from its evil, and thus it will cause no harm to him."

5022- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees (in his dream) what he dislikes, let him spit on his left side, seek refuge with Allah from Satan, and then turn from his side on which he was lying."

5023- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sees me during his sleep is going to see me (on the Day of Judgement), or seems as if he has seen me during his wakefulness, since Satan could not appear in my form."

5024- It is narrated on the authority of Ibn Abbas that he said: The Prophet “Allah’s blessing and peace be upon him” said: “Whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do; and whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection."

5025- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “I saw in a dream during the night that as if we are in the house of Uqbah Ibn Rafi when the fresh dates of Ibn Tab were brought to us. I interpreted it as the supremacy for us in the world and good ending in the Hereafter and that our religion would reach its completion (with its commandments stabilized, and its principles founded).”

[97] What About Yawning?

5026- It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When anyone of you yawns, let him keep his mouth (closed with the help of his hand), lest Satan would enter into it.”

5021 ـ حدّثنا النُّفَيْلِيُّ، قَالَ: سَمِعْتُ زُهَيْرًا يَقُولُ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ لْيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ»**.

5022 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ الْهَمْدَانِيُّ وَقُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ قَالاَ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثًا، وَيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ»**.

5023 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَن ابنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَسَيَرَانِي فِي الْيَقَظَةِ»**، أَوْ **«لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي»**.

5024 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ قَالاَ: حدَّثنا حَمَّادٌ: حدَّثنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَن ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ صَوَّرَ صُورَةً، عَذَّبَهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ. وَمَنْ تَحَلَّمَ، كُلِّفَ أَنْ يَعْقِدَ شُعَيْرَةً. وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ بِهِ مِنْهُ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ»**.

5025 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«رَأَيْتُ اللَّيْلَةَ كَأَنَّا فِي دَارِ عُقْبَةَ بنِ رَافِعٍ، وَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابنِ طَابٍ، فَأَوَّلْتُ: أَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا، وَالْعَاقِبَةَ فِي الآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ»**.

[ت97/م89] ـ بابُ ما جاء في التَّثاؤُبِ

5026 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ، عَنْ سُهَيْلٍ، عَن ابنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ»**.

5027- The same is narrated on the authority of Suhail, in which he told: "When anyone of you yawns while being in the prayer, let him restrict it as much as lies within his power."

5028- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning. As regards yawning, it is from Satan, so one must try one's best to stop it, and let none say Ha! Ha! when yawning, for indeed, Satan laughs at him."

[98] What About Sneezing?

5029- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sneezed, he would place his hand or (a portion of) his garment over his mouth, therewith to lower the resulting sound.

5030- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five are the rights of a Muslim upon his brother: To return back the greeting, to say "Allah's mercy be upon you" to the sneezer (provided that he should say: "Praise be to Allah"), to answer the invitation, to visit the patient, and to follow the funeral processions."

[99] What About Saying To The Sneezer: "Allah's Mercy Be Upon You"?

5031- It is narrated on the authority of Hilal Ibn Isaf that he said: We were with Salim Ibn Ubaid when a man from the present people sneezed and said: "Peace be upon you." Salim replied to him: "Let it be upon you and your mother." Then, he said to him: "Perhaps you have become angry with me for what I've said to you." The man said: "Would that you have not referred to my mother with good or evil." On that he said to him: "I've said to you the same as the Messenger of Allah "Allah's blessing and peace be upon him" had said (to another one in a similar situation): while we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man from amongst the present people sneezed, and said: "Peace be upon you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Let it be upon you and your mother." Then he said: "When anyone of you sneezes, let him praise Allah (and made a mention of some praises), and let such as present with him say to him: "Might Allah bestow His Mercy upon you!", and let him (the sneezer) reply: "Might Allah forgive for both you and us!""

5027 ـ حدّثنا ابنُ الْعَلاَءِ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ نَحْوَهُ قَالَ: «**فِي الصَّلاَةِ، فَلْيَكْظِمْ مَا اسْتَطَاعَ**».

5028 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أَخْبَرَنَا ابنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ. فَإِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، وَلاَ يَقُلْ: هَاهْ هَاهْ، فَإِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ**».

[ت98/ م90] ـ بابٌ في العُطاسِ

5029 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَن ابنِ عَجْلاَنَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَطَسَ، وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ، وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ». شَكَّ يَحْيَى.

5030 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ سُفْيَانَ، وَخُشَيْشُ بنُ أَصْرَمَ، قَالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَن ابنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلاَمِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَازَةِ**».

[ت99/ م91] ـ بابُ ما جاء في تَشْمِيتِ العاطِسِ

5031 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بنِ يَسَافٍ قَالَ: كُنَّا مَعَ سَالِمِ بنِ عُبَيْدٍ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَقَالَ سَالِمٌ: وَعَلَيْكَ وَعَلَى أُمِّكَ. ثُمَّ قَالَ بَعْدُ: لَعَلَّكَ وَجَدْتَ مِمَّا قُلْتُ لَكَ؟ قَالَ: لَوَدِدْتُ أَنَّكَ لَمْ تَذْكُرْ أُمِّي بِخَيْرٍ وَلاَ بِشَرٍّ، قَالَ: إِنَّمَا قُلْتُ لَكَ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَعَلَيْكَ وَعَلَى أُمِّكَ**»، ثُمَّ قَالَ: «**إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَحْمَدِ اللَّهَ**» قَالَ: فَذَكَرَ بَعْضَ الْمَحَامِدِ «**وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَرُدَّ ـ يَعْنِي ـ، عَلَيْهِمْ: يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ**».

5032- It is narrated on the authority of Hilal Ibn Isaf from Khalid Ibn Arfajah from Salim Ibn Ubaid Al-Ashja'i from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

5033- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sneezes, let him say: "Praise be to Allah for whichever state (one might be in)", and let his (Muslim) brother or companion who is present with him says to him: "Might Allah bestow His Mercy upon you", and let him (the sneezer) reply to him by saying: "Might Allah guide you aright, and mend your affairs!"

[100] How Many Times Should One Say To The Sneezer "Might Allah Bestow Mercy Upon You"?

5034- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say to your brother (who sneezes): "Might Allah bestow His Mercy upon you" up to three times, and if he sneezes more than that, it is then out of cold."

5035- It is narrated on the authority of Sa'id Ibn Abu Sa'id that he said: I do not know but that Abu Hurairah traced this narration up to the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

5036- It is narrated on the authority of Ubaid Ibn Rifa'ah Az-Zuraqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say to the sneezer: "Might Allah bestow mercy upon you" up to three times, and then (if he sneezes more) it is up to you to say to him the same if you so like, or stop from that if you so like.".

5037- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that a man sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bestow mercy upon you!" then, he sneezed once again, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man seems to be suffering from cold."

[101] How Could One Reply To A Non-Muslim Sneezer?

5038- It is narrated on the authority of Abu Burdah from his father that he said: The Jews used to do their best to sneeze in the presence of the

5032 ـ حدّثنا تَمِيمُ بنُ الْمُنْتَصِرِ: حدَّثنا إِسْحَاقُ ـ يَعْنِي ابنَ يُوسُفَ ـ، عَنْ أَبِي بِشْرٍ وَرْقَاءَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بنِ يَسَافٍ، عَنْ خَالِدِ بنِ عُرْفُجَةَ، عَنْ سَالِمِ بنِ عُبَيْدٍ الأَشْجَعِيِّ بِهَذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ.

5033 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ عَبْدِ اللَّهِ بنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، وَيَقُولُ هُوَ: يَهْدِيكُمُ اللَّهُ، وَيُصْلِحُ بَالَكُمْ**».

[ت100/م92] ـ بابٌ كم مرةً يُشَمَّتُ العاطِسُ

5034 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنِ ابنِ عَجْلَانَ، قَالَ: حَدَّثَنِي سَعِيدُ بنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «**شَمِّتْ أَخَاكَ ثَلَاثًا، فَمَا زَادَ فَهُوَ زُكَامٌ**».

5035 ـ حدّثنا عِيسَى بنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابنِ عَجْلَانَ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ؛ لَا أَعْلَمُهُ إِلَّا أَنَّهُ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: رَوَاهُ أَبُو نُعَيمٍ عَنْ مُوسَى بنِ قَيْسٍ، عَنْ مُحَمَّدِ بنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

5036 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حَدَّثنا مَالِكُ بنُ إِسْمَاعِيلَ: حدَّثنا عَبْدُ السَّلَامِ بنُ حَرْبٍ، عَنْ يَزِيدَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَى بنِ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ حُمَيْدَةَ، أَوْ عُبَيْدَةَ بِنْتِ عُبَيْدِ بنِ رِفَاعَةَ الزُّرَقِيِّ، عَنْ أَبِيهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «**تُشَمِّتُ الْعَاطِسَ ثَلَاثًا، فَإِنْ شِئْتَ أَنْ تُشَمِّتَهُ فَشَمِّتْهُ، وَإِنْ شِئْتَ فَكُفَّ**».

5037 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنَا ابنُ أَبِي زَائِدَةَ، عَنْ عِكْرِمَةَ بنِ عَمَّارٍ، عَنْ إِيَاسِ بنِ سَلَمَةَ بنِ الأَكْوَعِ، عَنْ أَبِيهِ: أَنَّ رَجُلًا عَطَسَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ لَهُ: «**يَرْحَمُكَ اللَّهُ**». ثُمَّ عَطَسَ فَقَالَ النَّبِيُّ ﷺ: «**الرَّجُلُ مَزْكُومٌ**».

[ت101/م93] ـ بابٌ كيفَ يُشَمَّتُ الذِّمِّيُّ

5038 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بنِ الدَّيْلَمِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَتِ الْيَهُودُ تَعَاطَسُ عِنْدَ النَّبِيِّ ﷺ رَجَاءَ أَنْ

Messenger of Allah "Allah's blessing and peace be upon him", in the hope that he might say to them: “Might Allah bestow mercy upon you”, but the Messenger of Allah "Allah's blessing and peace be upon him" used to say to them: “Might Allah guide you aright, and mend your state.”

[102] What About Such As Sneezes And Does Not Praise Allah?

5039- It is narrated on the authority of Anas Ibn Malik that he said: Two men sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said to one of them: “Might Allah bestow mercy upon you”, and said nothing to the other. It was said to him: “O Messenger of Allah! Two men sneezed in your presence, but you said to one of them: “Might Allah bestow mercy upon you”, and said nothing to the other (what is the reason for that?)” on that the Messenger of Allah "Allah's blessing and peace be upon him" said: “That’s because such as (whom I said to him so) has praised Allah, and the other has not praised Allah Almighty.”

Chapters Pertaining To Sleep

[103] When One Lies On His Abdomen

5040- It is narrated on the authority of Ya’ish Ibn Tikhfah Ibn Qais Al-Ghifari that he said: My father was from amongst Suffah companions (i.e. the poor and indigent), and the Messenger of Allah "Allah's blessing and peace be upon him" said to them: “Let’s go to the house of (my wife) A’ishah (to have food and drink).” We went with him, and (when we arrived) the Messenger of Allah "Allah's blessing and peace be upon him" said: “O A’ishah! Serve us with food!” she served us with a crushed cooked wheat mixed with meat (or dates), and we ate (and when it was over) he said once again: “O A’ishah! Serve us with food!” she served us with dates mixed with ghee and butter, (as little) as a pigeon from which we ate. Then he said: “O A’ishah! Serve us with drink!” she brought a big vessel full of milk, from which we drank, and then he said once again: “O A’ishah! Serve us with drink!” she brought a small vessel (of milk) from which we drank. Then he said (addressing us): “You could spend the night here if you so like, or go to the mosque if you so like.” While I was lying on my abdomen in the mosque out of a lung disease, behold! A man was moving me with his foot and he said: “No doubt, this lying (on the abdomen) is hateful in the Sight of Allah.” I caught a glimpse, and behold! He was the Messenger of Allah "Allah's blessing and peace be upon him".

يَقُولَ لَهَا: يَرْحَمُكُمُ اللَّهُ، فَكَانَ يَقُولُ: «**يَهْدِكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ**».

[ت102/م94] ـ بابٌ فيمن يَعطِسُ ولا يَحمَدُ اللَّهَ

5039 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ ح: وحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، الْمَعْنَى، قَالاَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَنَسٍ قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا وَتَرَكَ الآخَرَ. قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، رَجُلاَنِ عَطَسَا، فَشَمَّتَّ أَحَدَهُمَا؟ قَالَ أَحْمَدُ: أَوْ فَسَمَّتَّ أَحَدَهُمَا، وَتَرَكْتَ الآخَرَ؟ فَقَالَ: «**إِنَّ هَذَا حَمِدَ اللَّهَ، وَإِنَّ هَذَا لَمْ يَحْمَدِ اللَّهَ**».

أبواب النوم

[ت103/م95] ـ بابٌ في الرَّجُلِ ينْبَطِحُ على بَطنِه

5040 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُعَاذُ بنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ قَالَ: حدَّثنا أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَعِيشَ بنِ طِخْفَةَ بنِ قَيْسٍ الْغِفَارِيِّ قَالَ: «كَانَ أَبِي مِنْ أَصْحَابِ الصُّفَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **انْطَلِقُوا بِنَا إِلَى بَيْتِ عَائِشَةَ**» رَضِيَ اللَّهُ عَنْهَا، فَانْطَلَقْنَا فَقَالَ: «**يَا عَائِشَةُ أَطْعِمِينَا**»، فَجَاءَتْ بِجَشِيشَةٍ فَأَكَلْنَا. ثُمَّ قَالَ: «**يَا عَائِشَةُ أَطْعِمِينَا**» فَجَاءَتْ بِحَيْسَةٍ مِثْلَ الْقَطَاة فَأَكَلْنَا. ثُمَّ قَالَ: «**يَا عَائِشَةُ اسْقِينَا**»، فَجَاءَتْ بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْنَا. ثُمَّ قَالَ: «**يَا عَائِشَةُ اسْقِينَا**»، فَجَاءَتْ بِقَدَحٍ صَغِيرٍ فَشَرِبْنَا. ثُمَّ قَالَ: «**إِنْ شِئْتُمْ بِتُّمْ، وَإِنْ شِئْتُمُ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ**». قَالَ: فَبَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ مِنَ السَّحَرِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ، فَقَالَ: «**إِنَّ هَذِه ضِجْعَةٌ يُبْغِضُهَا اللَّهُ**». قَالَ: فَنَظَرْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ».

[104] Lying On A Roof Without Stone Walls

5041- It is narrated on the authority of Abd Ar-Rahman Ibn Ali Ibn Shaiban from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps at night on the roof of a house that has no stone walls (to save him from falling down), the pledge (of Allah's safeguard) is free from him (since he will be of those whose hands contribute to (their) destruction."

[105] Sleeping While Being In The State Of Pureness

5042- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim spends the night while being in the state of cleanness and pureness and then wakes up (during his sleep) at night, and asks Allah for any good of the world and the hereafter but that He Almighty gives it to him."

Thabit Al-Bunani said: Abu Dhabyah came to us, and related to us this narration from Mu'adh Ibn Jabal from the Messenger of Allah "Allah's blessing and peace be upon him". Thabit added: So and so said: I did my best to do so whenever I wake up (during the night), but I failed.

5043- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" got up during the night, answered the call of nature (i.e. urinated), then, washed both his face and hands, and returned to resume his sleep.

[106] How Should One Turn His Face (While Being Asleep)?

5044- It is narrated on the authority of Abu Qilabah from one of the family of Umm Salamah that the bed of the Messenger of Allah "Allah's blessing and peace be upon him" was placed in the same way a dead is placed in the grave, and his head was to the direction of the mosque.

[107] What Is Said On Going To Bed

5045- It is narrated on the authority of Hafsah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep, he would place his right hand over his cheek and say: "O Allah! Deliver me from Your Punishment on the Day You will raise Your servants." He would say that thrice.

5046- It is narrated on the authority of Al-Bara' Ibn Azib that he said The Messenger of Allah "Allah's blessing and peace be upon him" said to

[ت104/م96] ـ بابٌ في النَّوم على سَطحٍ غيرِ مُحجَّرٍ

5041 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا سَالِمٌ ـ يَعْنِي ابنَ نُوحٍ ـ عَنْ عُمَرَ بنِ جَابِرٍ الْحَنَفِيِّ، عَنْ وَعْلَةَ بنِ عَبْدِ الرَّحْمٰنِ بنِ وَثَّابٍ، وَعَنْ عَبْدِ الرَّحْمٰنِ بنِ عَلِيٍّ ـ يَعْنِي ابنَ شَيْبَانَ ـ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ لَهُ حِجَارٌ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ»**.

[ت105/م96 ، 97] ـ بابٌ في النَّومِ على طَهَارةٍ

5042 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخْبَرَنَا عَاصِمُ بنُ بَهْدَلَةَ، عَنْ شَهْرِ بنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرٍ طَاهِراً، فَيَتَعَارَّ مِنَ اللَّيْلِ، فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالآخِرَةِ، إِلاَّ أَعْطَاهُ اللَّهُ إِيَّاهُ»**. قَالَ ثَابِتٌ الْبُنَانِيُّ: قَدِمَ عَلَيْنَا أَبُو ظَبْيَةَ، فَحَدَّثَنَا بِهَذَا الْحَدِيثِ عَنْ مُعَاذِ بنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ. قَالَ ثَابِتٌ: قَالَ فُلاَنٌ: لَقَدْ جَهِدْتُ أَنْ أَقُولَهَا حِينَ أَنْبَعِثُ، فَمَا قَدَرْتُ عَلَيْهَا.

5043 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيْلِ، فَقَضَى حَاجَتَهُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ».

قال أَبُو دَاوُدَ: يَعْنِي بَالَ.

[ت106/م97] ـ بابٌ كيفَ يتوجَّهُ عندَ النَّومِ؟

5044 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ بَعْضِ آلِ أُمِّ سَلَمَةَ قَالَ: «كَانَ فِرَاشُ النَّبِيِّ ﷺ نَحْوًا مِمَّا يُوضَعُ الإِنْسَانُ فِي قَبْرِهِ، وَكَانَ الْمَسْجِدُ عِنْدَ رَأْسِهِ».

[ت107/م97 ، 98] ـ بابُ ما يقالُ عندَ النَّومِ

5045 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانٌ: حدَّثنا عَاصِمٌ، عَنْ مَعْبَدِ بنِ خَالِدٍ، عَنْ سَوَاءٍ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ، وَضَعَ يَدَهُ الْيُمْنَى تَحتَ خَدِّهِ، ثُمَّ يَقُولُ: **«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»**، ثَلاَثَ مِرَارٍ.

5046 ـ حدّثنا مُسَدَّدٌ: حدَّثنا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ سَعْدِ بنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي الْبَرَاءُ بنُ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَتَيْتَ**

me: "When you go to bed, perform ablution like that of prayer, then lie down on your right side and recite: "O Allah, I turn my face to You, and entrust my affair to You. I retreat unto You for protection with hope in You and fear of You. There is no resort and no deliverer (from hardship) but with You. I affirm my faith in Your books which You revealed and in Your Messenger whom You sent." Make it as the last of your words (when you go to sleep) and in case you die during that night, you would die upon the true religion (of Islam)." As I repeated these words in order to keep them, I said: "I affirm my faith in Your Messenger whom You sent." He said: Say: " I affirm my faith in Your Prophet whom You sent.""

5047- It is narrated on the authority of Al-Bara' Ibn Azib that he said The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you go to bed, (be careful to be) clean and pure, then, place your right hand under your head..."and the rest is the same as the previous narration.

5048- The same is narrated on the authority of Al-Bara' Ibn Azib from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

5049- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed he would say: "O Allah! In Your Name I live and die"; and whenever he got up he would say: "Praise be to Allah Who has brought us to life once again after He had taken our soul, and to Whom the matter or resurrection belongs."

5050- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and say: "Hallowed be Allah, my Lord. It is with Your (grace) that I place my side and it is with You that I take it up, and in case You withhold my being (by causing me to die), then forgive it, and if You keep it (my being alive), then protect it with that with which You protect Your pious servants.""

5051- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you intends to go to sleep, he should lie on the bed on his right

مَضْجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وبِنَبِيِّكَ الَّذِي أَرْسَلْتَ»، قَالَ: «**فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ**». قَالَ الْبَرَاءُ: فَقُلْتُ: أَسْتَذْكِرُهُنَّ، فَقُلْتُ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «**لاَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ**».

5047 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ فِطْرِ بنِ خَلِيفَةَ قَالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ قَالَ: سَمِعْتُ الْبَرَاءَ بنَ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ طَاهِرٌ، فَتَوَسَّدْ يَمِينَكَ**»، ثُمَّ ذَكَرَ نَحْوَهُ.

5048 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الْمَلِكِ الْغَزَّالُ: حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيَانُ، عَنِ الأَعْمَشِ وَمَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ سُفْيَانُ: قَالَ أَحَدُهُمَا: «**إِذَا أَتَيْتَ فِرَاشَكَ طَاهِرًا**»، وَقَالَ الآخَرُ: «**تَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ**»، وَسَاقَ مَعْنَى مُعْتَمِرٍ.

5049 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَامَ قَالَ: «**اللَّهُمَّ بِاسْمِكَ أَحْيَى وَأَمُوتُ**»، وَإِذَا اسْتَيْقَظَ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ**».

5050 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ. إِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ**».

5051 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ حدَّثنا وُهَيْبٌ (ح) وحدَّثنا وَهْبُ بنُ بَقِيَّةَ، عَنْ خَالِدٍ نَحْوَهُ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ

side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne (of Authority), our Lord, and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and Criterion (the Holy Qur'an), I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are the Evident and there is nothing above You, and You are the Hidden and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."

5052- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say on his going to bed: "O Allah! I seek refuge with Your Honoured Countenance and Your Perfect Words from the evil of everything You are to seize by the forelock. O Allah! It is You Who avert both debts and sins. O Allah! By no means could Your soldiers be defeated, nor could Your Promise be broken; and in o way could the fortune of the luckiest one avail him without (his obedience and submission to) You. Glory be to You, with Your Praises (I exalt You)."

5053- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would say: "Praise be to Allah Who fed us, provided us drink, sufficed us and sheltered us, for many people, there is none to suffice and none to provide shelter.""

5054- It is narrated on the authority of Abu Al-Azhar Al-Anmari that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took his lying place at night, he would say: "In the Name of Allah I place my side: O Allah! Forgive my sin for me, and drive the Evil One away from me, release my soul from the mortgage (of deeds), and enroll me in the (list of the) highest assembly (in the heaven)."

5055- It is narrated on the authority of Farwah Ibn Nawfal from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said to Nawfal: "Recite: "Say: O those who reject faith!" and then sleep making its conclusion (the last to recite) for indeed, it is a clearance of freedom from paganism."

5056- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Surahs of The Purity of Faith (Al-Ikhlas), The

إِذَا أَوَى إِلَى فِرَاشِهِ: «**اللَّهُمَّ رَبَّ السَّمٰوَاتِ وَالأَرْضِ وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وأنت الآخرُ فليس بعدكَ شيءٌ، وأنْتَ الظاهرُ فليس فوقك شيءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ**». زَادَ وَهْبٌ فِي حَدِيثِهِ: «**اقْضِ عَنِّي الدَّيْنَ، وَأَغْنِنِي مِنَ الْفَقْرِ**».

5052 ـ حدّثنا الْعَبَّاسُ بنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حدَّثنا الأَحْوَصُ ـ يَعْنِي ابنَ جَوَّابٍ ـ حدَّثنا عَمَّارُ بنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ وَأَبِي مَيْسَرَةَ، عَنْ عَلِيٍّ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ يَقُولُ عِنْدَ مَضْجَعِهِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ، اللَّهُمَّ لاَ يُهْزَمُ جُنْدُكَ، وَلاَ يُخْلَفُ وَعْدُكَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ**».

5053 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ، وَلاَ مُؤْوِيَ!**».

5054 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ التِّنِّيسِيُّ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدّثنا يَحْيَى بنُ حَمْزَةَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بنِ مَعْدَانَ، عَنْ أَبِي الأَزْهَرِ الأَنْمَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «**بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِىءْ شَيْطَانِي، وَفُكَّ رِهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الأَعْلَى**».

قَالَ أَبُو داود: رواه أَبُو هَمَّامٍ الأَهْوازِيُّ، عن ثورٍ قال: أَبُو زُهَيرٍ الأنماريُّ.

5055 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاقَ، عَنْ فَرْوَةَ بنِ نَوْفَلٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: «**اقْرَأْ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، ثُمَّ نَمْ عَلَى خَاتِمَتِهَا، فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ**».

5056 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الْهَمْدَانِيُّ قَالاَ: حدَّثنا الْمُفَضَّلُ ـ يَعْنِيَانِ ابنَ فَضَالَةَ ـ عَنْ عُقَيْلٍ بنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ، جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا

Daybreak (Al-Falaq), and The Mankind (An-Nas). Then he would rub his hands over whatever he could reach of his body's parts, starting with his head, face and front of his body. He used to do that thrice.

5057- It is narrated on the authority of Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surahs beginning with "Glory to Allah" before going to bed, and he used to say: "No doubt, they contain a Holy Verse, whose excellence is more than one thousand."

5058- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he took his lying place: "Praise be to Allah Who has sufficed me (from being in need to others) and given me shelter, Who has provided me with drink and food, Who has endowed me with His Gifts in abundance, and given me so much (out of His Bounty): Praise be to Allah for whichever state (I might be in): O Allah! Lord of all thing, and the Master and King of all things, the Cherisher and Sustainer of all things: I seek refuge with You from the fire (of Hell)."

5059- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lies in a lying place in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty; and he, who sits in a sitting place in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty."

[108] What Is Said On Getting Up At Night

5060- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever gets up during the night and then says whenever he wakes: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things: Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Magnificent", and then invokes: "O Lord! Please forgive for me", (his sins) will be forgiven for him" (or, according to the narration of Al-Walid, he invokes (Allah), his invocation will receive answer (from Allah); and if he then gets up, performs ablution and offers prayer, his prayer will be accepted (by Allah)."

5061- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at

وَقَرأَ فِيهِمَا: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾، ثُم يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلاثَ مَرَّاتٍ».

قال أبُو دَاوُدَ: كَانَ قَاضِيًا مُجَابَ الدَّعْوَةِ، يَعْنِي الْمُفَضَّلَ.

5057 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ: حدَّثنا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدِ بنِ مَعْدَانَ، عَن ابنِ أَبِي بِلاَلٍ، عَنْ عِرْبَاضِ بنِ سَارِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ، وَقَالَ: «**إِنَّ فِيهِنَّ آيَةً أَفْضَلَ مِنْ أَلْفِ آيَةٍ**».

5058 ـ حدّثنا عَلِيُّ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي حدَّثنا حُسَيْنٌ عَن ابنِ بُرَيْدَةَ، عَن ابنِ عُمَرَ أَنَّهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ إِذَا أَخَذَ مَضْجَعَهُ: «**الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَإِلَهَ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ**».

5059 ـ حدّثنا حَامِدُ بنُ يَحْيَى: حدَّثنا أَبُو عَاصِمٍ، عَن ابنِ عَجْلاَنَ، عَن الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ إِلاَّ كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ، وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ عَزَّ وَجَلَّ فِيهِ، إِلاَّ كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ**».

[ت108/م98، 99] ـ بابُ ما يقولُ الرجلُ إذا تعارَّ منَ اللَّيلِ

5060 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حدَّثنا الْوَلِيدُ قَالَ: قَالَ الأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بنُ هَانِىءٍ قَالَ: حَدَّثَنِي جُنَادَةُ بنُ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ، وَالْحَمْدُ للَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي**». ـ قال أَبُو دَاوُدَ: قَالَ الْوَلِيدُ: أَوْ قَالَ دَعَا ـ «**اسْتُجِيبَ لَهُ، فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلاَتُهُ**».

5061 ـ حدّثنا حَامِدُ بنُ يَحْيَى: حدَّثنا أَبُو عَبْدِ الرَّحْمٰنِ: حدَّثنا سَعِيدٌ ـ يَعْنِي ابنَ أَبِي أَيُّوبَ ـ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بنُ الْوَلِيدِ عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ:

night he would say: "There is no god but You (O Allah): Glory be to You. O Allah! I ask for Your Forgiveness for my sin, and ask You for Your Mercy. O Allah! Advance me in knowledge, and do not divert me heart (to evil) after You've guided me aright, and grant me Mercy from Your Presence, for You are the Grantor (of Gifts)."

[109] The Glorification Of Allah On Going To Bed

5062- It is narrated on the authority of Ali that he said: Fatimah made a complaint about the bad effect of the stone hand-mill on her hand to The Prophet "Allah's blessing and peace be upon him". She heard that The Prophet "Allah's blessing and peace be upon him" had received a few slave girls. But when she came to him she did not find him, so she mentioned her problem to A'ishah. When The Prophet "Allah's blessing and peace be upon him" came, A'ishah informed him about that. So The Prophet "Allah's blessing and peace be upon him" came to us when we had gone to bed. We wanted to get up (on his arrival) but he said: "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my Abdomen. He said: "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' "Glory be to Allah" thirty-three times, "Al-Hamd lillah' "Praise be to Allah" thirty three times, and 'Allahu Akbar' "Allah is Greater" thirty four times, for that is better for you than a servant."

5063- It is narrated on the authority of Ibn A'bad that he said: Ali said to me: Should I not relate to you something from me and Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", and she was the dearest among his family to him? I said: Yes. He said: She kept grinding with the millstone so much until the traces of that were visible in her hand, bringing the water in the water-skin until her chest was harmed, sweeping the house (to clean it) until her garment was covered with dust, and kindling the oven until her garment were blackened (with the smoke) (i.e. she was doing all the housework since she had no servant to help her). At the same time, many servants were brought to the Messenger of Allah "Allah's blessing and peace be upon him", and I said to her: "Would that you go to your father and ask him for a servant!" she went to him but he was busy. She returned and he came to us in the morning of the next day while were are under our covering, and he sat by the side of her head, and she entered her head into the covering out of her shyness of her father. asked her: "What was your need yesterday from the family of Muhammad (when you came to me)?" she kept silent twice, thereupon I said:, "Let me tell you O Messenger of Allah! She kept grinding with the

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ: «**لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ، اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ زِدْنِي عِلْمًا وَلاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ**».

[ت109/م99 ، 100] ـ بابٌ في التَّسبيحِ عندَ النَّومِ

5062 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ (ح): وحدَّثنا مُسَدَّدُ: حدَّثنا يَحْيَى عَنْ شُعْبَةَ، الْمَعْنَى، عَنِ الْحَكَمِ، عَن ابنِ أَبِي لَيْلَى قَالَ مسدَّدٌ: حدثنا عَلِيٌّ قَالَ: شَكَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، فَأُتِيَ بِسَبْيٍ فَأَتَتْهُ تَسْأَلُهُ فَلَمْ تَرَهُ، فَأَخْبَرَتْ بِذَلِكَ عَائِشَةَ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ، فَأَتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ: «**عَلَى مَكَانِكُمَا**»، فَجَاءَ فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «**أَلاَ أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، فَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ**».

5063 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ الْيَشْكُرِيُّ: حدَّثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ بنِ ثُمَامَةَ، قَالَ: قَالَ عَلِيٌّ لابنِ أَعْبُدَ: أَلاَ أُحَدِّثُكَ عَنِّي، وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ أَحَبَّ أَهْلِهِ إِلَيْهِ، وَكَانَتْ عِنْدِي فَجَرَّتْ بِالرَّحَى حَتَّى أَثَّرَتْ بِيَدِهَا، وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا، وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكِنَتْ ثِيَابُهَا وَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ، فَسَمِعْنَا أَنَّ رَقِيقًا أُتِيَ بِهِمُ النَّبِيُّ ﷺ، فَقُلْتُ: لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكِ، فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَّاثًا فَاسْتَحْيَتْ فَرَجَعَتْ، فَغَدَا عَلَيْنَا وَنَحْنُ فِي لِفَاعِنَا، فَجَلَسَ عِنْدَ رَأْسِهَا، فَأَدْخَلَتْ رَأْسَهَا فِي اللِّفَاعِ حَيَاءً مِنْ أَبِيهَا، فَقَالَ: «**مَا كَانَ حَاجَتُكِ أَمْسِ إِلَى آلِ مُحَمَّدٍ؟**» فَسَكَتَتْ مَرَّتَيْنِ، فَقُلْتُ: أَنَا وَاللَّهِ أُحَدِّثُكَ يَا رَسُولَ اللَّهِ: إِنَّ هَذِهِ جَرَّتْ عِنْدِي

millstone so much until the traces of that were visible in her hand, and bringing the water in the water-skin until her chest was harmed, sweeping the house (to clean it) until her garment was covered with dust, and kindling the oven until her garment were blackened (with the smoke) (i.e. she was doing all the housework since she had no servant to help her). When many servants were brought to you, I told her to go to you and ask you for a servant to help her against the suffering in which she was." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah O Fatimah, fulfill the obligation enjoined upon you by your Lord, and do like the doing of your family! When you go to bed glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times: the total then will be one hundred. This is much better for you than a servant." She said: "I am well-pleased with Allah Almighty, and His Messenger "Allah's blessing and peace be upon him"."

5064- The same story is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "Since I heard these (words) from the Messenger of Allah "Allah's blessing and peace be upon him", I've never left saying them barring when it was the night of (the battle of) Siffin, on which I remembered them during the last portion of the night, thereupon I said them."

5065- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him magnify (Allah thirty-four times, glorify (Allah thirty-three times), and declare the Praises (of Allah thirty-three times): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds)." They (the companions) asked: "Why does one not stick to those although they are too easy to do?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you when he goes to bed he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything), and he also comes to him during the prayer, asking him to

بِالرَّحَى حَتَّى أَثَّرَتْ فِي يَدِهَا، وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا، وَكَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكِنَتْ ثِيَابُهَا، وَبَلَغَنَا أَنَّهُ قَدْ أَتَاكَ رَقِيقٌ أَوْ خَدَمٌ، فَقُلْتُ لَهَا: سَلِيهِ خَادِمًا. فَذَكَرَ مَعْنَى حَدِيثِ الْحَكَمِ وَأَتَمَّ.

5064 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ: حدَّثنا عَبْدُ الْمَلِكِ بنُ عَمْرٍو، وَحدّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ عَنْ يَزِيدَ بنِ الْهَادِ، عَنْ مُحَمَّدِ بنِ كَعْبٍ الْقُرَظِيِّ، عَنْ شَبَثِ بنِ رِبْعِيٍّ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ قَالَ فِيهِ: «قَالَ عَلِيٌّ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ إِلاَّ لَيْلَةَ صِفِّينَ، فَإِنِّي ذَكَرْتُهَا مِنْ آخِرِ اللَّيْلِ، فَقُلْتُهَا».

5065 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ عَطَاءِ بنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «**خَصْلَتَانِ أَوْ خَلَّتَانِ لاَ يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُكَبِّرُ عشراً، فَذَلِكَ خَمْسُونَ وَمِئَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُ مئَةٍ فِي الْمِيزَانِ، وَيُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ إِذَا أَخَذَ مَضْجَعَهُ، وَيَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَيُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، فَذَلِكَ مِئَةٌ بِاللِّسَانِ وَأَلْف فِي الْمِيزَانِ**»، فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهَا بِيَدِهِ. قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ؟ قَالَ: «**يَأْتِي أَحَدَكُمْ ـ يَعْنِي الشَّيْطَانَ ـ فِي مَنَامِهِ، فَيُنَوِّمُهُ، وَيَأْتِيهِ فِي صَلاَتِهِ،**

remember such and such a thing until he finishes (from the prayer) with no mind."

5066- It is narrated on the authority of Duba'ah Bint Az-Zubair that she said: I and my sister Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", went to the Messenger of Allah "Allah's blessing and peace be upon him" on hearing that some slave-girls were brought to him. We made a complaint to him of what we were suffering, and asked him to command that something of those slave-girls should be given to us, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the orphans of (the holy battle of) Badr preceded you." In this narration, the story of the glorification is mentioned as in the previous one, but no mention is made of the sleep.

[110] What One Says When Morning Comes Upon Him

5067- It is narrated on the authority of Abu Hurairah that Abu Bakr said: "O Messenger of Allah! Instruct me in words I could say whenever morning and evening come upon me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! The Originator of both the heaven and earth, the Knower of the unseen and what is seen, the Lord and King of all things: I bear testimony to the fact that here is no god (to be worshipped) but You: I seek refuge with You from the evil of my soul, and from the evil suggestions of Satan and (from his calling to) paganism!" say those whenever morning and evening come upon you, and whenever you go to bed."

5068- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever morning came upon him: "O Allah! With (the Power of) You the morning comes upon us, and with You the evening comes upon us, and with You we live, and with You we die, and to You the (matter of) Resurrection belongs." And whenever evening came upon him he would say: "O Allah! With (the Power of) You the evening comes upon us, and with You we live, and with You we die, and to You the (matter of) Resurrection belongs."

5069- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says whenever morning and evening come upon him: "O Allah! I've come to make You, the carriers of Your Throne (of Authority), Your angels, and all of Your creatures witnesses to the fact that You are Allah, other than Whom there is no god, and that Muhammad is Your servant and Messenger", Allah will release one-fourth his body from the fire (of Hell),

فَيُذَكِّرُهُ حَاجَةً قَبْلَ أَنْ يَقُولَهَا».

5066 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَيَّاشُ بنُ عُقْبَةَ الحَضْرَمِيُّ، عَنِ الْفَضْلِ بنِ حَسَنٍ الضَّمْرِيِّ: أَنَّ ابنَ أُمِّ الْحَكَمِ - أَوْ ضُبَاعَةَ ابْنَتَي الزُّبَيْرِ - حَدَّثَهُ عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ: «أَصَابَ رَسُولُ اللَّهِ ﷺ سَبْيًا، فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ، فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيهِ، وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنَ السَّبْيِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**سَبَقَكُنَّ يَتَامَى بَدْرٍ**»، ثُمَّ ذَكَرَ قِصَّةَ التَّسْبِيحِ، قَالَ: «**عَلَى إِثْرِ كُلِّ صَلاَةٍ**»، لَمْ يَذْكُرِ النَّوْمَ».

[ت110/م100 ، 101] ـ بابُ ما يقولُ إذا أَصبَحَ

5067 ـ حدّثنا مُسَدَّدٌ حدَّثنا هُشَيْمٌ، عَنْ يَعْلَى بنِ عَطَاءٍ، عَنْ عَمْرِو بنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ: يَا رَسُولَ اللَّهِ، مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. قَالَ: «**قُلْ: اللَّهُمَّ فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ**»، قَالَ: «**قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ**».

5068 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «**اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ**»، وَإِذَا أَمْسَى قَالَ: «**اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ**».

5069 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا مُحَمَّدُ بنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ الْمَجِيدِ، عَنْ هِشَامِ بنِ الْغَازِ بنِ رَبِيعَةَ، عَنْ مَكْحُولٍ الدِّمَشْقِيِّ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمْسِي: اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلٰهَ إِلاَّ أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ؛ أَعْتَقَ اللَّهُ**

and if he says it twice, half of his body will be released by Allah from the fire (of Hell), and if he says it thrice, three quarters of his body will be set free by Allah from the fire (of Hell), and if he says it four times, the whole of his body will be released by Allah from the fire (of Hell)."

5070- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! You are my Lord: You've created me, and I'm Your servant: I'm sticking to Your Pledge (of worshipping You Alone, ascribing none with You in service) and (I'm expecting for) Your Promise (of being admitted to the Garden) as much as is within my capacity. I seek refuge with You from the evil of what I've made: I confess of Your Favours, and I declare my sin: so, forgive me, for none barring You could forgive sins." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says it during his day or night, and then, he dies on that day or on the very night (he has said it) will be admitted to the Garden, Allah Willing."

5071- It is narrated on the authority of Abdullah that when it was evening The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise be to Allah. There is no god but Allah, the One having no partner with Him. His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything. O my Lord, I ask You for the good of this night and the good that follows it and I seek refuge with You from the evil of this night and from the evil of that which follows it. O my Lord, I seek refuge with You from sloth, from the evil of vanity. O my Lord, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave." And when it was morning he said: "We entered upon morning and the whole Kingdom of Allah entered upon morning."

5072- It is narrated on the authority of Abu Sallam that he was in the mosque of Hims when a man came upon him, and the people said: "This man served the Messenger of Allah "Allah's blessing and peace be upon him" (for a long time)." He stood and went to him, and said to him: "Relate to me a narration which you heard directly from the Messenger of Allah "Allah's blessing and peace be upon him", and which has not gone in circulation among men." He heard: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No one says whenever Morning and evening come upon him: "We've been pleased (and accepted)

رُبُعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ مِنَ النَّارِ، وَمَنْ قَالَهَا ثَلاَثًا أَعْتَقَ اللَّهُ ثَلاَثَةَ أَرْبَاعِهِ مِنَ النَّارِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ».

5070 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا الْوَلِيدُ بنُ ثَعْلَبَةَ الطَّائِيُّ، عَن ابنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ قَالَ حِينَ يُصْبِحُ أَوْ حِينَ يُمْسِي: اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَمَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ، دَخَلَ الْجَنَّةَ**».

5071 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عَنْ خَالِدٍ (ح): وحدَّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعْيَنَ حدَّثنا جَرِيرٌ عَنِ الْحَسَنِ بنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ إِذَا أَمْسَى: «**أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ**».

زَادَ فِي حَدِيثِ جَرِيرٍ: وَأَمَّا زُبَيْدٌ كَانَ يَقُولُ: كَانَ إِبْرَاهِيمُ بنُ سُوَيْدٍ يَقُولُ: «**لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ ما في هذهِ الليلةِ وشَرِّ ما بعدَها، ربِّ أعوذُ بك منَ الكَسَلِ وَمِنْ سُوءِ الْكِبَرِ أو الْكُفْرِ. رَبِّ أَعُوذُ بِكَ مِنَ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ**». وَإِذَا أصبَحَ قَالَ ذَلِكَ أَيْضًا: «**أَصْبَحْنَا وأَصْبَحَ الْمُلْكُ لِلَّهِ..**».

قال أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بنِ سُوَيْدٍ قَالَ: «مِنْ سُوءِ الْكِبْرِ»، وَلَمْ يَذْكُرْ: «سُوءَ الْكُفْرِ».

5072 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ أَبِي عَقِيلٍ، عَنْ سَابِقِ بنِ نَاجِيَةَ، عَنْ أَبِي سَلاَّمٍ: أَنَّهُ كَانَ فِي مَسْجِدِ حِمْصَ فَمَرَّ بِهِ رَجُلٌ، فَقَالُوا: هَذَا خَدَمَ النَّبِيَّ ﷺ فَقَامَ إِلَيْهِ، فَقَالَ: حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ يَتَدَاوَلْهُ بَيْنَكَ وَبَيْنَهُ الرِّجَالُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ قَالَ إِذَا**

Allah as Lord, Islam and religion and Muhammad as Prophet and Messenger", but that it becomes incumbent upon Allah to please him."

5073- It is narrated on the authority of Abdullah Ibn Ghannam Al-Bayadi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "Whatever blessing in which I've become is from You Alone, and there is no partner with You: praise be to You, and all thanks be to You" has indeed fulfilled the thanks due upon him (to Allah Almighty) during his day; and he, who says the same whenever evening comes upon him, has indeed fulfilled the thanks due upon him (to Allah Almighty) during the night."

5074- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never left the following statements of supplication every evening and morning: "O Allah! I ask You (to endow me with) forgiveness and health in the world and the hereafter! O Allah! I ask You (to endow me with) forgiveness and health in my religion, world, family and property! O Allah! Screen my defects, and avert the terrors from me, and keep me (from distresses) from my front, from my back, from my right, from my left, and from above me; and I seek refuge with You from being overtaken from underneath me." Waki' said: He means from having the earth swallow him up.

5075- It is narrated on the authority of Abd Al-Hamid, the freed slave of Banu Hashim from his mother, who was the servant of one of the daughters of the Messenger of Allah "Allah's blessing and peace be upon him", told him that the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" reported that the Messenger of Allah "Allah's blessing and peace be upon him" taught her to say: "Say the following words whenever morning and evening come upon you: "Glory to Allah, with Whose Praises (I exalt Him); there is no power but with Allah: What Allah wills is, and what He wills not is not": for indeed, he, who says them whenever morning comes upon him remains in safety until evening comes upon him; and he, who says them whenever evening comes upon him, remains in safety until morning comes upon him."

5076- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says whenever morning comes upon him: "glory to Allah, when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline, It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought

أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً، إِلاَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ».

5073 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا يَحْيَى بنُ حَسَّانَ وَإِسْمَاعِيلُ قَالاَ: حدَّثنا سُلَيْمَانُ بنُ بِلاَلٍ، عَنْ رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بنِ عَنْبَسَةَ، عَنْ عَبْدِ اللَّهِ بنِ غَنَّامٍ الْبَيَاضِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ لاَ شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ. وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمْسِي، فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ**».

5074 ـ حدّثنا يَحْيَى بنُ مُوسَى الْبَلْخِيُّ: حدَّثنا وَكِيعٌ (ح): وحدَّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، الْمَعْنَى، حدثنا ابنُ نُمَيْرٍ قَالاَ: حدثنا عُبَادَةُ بنُ مُسْلِمٍ الْفَزَارِيُّ، عَنْ جُبَيْرِ بنِ أَبِي سُلَيْمَانَ بنِ جُبَيْرِ بنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُ هَؤُلاَءِ الدَّعَوَاتِ حِينَ يُمْسِي وَحِينَ يُصْبِحُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ العافيةَ في الدنيا والآخرة، اللّهمَّ إني أسألُك الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَتِي**». وَقَالَ عُثْمَانُ: «**عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي**».

قال أَبُو دَاوُدَ: قَالَ وَكِيعٌ: يَعْنِي الْخَسْفَ.

5075 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرٌو، أَنَّ سَالِمًا الْفَرَّاءَ حَدَّثَهُ: أَنَّ عَبْدَ الْحَمِيدِ مَوْلَى بَنِي هَاشِمٍ حَدَّثَهُ: أَنَّ أُمَّهُ حَدَّثَتْهُ ـ وَكَانَتْ تَخْدُمُ بَعْضَ بَنَاتِ النَّبِيِّ ﷺ ـ: أَنَّ بِنْتَ النَّبِيِّ ﷺ حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهَا، فَيَقُولُ: «**قُولِي حِينَ تُصْبِحِينَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لاَ قُوَّةَ إِلاَّ بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا؛ فَإِنَّهُ مَنْ قَالَهُنَّ حِينَ يُصْبِحُ حُفِظَ حَتَّى يُمْسِي، وَمَنْ قَالَهُنَّ حِينَ يُمْسِي حُفِظَ حَتَّى يُصْبِحَ**».

5076 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: أَخْبَرَنَا. (ح): وحدَّثنا الرَّبِيعُ بنُ سُلَيْمَانَ: حدَّثنا ابنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ سَعِيدِ بنِ بَشِيرٍ النَّجَّارِيِّ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ ـ قَالَ الرَّبِيعُ: ابنِ الْبَيْلَمَانِيِّ ـ عَنْ أَبِيهِ، عَن ابنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**مَنْ قَالَ حِينَ يُصْبِحُ** ﴿فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝١٧ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۝١٨﴾ **إِلَى** ﴿وَكَذَٰلِكَ

out (from the dead)" (Ar-Rum 17:19) has, indeed, caught up with whatever (rewards and good) he has missed during his day; and he, who says them whenever evening comes upon him, has indeed caught up with whatever (rewards and good) he has missed during his night."

5077- It is narrated on the authority of Abu Ayyash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things", will have (a reward) equal to (emancipating) a slave of those belonging to the offspring of Ishmael, ten sins will be plotted out from him, and he will be raised up ten degrees, and he will be under protection from (the harm of) Satan until evening comes upon him; and when evening comes upon him (and he says the same) he will receive the same until morning comes upon him." A man saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and then said: "O Messenger of Allah! Abu Ayyash relates from you such and such a narration." On that he said: "Abu Ayyash has told the truth."

5078- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says whenever morning comes upon him: "O Allah! I've come to make You, the carriers of Your Throne (of Authority), Your angels, and all of Your creatures witnesses to the fact that You are Allah, other than Whom there is no god, and that Muhammad is Your servant and Messenger", all of sins he has committed during that very day will be forgiven for him; and if he says it whenever evening comes upon him, all of sins he has committed on that very night will be forgiven for him."

5079- It is narrated on the authority of Muslim Ibn Al-Harith At-Tamimi that the Messenger of Allah "Allah's blessing and peace be upon him" said to him in privacy: "When you turn away from the Maghrib prayer say seven times: "O Allah! Deliver me from the fire (of Hell)", for if you say so, and you die on that very night, a shelter from it will be granted to you; and when you offer Morning prayer say the same, for if you say so and you die on that very day, a shelter from it will be granted to you." Abu Sa'id told me from Al-Harith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" reported that to us in privacy, and we, in turn, give it to our (Muslim) brothers in privacy.

5080- The same story is narrated on the authority of Muslim Ibn Al-Harith with the following addition in the first portion of it: The Messenger

تُخۡرَجُونَ ١٩﴾ [الروم: 17 ـ 19]، **أَدْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ. وَمَنْ قَالَهُنَّ حِينَ يُمْسِي، أَدْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ»** قَالَ الرَّبِيعُ: عَنِ اللَّيْثِ.

5077 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ وَوُهَيْبٌ نَحْوَهُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ ابنِ أَبِي عَائِشٍ، وَقَالَ حَمَّادٌ: عَنْ أَبِي عَيَّاشٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ قَالَ إِذَا أَصْبَحَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ. وَإِنْ قَالَهَا إِذَا أَمْسَى، كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ**». قَالَ فِي حَدِيثِ حَمَّادٍ: فَرَأَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فِيمَا يَرَى النَّائِمُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا. قَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

قال أَبُو دَاوُدَ: رَوَاهُ إِسْمَاعِيلُ بنُ جَعْفَرٍ وَمُوسَى الزَّمْعِيُّ وَعَبْدُ اللَّهِ بنُ جَعْفَرٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَائِشٍ.

5078 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا بَقِيَّةُ، عَنْ مُسْلِمٍ ـ يَعْنِي ابنَ زِيَادٍ، ـ قَالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ، لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، إِلاَّ غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ، وَإِنْ قَالَهَا حِينَ يُمْسِي، غُفِرَ لَهُ مَا أَصَابَ تِلْكَ اللَّيْلَةَ**».

5079 ـ حدّثنا إِسْحَاقُ بنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدِّمَشْقِيُّ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبٍ، قَالَ: أَخْبَرَنِي أَبُو سَعِيدٍ الْفِلَسْطِينِيُّ عَبْدُ الرَّحْمٰنِ بنُ حَسَّانَ، عَنِ الْحَارِثِ بنِ مُسْلِمٍ: أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ مُسْلِمِ بنِ الْحَارِثِ التَّمِيمِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ أَسَرَّ إِلَيْهِ فَقَالَ: «**إِذَا انْصَرَفْتَ مِنْ صَلاَةِ الْمَغْرِبِ فَقُلِ: اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ، فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ، كُتِبَ لَكَ جِوَارٌ مِنْهَا. وَإِذَا صَلَّيْتَ الصُّبْحَ، فَقُلْ كَذَلِكَ، فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا**»، أَخْبَرَنِي أَبُو سَعِيدٍ عَنِ الْحَارِثِ أَنَّهُ قَالَ: أَسَرَّهَا إِلَيْنَا رَسُولُ اللَّهِ ﷺ. فَنَحْنُ نَخُصُّ بِهَا إِخْوَانَنَا.

5080 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ الْحِمْصِيُّ وَمُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ وَعَلِيُّ بنُ سَهْلٍ الرَّمْلِيُّ وَمُحَمَّدُ بنُ مُصَفَّى الْحِمْصِيُّ، قَالُوا: حدَّثنا الْوَلِيدُ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ حَسَّانَ الْكِنَانِيُّ قَالَ: حَدَّثَنِي مُسْلِمُ بنُ الْحَارِثِ بنِ مُسْلِمٍ التَّمِيمِيُّ،

of Allah "Allah's blessing and peace be upon him" sent me in a military expedition, and when we reached the place of raid, I prompted my horse to hasten, and I preceded my companions, and the people of the tribe received me with high sounds. I said to them: "Say: "There is no god (to be worshipped) but Allah Alone", so that you will be safeguarded." They said it. My companions blamed me for that and said: "You've deprived us of the booty." When we came to the Messenger of Allah "Allah's blessing and peace be upon him", they told him of what I've done, thereupon he invited me and regarded what I've done as good and said: "Indeed, Allah has written to you such and such a reward for everyone of those (whom you caused to embrace Islam)." (Abd Ar-Rahman, the sub-narrator said: I forgot the reward). The Messenger of Allah "Allah's blessing and peace be upon him" then resumed: "I'm going to write a recommendation for you." He did accordingly, and sealed it and then gave it to me. Then he said to me...and the rest is the same as the previous narration.

5081- It is narrated on the authority of Abu Ad-Darda' that he said: He, who says seven times every morning and evening: "Allah suffices me; there is no god but He: on Him is my trust, - He the Lord of the Throne (of Glory) Supreme", Allah Almighty will suffice him against what disturbs him, no matter true or false he might be to it.

5082- It is narrated on the authority of Abdullah Ibn Khubaib that he said: We came out on a very dark and rainy night with the intention to find the Messenger of Allah "Allah's blessing and peace be upon him" to lead us in the prayer. When we caught up with him he asked: "Have you offered prayer?" I gave no reply. He asked me to speak, but I said nothing. He asked me again to speak, but I said nothing. He said to me: "Say!" I asked: "O Messenger of Allah! What could I say?" he said: "Say: He is Allah, the One and Only", in addition to the last Surahs of seeking refuge from the evil, thrice every morning and evening, so that it suffices you against all things."

5083- It is narrated on the authority of Abu Malik that he said: They (the companions) said: "O Messenger of Allah! Instruct us in a statement which we could say whenever morning and evening come upon us, and whenever we go to bed." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to say: "O Allah! The Originator of the heavens and the earth, Who knows the unseen and what is seen: You are the Sustainer and Cherisher of all things; and the angels bear witness to the fact that there is no god (to be worshipped) other than You Alone: We seek refuge with You from the evil of our souls, and from the evil suggestions of

عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ نَحوَهُ، إِلَى قَوْلِهِ: «**جِوَارٌ مِنْهَا**» إِلاَّ أَنَّهُ قَالَ فِيهِمَا: «**قَبْلَ أَنْ يُكَلِّمَ أَحَدًا**».

قَالَ عَلِيُّ بنُ سَهْلٍ فِيهِ: إِنَّ أَبَاهُ حَدَّثَهُ. وَقَالَ عَلِيٌّ وابنُ الْمُصَفَّى قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَلَمَّا بَلَغْنَا الْمَغَارَ اسْتَحْثَثْتُ فَرَسِي، فَسَبَقْتُ أَصْحَابِي وَتَلَقَّانِي الْحَيُّ بالرَّنِينِ، فَقُلْتُ لَهُمْ قُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ تُحرِزُوا، فَقَالُوهَا، فَلاَمَنِي أَصْحَابِي وَقَالُوا: أَحرَمْتَنَا الْغَنِيمَةَ. فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، أَخْبَرُوهُ بِالَّذِي صَنَعْتُ، فَدَعَانِي فَحَسَّنَ لِي مَا صَنَعْتُ وَقَالَ: «**أَمَا إِنَّ اللَّهَ قَدْ كَتَبَ لَكَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ كَذَا وَكَذَا**». قَالَ عَبْدُ الرَّحْمٰنِ: فَأَنَا نَسِيتُ الثَّوَابَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**أَمَا إِنِّي سَأَكْتُبُ لَكَ بِالْوَصَاةِ بَعْدِي**» قَالَ: فَفَعَلَ وَخَتَمَ عَلَيْهِ فَدَفَعَهُ إِلَيَّ وَقَالَ لِي، ثُمَّ ذَكَرَ مَعْنَاهُمْ. وَقَالَ ابنُ الْمُصَفَّى: قَالَ: سَمِعْتُ الْحَارِثَ بنَ مُسْلِمٍ التَّمِيمِيَّ يُحَدِّثُ عَنْ أَبِيهِ.

5081 ـ حدّثنا يَزِيدُ بنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثنا عَبْدُ الرَّزَّاقِ بنُ مُسْلِمٍ الدِّمَشْقِيُّ وَكَانَ مِنْ ثِقَاةِ الْمُسْلِمِينَ مِنَ الْمُتَعَبِّدِينَ، قَالَ: حَدَّثنا مُدْرِكُ بنُ سَعْدٍ، ـ قَالَ يَزِيدُ: شَيْخٌ ثِقَةٌ ـ عَنْ يُونُسَ بنِ مَيْسَرَةَ بنِ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنهُ قَالَ: «مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لاَ إِلٰهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ـ سَبْعَ مَرَّاتٍ ـ كَفَاهُ اللَّهُ مَا أَهَمَّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا».

5082 ـ حدّثنا مُحَمَّدُ بنُ الْمُصَفَّى قَالَ: حَدَّثنا ابنُ أَبِي فُدَيْكٍ قال: أَخْبَرَنِي ابنُ أَبِي ذِئْبٍ، عَن أَبِي أَسِيْدٍ الْبَرَّادِ، عَنْ مُعَاذِ بنِ عَبْدِ اللَّهِ بنِ خُبَيْبٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: خَرَجْنَا فِي لَيْلَةِ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ ﷺ لِيُصَلِّيَ لَنَا، فَأَدْرَكْنَاهُ فَقَالَ: «**أَصَلَّيْتُمْ؟**» فَلَمْ أَقُلْ شَيْئًا، فَقَالَ: «**قُلْ**»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «**قُلْ**»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «**قُلْ**»، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلاَثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ**».

5083 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حَدَّثنا مُحَمَّدُ بنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبِي، قَالَ ابنُ عَوْفٍ: وَرَأَيْتُهُ فِي أَصْلِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ قَالَ قَالُوا: يَا رَسُولَ اللَّهِ، حَدِّثْنَا بِكَلِمَةٍ نَقُولُهَا إِذَا أَصْبَحْنَا وَأَمْسَيْنَا وَاضْطَجَعْنَا، فَأَمَرَهُمْ أَنْ يَقُولُوا: «**اللَّهُمَّ فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ رَبُّ كُلِّ شَيْءٍ وَالْمَلاَئِكَةُ يَشْهَدُونَ أَنَّكَ لاَ إِلٰهَ إِلاَّ أَنْتَ، فَإِنَّا نَعُوذُ بِكَ**

Satan, the Despised, and from his (causing us to be involved in) polytheism; and from incurring evil upon our own souls, or drawing it upon any Muslim."

5084- It is narrated on the same previous authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When morning comes upon anyone of you, let him say: "We've entered upon morning, and also the whole Dominion has entered upon morning as being to Allah, the Cherisher and Sustainer of the worlds: O Allah! I ask you the good of that day: its conquest, victory, light (success and prosperity), blessing and guidance, and I seek refuge with You from its evil, and the evil of what is to come after it"; and whenever evening comes upon him, let him say the same." (i.e. with the following change: "We've entered upon evening, and also the whole Dominion has entered upon evening as being to Allah...")

5085- It is narrated on the authority of Shariq Al-Hawazani that he said: I visited A'ishah and asked her: " With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his deed whenever he got up at night?" he said: "No doubt, you've asked me about a thing, which none else before you has ever asked me about. Whenever he got up at night, he would magnify Allah ten times, praise Him ten times, and say: "Glory to Allah with Whose Praises (I exalt Him" ten times, and say: "Glory to Allah, the King, the Holy One" ten times, ask for Allah's Forgiveness ten times, and bear testimony to the Oneness of Allah "There is no god but Allah" ten times; and then he would say: "O Allah! I seek refuge with You from the constriction of this world and from the constriction of the Day of Judgement" ten times, after which he would inaugurate the prayer."

5086- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was on journey and he entered upon the last portion of the night a short time before dawn, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Your grace. I am seeker of refuge with Allah from the Fire."

5087- It is narrated on the authority of Al-Qasim that he said: Abu Dharr said: He, who says whenever morning comes upon him: "O Allah! Whatever oaths I take, whatever word I say, and whatever vow I make, should follow your Will: what You will is and what You will not is not; O Allah! Forgive for me, and excuse me for anything of that; O Allah! Let my prayer be upon such as upon whom I send it, and let my curse be upon such

مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَشِرْكِهِ، وَأَنْ نَقْتَرِفَ سُوءًا عَلَى أَنْفُسِنَا، أَوْ نَجُرَّهُ إِلَى مُسْلِمٍ».

5084 ـ **قَالَ أَبُو دَاوُدَ**: وَبِهَذَا الإِسْنَادِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أَصْبَحَ أَحَدُكُمْ، فَلْيَقُلْ: أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ: فَتْحَهُ، وَنَصْرَهُ، وَنُورَهُ، وَبَرَكَتَهُ، وَهُدَاهُ. وَأَعُوذُ بِكَ مِنْ شَرِّ ما فيهِ وشرِّ مَا بَعْدَهُ، ثُمَّ إِذَا أَمْسَى، فَلْيَقُلْ مِثْلَ ذَلِكَ**».

5085 ـ حدّثنا كَثِيرُ بنُ عُبَيْدٍ: حدَّثنا بَقِيَّةُ بنُ الْوَلِيدِ، عَنْ عُمَرَ بنِ جُعْثُمٍ قَالَ: حدَّثنا الأَزْهَرُ بنُ عَبْدِ اللَّهِ الْحَرَازِيُّ قَالَ: حَدَّثَنِي شَرِيْقٌ الْهَوْزَنِيُّ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا: بِمَ كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ إِذَا هَبَّ مِنَ اللَّيْلِ؟ فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ. كَانَ إِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا، وَحَمِدَ اللهَ عَشْرًا، وَقَالَ: «**سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**» عَشْرًا، وَقَالَ: «**سُبْحَانَ الْمَلِكِ الْقُدُّوسِ**» عَشْرًا، وَاسْتَغْفَرَ عَشْرًا، وَهَلَّلَ عَشْرًا، ثُمَّ قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ**» عَشْرًا، ثُمَّ يَفْتَتِحُ الصَّلاَةَ.

5086 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ بنُ بِلاَلٍ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ، فَأَسْحَرَ يَقُولُ: «**سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلاَئِهِ عَلَيْنَا. اللَّهُمَّ صَاحِبْنَا فَأَفْضِلْ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ**».

5087 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبِي: حدثنا الْمَسْعُودِيُّ: حدَّثنا الْقَاسِمُ قَالَ: كَانَ أَبُو ذَرٍّ يَقُولُ: مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ مَا حَلَفْتُ مِنْ حَلِفٍ، أَوْ قُلْتُ مِنْ قَوْلٍ، أَوْ نَذَرْتُ مِنْ نَذْرٍ، فَمَشِيئَتُكَ بَيْنَ يَدَيْ ذَلِكَ كُلِّهِ مَا شِئْتَ كَانَ، وَمَا لَمْ تَشَأْ لَمْ يَكُنْ. اللَّهُمَّ اغْفِرْ لِي، وَتَجَاوَزْ لِي عَنْهُ. اللَّهُمَّ فَمَنْ صَلَّيْتَ عَلَيْهِ، فَعَلَيْهِ

as upon whom I send it", will come to be exempted from (such evil tongue slips) for that very day.

5088- It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says thrice (whenever evening comes upon him): "In the Name of Allah (I put my trust), with Whose Name no harm could be caused in the earth and in the heaven, and He is (Allah) All-Hearing, All-Knowing", no distress will overtake him of a sudden until morning comes upon him; and he, who says it thrice whenever morning comes upon him, no distress will overtake him of a sudden until evening comes upon him." However, Aban Ibn Uthman was afflicted with hemiplegia, thereupon the one who heard that narration from him looked at him disapprovingly. On that he said to him: "Why are you looking at me like that? By Allah, I've not told a lie about Uthman, nor have Uthman told a lie about the Messenger of Allah "Allah's blessing and peace be upon him". But on the day I was afflicted with that which has befallen me, I grew angry, with the result that I forgot to say it."

5089- The same is narrated on the authority of Aban Ibn Uthman Ibn Affan from his father from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of the story of the hemiplegia.

5090- It is narrated on the authority of Abd A that he said to his father: O my father! Every morning, I hear you always supplicating with the following: "O Allah! Endow me with power in my body! O Allah! Endow me with power in my hearing! O Allah! Endow me with power in my sight! There is no god (to be worshipped) but You": you always utter it thrice whenever morning comes upon you, and thrice whenever evening comes upon you! On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" supplicating with them, and I like to follow the way of the Messenger of Allah "Allah's blessing and peace be upon him". According to the narration of Abbas, there is the following addition: And you say in them: "O Allah! I seek refuge with You from (being given to) infidelity and poverty. O Allah! I seek refuge with You from the punishment of the grave. There is no god but You." You repeat it thrice whenever morning and evening come upon you. He said: No doubt, I like to imitate the guidance of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The invocation of a distressed one is: "O Allah! It is Your Mercy for which I hope: so, do not entrust me to myself (even as

صَلَوَاتِي، وَمَنْ لَعَنْتَ، فَعَلَيْهِ لَعْنَتِي، كَانَ فِي اسْتِثْنَاءِ يَوْمَهُ ذَلِكَ، أَوْ قَالَ: ذَلِكَ الْيَوْمَ.

5088 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدثنا أَبُو مَوْدُودٍ عَمَّنْ سَمِعَ أَبَانَ بنَ عُثْمَانَ ـ يَعْنِي ابنَ عَفَّانَ ـ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ قَالَ: باسم اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلاَثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حَتَّى يُصْبِحَ. وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلاَثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حتى يُمْسِي**». قَالَ: فَأَصَابَ أَبَانَ بنَ عُثْمَانَ الْفَالِجُ، فَجَعَلَ الرَّجُلُ الَّذِي سَمِعَ مِنْهُ الْحَدِيثَ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ: مَا لَكَ تَنْظُرُ إِلَيَّ؟ فَوَاللَّهِ مَا كَذَبْتُ عَلَى عُثْمَانَ، وَلاَ كَذَبَ عُثْمَانُ عَلَى النَّبِيِّ ﷺ، وَلَكِنَّ الْيَوْمَ الَّذِي أَصَابَنِي فِيهِ مَا أَصَابَنِي غَضِبْتُ، فَنَسِيتُ أَن أَقُولَهَا.

5089 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ: حدَّثنا أَنَسُ بنُ عِيَاضٍ: حَدَّثَنِي أَبُو مَوْدُودٍ، عَنْ مُحَمَّدِ بنِ كَعْبٍ، عَنْ أَبَانَ بنِ عُثْمَانَ، عَن عُثْمَانَ، عَن النَّبِيِّ ﷺ نَحْوَهُ، لَمْ يَذْكُر قِصَّةَ الْفَالِجِ.

5090 ـ حدّثنا الْعَبَّاسُ بنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بنُ الْمُثَنَّى قَالاَ: حدَّثنا عَبْدُ الْمَلِكِ بنُ عَمْرٍو، عَنْ عَبْدِ الْجَلِيلِ بنِ عَطِيَّةَ، عَنْ جَعْفَرِ بنِ مَيْمُونٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ أَبِي بَكْرَةَ أَنَّهُ قَالَ لأَبِيهِ: «يَا أَبَتِ إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ: اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لاَ إِلَهَ إِلاَّ أَنْتَ، تُعِيدُهَا ثَلاَثًا حِينَ تُصْبِحُ، وَثَلاَثًا حِينَ تُمْسِي. فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو بِهِنَّ، فَأَنَا أُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ».

قَالَ الْعَبَّاسُ فِيهِ: وَتَقُولُ: اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لاَ أَلَهَ إِلاَّ أَنْتَ، وَتُعِيدُهَا ثَلاَثًا حِينَ تُصْبِحُ، وَثَلاَثًا حِينَ تُمْسِي فَتَدْعُو بِهِنَّ، فَأُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «**دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،**

short as) an eye twinkle, and mend all of my affairs: there is no god (to be worshipped) but You."

5091- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says every morning and evening: "Glory to Allah, the Great, with Whose Praises (I exalt Him)" one hundred times, none from amongst the creatures will do the like of his doing (unless he says the same or more)."

[111] What Is Said On Seeing The New Moon

5092- It is narrated on the authority of Qatadah that he was informed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the new moon (of any month) he would say: "(Let it be) a new moon of good and right guidance (to do more religious service)! (Let it be) a new moon of good and right guidance (to do more religious service)! (Let it be) a new moon of good and right guidance (to do more religious service)! I have faith in Him Who has created you." He used to say that thrice and then resume: "Praise be to Allah Who has put an end to such and such a month, and brought such and such a month."

5093- It is narrated on the authority of Qatadah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the new moon, he would turn his face away from it.

Abu Dawud says: No authentic narration is attributed to the Messenger of Allah "Allah's blessing and peace be upon him" in this respect.

[112] What Is Said On Coming Out Of The House

5094- It is narrated on the authority of Umm Salamah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" come out of my house but that he raised his sight up to the sky and said: "O Allah! I seek refuge with You from going astray or being led astray; from faltering or being caused to falter; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone)."

5095- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone says on coming out of the house: "In the Name of Allah: I've put my trust in Allah: there is neither might nor power but with Allah", it is said (by an angel): "You have been guided aright, sufficed (against all causes of your anxiety), and protected (from the evil of Satans)." Then, Satans move away from him, and another Satan says: "What do we have to

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لاَ إِلٰهَ إلاَّ أَنْتَ» وَبَعْضُهُمْ يَزِيدُ عَلَى صَاحِبِهِ.

5091 ـ حدّثنا مُحَمَّدُ بنِ المِنْهَالِ: حدَّثنا يَزِيدُ ـ يَعْنِي ابنَ زُرَيْعٍ ـ حدَّثنا رَوْحُ بنُ الْقَاسِمِ، عن سُهَيْلٍ، عن سُمَيٍّ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ حِينَ يُصْبِحُ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ؛ مِئَةَ مَرَّةٍ، وَإِذَا أَمْسَى كَذَلِكَ، لَمْ يُوَافِ أَحَدٌ مِنَ الْخَلاَئِقِ بِمِثْلِ مَا وَافَى**».

[ت111/م101، 102] ـ بابُ ما يقولُ الرَّجلُ إذا رأى الهِلَالَ

5092 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أبان: حدَّثنا قَتَادَةُ أَنَّهُ بَلَغَهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهِلاَلَ قَالَ: «**هِلاَلُ خَيْرٍ وَرُشْدٍ، هِلاَلُ خَيْرٍ وَرُشْدٍ، هِلاَلُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ**» ثَلاَثَ مَرَّاتٍ، ثُمَّ يَقُولُ: «**الْحَمْدُ لله الَّذِي ذَهَبَ بِشَهْرِ كَذَا، وَجَاءَ بِشَهْرِ كَذَا**».

5093 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أَنَّ زَيْدَ بنَ حُبَابٍ أخبرهم، عن أَبِي هِلاَلٍ، عن قَتَادَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهِلاَلَ، صَرَفَ وَجْهَهُ عَنْهُ».

قال أَبو دَاوُدَ: لَيسَ عن النَّبِيِّ ﷺ فِي هَذَا الْبَابِ حَدِيثٌ مُسْنَدٌ صَحِيحٌ.

[ت112/م102، 103] ـ بابُ ما يقولُ إذا خَرجَ مِنْ بَيتِه

5094 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ عن مَنْصُورٍ، عن الشَّعْبِيِّ، عن أُمِّ سَلَمَةَ قَالَتْ: مَا خَرَجَ النَّبِيُّ ﷺ مِنْ بَيْتِي قَطُّ إِلاَّ رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ**».

5095 ـ حدّثنا إِبْرَاهِيمُ بنُ الْحَسَنِ الْخَثْعَمِيُّ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ، عن ابنِ جُرَيْجٍ، عن إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ، عن أَنَسِ بنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: باسم اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**». قَالَ: «**يُقَالُ حِينَئِذٍ: هُدِيتَ وَكُفِيتَ وَوُقِيتَ، فَتَتَنَحَّى لَهُ**

do with a man who has been guided aright, sufficed (against the causes of anxiety) and protected (from the evil of Satans)?"

[...] What Is Said On Entering The House

5096- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man enters his house, let him say: "O Allah! I ask You the good of entry and the good of exit: in the Name of Allah we enter, and in the Name of Allah we come out, and in Allah, our Lord do we put our trust." Then, let him salute his family."

[113] What Is Said On The Coming Of Whirlwind

5097- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the wind is from Allah's soothing mercy (Salamah says: and it sometimes comes with mercy, and sometimes with punishment): so, when you see it do not abuse it, and rather ask Allah (to endow you with) its good, and seek refuge with Him from its evil."

5098- It is narrated on the authority of A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile. Whenever he saw cloud or wind, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'ishah! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the Penalty in the shape of a cloud traversing the sky, coming to meet their valleys, thereupon they said: This cloud will give us rain!"

5099- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud being produced on the horizon, he would leave the deed, even though he was in prayer, and then say: "O Allah! I seek refuge with You from its evil." If it rained, he would say: "O Allah! Let it be blessed soothing rain!"

[114] What About Rain?

5100- It is narrated on the authority of Anas Ibn Malik that he said: It rained on us while we were with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and

الشَّيَاطِينُ، فَيَقُولُ شَيْطَانٌ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟!».

[...] بابُ ما يقولُ الرجلُ إذا دخَلَ بيتَهُ

5096 ـ حدّثنا ابنُ عَوْفٍ: حدَّثنا مُحَمَّدُ بنُ إسْمَاعِيلَ قال: حدَّثني أَبِي ـ قالَ ابنُ عَوْفٍ: وَرَأَيْتُ فِي أَصْلِ إِسْمَاعِيلَ ـ قالَ: حدَّثني ضَمْضَمٌ، عن شُرَيْحٍ، عن أَبِي مَالِكٍ الأَشْعَرِيِّ قالَ: قال رَسُولُ اللَّهِ ﷺ: **«إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُل: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ المَوْلِجِ وَخَيْرَ المَخْرَجِ، باسم اللَّهِ وَلَجْنَا، وَباسم اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَى أَهْلِهِ»**.

[ت113/م103 ، 104] ـ بابُ ما يقولُ إذا هاجَتِ الرِّيحُ

5097 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ المَرْوَزِيُّ وَسَلَمَةُ ـ يَعْنِي ابنَ شَبِيبٍ ـ قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ عن الزُّهْرِيِّ، قالَ: حَدَّثَنِي ثَابِتُ بنُ قَيْسٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الرِّيحُ مِنْ رَوْحِ اللَّهِ»**، قَالَ سَلَمَةُ: **«فَرَوْحُ اللَّهِ تَعَالَى تَأْتِي بالرَّحْمَةِ وَتَأْتِي بالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلاَ تَسُبُّوهَا، وَسَلُوا اللَّهَ خَيْرَهَا، وَاسْتَعِيذُوا باللَّهِ مِنْ شَرِّهَا»**.

5098 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرنا عَمْرٌو، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عن سُلَيْمَانَ بنِ يَسَارٍ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، النَّاسُ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا رَجَاءَ أَنْ يَكُونَ فِيهِ المَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ؟ قَالَتْ: فَقَالَ: **«يَا عَائِشَةُ مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا:** ﴿هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [الأحقاف: 24]».

5099 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمَنِ: حدَّثنا سُفْيَانُ عن المِقْدَامِ بنِ شُرَيْحٍ، عن أَبِيهِ، عن عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى نَاشِئًا فِي أُفُقِ السَّمَاءِ، تَرَكَ الْعَمَلَ وَإِنْ كَانَ فِي صَلاَةٍ، ثُمَّ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا»**، فَإِنْ مُطِرَ قَالَ: **«اللَّهُمَّ صَيِّبًا هَنِيئًا»**.

[ت114/م104، 105] ـ بابُ ما جاءَ في المَطَرِ

5100 ـ حدّثنا مُسَدَّدٌ وَقُتَيْبَةُ بنُ سَعِيدٍ، المَعْنَى، قالاَ: حدَّثنا جَعْفَرُ بنُ سُلَيْمَانَ، عن ثَابِتٍ، عن أَنَسٍ قالَ: أَصابنا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ، فَخَرَجَ

peace be upon him" came out and raised his garment and uncovered (a portion of his body) till the rain fell upon it. We asked: “O Messenger of Allah! Why did you do so?” He said: “Because it (the rain is a mercy which) has just come from the Glorious Lord.”

[115] What About The Cock And Other Animals?

5101- It is narrated on the authority of Zaid Ibn Khalid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not abuse the cock, for it awakens (the sleeping ones with the help of his crowing) to offer the prayer.”

5102- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When you hear the crowing of a rooster, then, ask Allah (to give you) out of His Bounty, for (its crowing indicates that) it has seen an angel; and when you hear the braying of a donkey, then, seek refuge with Allah from Satan, for (its braying indicates that) it has seen a Satan.”

5103- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When you hear the braying of asses or the barking of dogs at night, then seek refuge with Allah (from evil), for they se what you see not.”

5104- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Restrain yourselves from coming out (of your houses) at night, particularly at the time people could hardly walk (in the streets), for indeed, Allah Almighty has creatures which He scatters about on earth (at that time according to the addition of Ibn Marwan, who made a mention to the barking of dogs and braying of asses).”

[116] When A Babe Is Born, The Adhan Should Be Pronounced In His Ear

5105- It is narrated on the authority of Ubaidullah Ibn Abu Rafi’ from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having pronounced Adhan like that pronounced for prayer in the ear of Al-Hasan Ibn Ali once Fatimah gave birth to him.

5106- It is narrated on the authority of A’ishah that she said: The babes were brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he used to invoke blessing upon them, and have them eat chewed dates mixed with his saliva.

5107 It is narrated on the authority of A’ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Have

رَسُولُ اللَّهِ ﷺ فَحَسَرَ ثَوْبَهُ عَنْهُ حَتَّى أَصَابَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ قال: «**لأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ**».

[ت115/م105 ، 106] ـ بابٌ ما جاء في الدِّيكِ والبَهائِمِ

5101 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن صَالِحِ بنِ كَيْسَانَ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عن زَيْدِ بنِ خَالِدٍ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَسُبُّوا الدِّيكَ، فَإِنَّهُ يُوقِظُ لِلصَّلاَةِ**».

5102 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدّثنا اللَّيْثُ، عن جَعْفَرِ بنِ رَبِيعَةَ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَسَلُوا اللَّهَ تعالى مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ، فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا**».

5103 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ عن عَبْدَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن عَطَاءِ بنِ يَسَارٍ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَمِعْتُمْ نُبَاحَ الْكِلاَبِ وَنَهِيقَ الْحُمُرِ بِاللَّيْلِ، فَتَعَوَّذُوا بِاللَّهِ، فَإِنَّهُنَّ يَرَيْنَ مَا لاَ تَرَوْنَ**».

5104 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدّثنا اللَّيْثُ، عن خَالِدِ بنِ يَزِيدَ، عن سَعِيدِ بنِ أَبِي هِلاَلٍ، عن سَعِيدِ بنِ زِيَادٍ، عن جَابِرِ بنِ عَبْدِ اللَّهِ (ح) وحدثنا إِبْرَاهِيمُ بنُ مَرْوَانَ الدِّمَشْقِيُّ: حدَّثنا أَبِي حدَّثنا اللَّيْثُ بنُ سَعْدٍ قَالَ: حدَّثنا يَزِيدُ بنُ عَبْدِ اللَّهِ بنِ الْهَادِ، عَنْ عَلِيِّ بنِ عُمَرَ بنِ حُسَيْنِ بنِ عَلِيٍّ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَقِلُّوا الْخُرُوجَ بَعْدَ هَدْأَةِ الرِّجْلِ، فَإِنَّ لِلَّهِ تَعَالَى دَوَابَّ يَبُثُّهُنَّ فِي الأَرْضِ**».

قَالَ ابنُ مَرْوَانَ: «**فِي تِلْكَ السَّاعَةِ**» وَقَالَ: «**فَإِنَّ لِلَّهِ خَلْقًا**»، ثُمَّ ذَكَرَ نُبَاحَ الْكَلْبِ وَالْحَمِيرِ نَحْوَهُ.

وَزَادَ فِي حَدِيثِهِ: قَالَ ابنُ الْهَادِ: وحَدَّثَنِي شُرَحْبِيلُ الْحَاجِبُ، عَنْ جَابِرِ بنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

[ت116/م106، 107] ـ بابٌ في الصَّبِيِّ يُولَدُ فيؤَذَّنُ في أُذُنِهِ

5105 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَاصِمُ بنُ عُبَيْدِ اللَّهِ بنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَذَّنَ فِي أُذُنِ الْحَسَنِ بنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلاَةِ».

5106 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ (ح): وحدَّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا أَبُو أُسَامَةَ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالصِّبْيَانِ، فَيَدْعُو لَهُمْ بِالْبَرَكَةِ». زَادَ يُوسُفُ: «وَيُحَنِّكُهُمْ»، وَلَمْ يَذْكُرْ: «بِالْبَرَكَةِ».

5107 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا إِبْرَهِيمُ بنُ أَبِي الْوَزِيرِ: حدَّثنا دَاوُدُ بنُ عَبْدِ الرَّحْمٰنِ الْعَطَّارُ، عَنِ ابنِ جُرَيْجٍ، عَنْ أَبِيهِ، عَنْ أُمِّ حُمَيْدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي

the alien ones been seen among you?" (or he said a similar word) I asked: "What are the alien ones?" he said: "Those are such as in whom the jinns have a share." (This share which the jinn might have in a babe might come from many things: he, for instance, prompts his parents to commit adultery, and thus the babe comes to be illegal child. They also might be alien from the celebration of Allah Almighty on having sexual relation, and thus they fall under the control of Satan, who, in turn, shares them in the babe; and this is why the Messenger of Allah "Allah's blessing and peace be upon him" commands every couple to seek refuge with Allah from Satan on having sexual relation, i.e. in order that if a child is predestined to come from that, he will be far from the evil touch of Satan. However, such a child might be protected from falling as a victim to Satan when the Adhan is pronounced in his ear once he is born; and Allah knows better).

[117] When A Man Seeks Refuge From Another Man

5108- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Grant refuge to such as seeks refuge, and give (in charity) such as asks you by the Countenance of Allah Almighty."

5109- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Grant refuge to such as seeks refuge by Allah through you, and give (in charity) such as asks you by Allah Almighty, answer the invitation of such as invites you, and reward such as does a favour to you, and in case you have got nothing to reward him, invoke Allah for him until you come to know that you've rewarded him."

[118] Averting The Evil Suggestions

5110- It is narrated on the authority of Abu Zumail that he said; I asked Ibn Abbas: "What is the judgement pertaining to an evil suggestion I find in my breast?" he said to me: "What is it?" I said: "No, by Allah, I could not speak about it." He asked: "Is it something of suspicion (concerning some religious matters)?" he smiled and said: "However, none has been delivered from that until Allah Almighty revealed: "If you wert in doubt as to what We have revealed unto you, then ask those who have been reading the Book from before you: the Truth has indeed come to you from thy Lord: so be in no wise of those in doubt." (Yunus 94) he further said to me: "If you find in yourself something like that (evil suggestions) say: He is (Allah) the First and the Last, the evident and the Hidden, and He has knowledge of all things."

رَسُولُ اللَّهِ ﷺ: «**هَلْ رُئِيَ**» أَوْ كَلِمَةٌ غَيْرَهَا، «**فِيكُمُ الْمُغَرِّبُونَ؟**» قُلْتُ: وَمَا الْمُغَرِّبُونَ؟ قَالَ: «**الَّذِينَ يَشْتَرِكُ فِيهِمُ الْجِنُّ**».

[ت117/م107، 108] ـ بابٌ في الرَّجلِ يستعيذُ منَ الرَّجُلِ

5108 ـ حدّثنا نَصرُ بنُ عَلِيٍّ وَعُبَيْدُ بنُ عُمَرَ الْجُشَمِيُّ قَالاَ: حدَّثنا خَالِدُ بنُ الْحَارِثِ قَالَ: حدَّثنا سَعِيدٌ ـ قَالَ نَصرٌ: ابنُ أَبِي عَرُوبَةَ ـ عَنْ قَتَادَةَ، عَنْ أَبِي نَهِيكٍ، عَن ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ**». قَالَ عُبَيْدُ اللَّهِ: «**مَنْ سَأَلَكُمْ بَاللَّهِ**».

5109 ـ حدّثنا مُسَدَّدٌ وَسَهلُ بنُ بَكَّارٍ قَالاَ: حدَّثنا أَبُو عَوَانَةَ (ح): وحدَّثنا عُثمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، الْمَعْنَى، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَن ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اسْتَعَاذَكُم بَاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ باللَّهِ فَأَعْطُوهُ**». وَقَالَ سَهلٌ وَعُثمَانُ: «**وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ**»، ثُمَّ اتَّفَقُوا، «**وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ**». قَالَ مُسَدَّدٌ وَعُثمَانُ: «**فَإِنْ لَمْ تَجِدُوا، فَادْعُوا اللَّهَ لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ**».

[ت118/م108 ، 109] ـ بابٌ في رَدِّ الوَسْوَسَةِ

5110 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ: حدَّثنا النَّضْرُ بنُ مُحَمَّدٍ: حدَّثنا عِكْرِمَةُ ـ يَعْنِي ابنَ عَمَّارٍ ـ قَالَ: وحدَّثنا أَبُو زُمِيلٍ قَالَ: سَأَلْتُ ابنَ عَبَّاسٍ فَقُلْتُ: مَا شَيْءٌ أَجِدُهُ فِي صَدْرِي؟ قَالَ: مَا هُوَ؟ قُلْتُ: وَاللَّهِ مَا أَتَكَلَّمُ بِهِ، قَالَ فَقَالَ لِي: أَشَيْءٌ مِنْ شَكٍّ؟ قَالَ: وَضَحِكَ، قَالَ: مَا نَجَا مِنْ ذَلِكَ أَحَدٌ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ﴾ [يونس: 94] الآيةَ. قَالَ: فَقَالَ لِي: إِذَا وَجَدْتَ فِي نَفْسِكَ شَيْئًا، فَقُلْ: ﴿هُوَ ٱلْأَوَّلُ وَٱلْـَٔاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾ [الحديد: 3].

5111- It is narrated on the authority of Abu Hurairah that he said: some of the Companions of The Prophet "Allah's blessing and peace be upon him" came to him and said: "O Messenger of Allah! Verily we find in our minds that which everyone of us regards too severe to utter; and we would not like to have such and such (gifts in this world) and we talk about it." He (The Prophet) said: "Do you really find it?" They answered in the affirmative. He commented: "That is the (sign of the) pure faith (which prevents you from accepting such evil suggestions as sowed by Satan in your hearts)."

5112- It is narrated on the authority of Ibn Abbas that he said: One came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Anyone of us might find in himself such and such (evil suggestion), and it is better for him to turn into a (burnt piece of) coal than to talk about it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater! Allah is Greater! Allah is Greater! Praise be to Allah that He has reduced his (Satan's) evil plot to only an evil suggestion."

[119] When One Claims He Belongs To A People Other Than His Own

5113- It is narrated on the authority of Abu Uthman that he said: Sa'd Ibn Malik told me that he said: I heard with my ears, and my mind kept it from Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") that he said: "He, who claims that he is the son of somebody other than his father, and he knows for certain that he has not his father, the Garden will be forbidden to him." I met Abu Bakrah and told him about it, thereupon he said: My ears heard it, and my mind kept it from Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him"). Asim said: O Abu Uthman, two men bore witness to the authenticity of the narration, and how reliable they were! He said: Yes: one of them (Sa'd) was the first to shoot an arrow in the Cause of Allah during Islam, and the other came in the company of over twenty men from Ta'if on foot (to give the pledge of allegiance to the Prophet).

5114- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as friends and protectors a people without the permission of his protectors, has incurred upon himself the Curse of Allah, the angels and all the people, and on the Day of Judgement, no repentance nor ransom will be accepted from him."

5111 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «جَاءَهُ نَاسٌ مِنْ أَصْحَابِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ، نَجِدُ فِي أَنْفُسِنَا الشَّيْءَ، نُعْظِمُ أَنْ نَتَكَلَّمَ بِهِ أو الْكَلاَمَ بِهِ، مَا نُحِبُّ أَنَّ لَنَا وَأَنَّا تَكَلَّمْنَا بِهِ. قَالَ: «**أَوَ قَدْ وَجَدْتُمُوهُ؟**» قَالُوا: نَعَمْ. قَالَ: «**ذَاكَ صَرِيحُ الإِيمَانِ**».

5112 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَابنُ قُدَامَةَ بنِ أَعْيَنَ، قَالاَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بنِ شَدَّادٍ، عَن ابنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ ـ يُعَرِّضُ بِالشَّيْءِ ـ لأَنْ يَكُونَ حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ. فَقَالَ: «**اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ**». قَالَ ابنُ قُدَامَةَ: «**رَدَّ أَمْرَهُ**» مَكَانَ: «**رَدَّ كَيْدَهُ**».

[ت119/م109، 110] ـ بابٌ في الرجُلِ يَنتَمي إلى غيرِ مَوالِيه

5113 ـ حدّثنا النُّفَيْلِيُّ حدّثنا زُهَيْرٌ حدّثنا عَاصِمٌ الأَحْوَلُ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ قَالَ: حَدَّثَنِي سَعْدُ بنُ مَالِكٍ قَالَ: «سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ ﷺ أَنَّهُ قَالَ: «**مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ**». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ ﷺ. قَالَ عَاصِمٌ: فَقُلْتُ: يَا أَبَا عُثْمَانُ لَقَدْ شَهِدَ عِنْدَكَ رَجُلاَنِ أَيُّمَا رَجُلَيْنِ؟ فَقَالَ: أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ أَوْ فِي الإِسْلاَمِ ـ يَعْنِي سَعْدَ بنَ مَالِكٍ ـ وَالآخَرُ قَدِمَ مِنَ الطَّائِفِ فِي بِضْعَةٍ وَعِشْرِينَ رَجُلاً عَلَى أَقْدَامِهِمْ، فَذَكَرَ فَضْلاً».

قال أَبُو دَاوُدَ: قَالَ النُّفَيْلِيُّ حَيْثُ حَدَّثَ بِهَذَا الْحَدِيثِ: وَاللَّهِ إِنَّهُ عِنْدِي أَحْلَى مِنَ الْعَسَلِ، يَعْنِي قَوْلَهُ: حَدَّثَنَا وَحَدَّثَنِي.

قَالَ أَبُو عَلِي: وَسَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ يَقُولُ: لَيْسَ لِحَدِيثِ أَهْلِ الْكُوفَةِ نُورٌ ليس فيها إخبارٌ. قَالَ: وَمَا رَأَيْتُ مِثْلَ أَهْلِ الْبَصْرَةِ، كَانُوا تَعَلَّمُوهُ مِنْ شُعْبَةَ.

5114 ـ حدّثنا حَجَّاجُ بنُ أَبِي يَعْقُوبَ، حدّثنا مُعَاوِيَةُ ـ يَعْنِي ابنَ عَمْرٍو ـ وحدّثنا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلاً وَلاَ صَرْفاً**».

5115- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who claims he is the son of somebody other than his father, or he who belongs to a people other than his own friends and protectors has incurred upon himself the continuous Curse of Allah to the Day of Judgement."

[120] What About Vying One Another In Glory Of Ancestry?

5116- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has removed from you the zeal of ignorance, and its related glory because of ancestry (the people come to be no more than two types): a faithful righteous pious believer, and a wicked wretched unbeliever. All of you are the sons of Adam, and Adam has been created from dust. So, let those people leave their glory with their ancestry, for they are but (pieces of burnt) coal of the coal of the (fire of) Hell, otherwise, they will be much easier upon Allah (and more insignificant) than the black small animals which avert the nastiness (of excrement) with their noses."

[121] What About Fanaticism?

5117- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Mas'ud from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who helps (and backs) is people with no just cause (i.e. wrongfully) has (fallen in sin) like the camel who falls into a well, and is dragged by its tail (in attempt to rescue it but in vain)."

5118- It is narrated on the authority of Abd Ar-Rahman from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and he was in a leather tent...and the rest is the same as the previous narration.

5119- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: I said: "O Messenger of Allah! What is fanaticism?" he said: "It is to help your people to commit their wrongness (against others)."

5120- It is narrated on the authority of Suraqah Ibn Malik Ibn Ju'shum that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "The best among you is he, who defends his people as long as he does not fall in sin (because of that)."

5121- It is narrated on the authority of Jubair Ibn Mut'im that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

5115 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ، حدثنا عُمَرُ بنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ بنِ جَابِرٍ قَالَ: حَدَّثَنِي سَعِيدُ بنُ أَبِي سَعِيدٍ وَنَحْنُ بِبَيْرُوتَ، عَنْ أَنَسِ بنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمُتَتَابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ**».

[ت120/م110، 111] ـ بابٌ في التَّفَاخُرِ بالأَحْسابِ

5116 ـ حدّثنا مُوسَى بنُ مَرْوَانَ الرَّقِّيُّ: حدَّثنا الْمُعَافَى (ح)، وحدَّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: أَخْبَرَنَا ابنُ وَهْبٍ، وَهَذَا حَدِيثُهُ، عَنْ هِشَامِ بنِ سَعْدٍ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عن أبيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ، مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ، لَيَدَعَنَّ رِجَالٌ فَخْرَهُمْ بِأَقْوَامٍ إِنَّمَا هُمْ فَحْمٌ مَنْ فَحْمِ جَهَنَّمَ، أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجِعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتَنَ**».

[ت121/م111، 112] ـ بابٌ في العصبِيَّةِ

5117 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا سِمَاكُ بنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللَّهِ بنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: «مَنْ نَصَرَ قومَه عَلَى غَيْرِ الْحَقِّ، فَهُوَ كَالْبَعِيرِ الَّذِي رَدِيَ، فَهُوَ يُنْزَعُ بِذَنَبِهِ».

5118 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا أَبُو عَامِرٍ: حدَّثنا سُفْيَانُ، عَنْ سِمَاكِ بنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: «انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ»، فَذَكَرَ نَحْوَهُ.

5119 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ الدِّمَشْقِيُّ قَالَ: حدَّثنا الْفِرْيَابِيُّ قَالَ: حدَّثنا سَلَمَةُ بنُ بِشْرٍ الدِّمَشْقِيُّ، عَنْ بِنْتِ وَاثِلَةَ بنِ الأَسْقَعِ: أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا الْعَصَبِيَّةُ؟ قَالَ: «**أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ**».

5120 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا أَيُّوبُ بنُ سُوَيْدٍ، عَنْ أُسَامَةَ بنِ زَيْدٍ: أَنَّهُ سَمِعَ سَعِيدَ بنَ الْمُسَيَّبِ يُحَدِّثُ، عَنْ سُرَاقَةَ بنِ مَالِكِ بنِ جُعْشُمٍ الْمُدْلِجِيِّ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**خَيْرُكُمُ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْثَمْ**».

قال أَبُو دَاوُدَ: أَيُّوبُ بنُ سُوَيْدٍ ضَعِيفٌ.

5121 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عَنْ سَعِيدِ بنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ الْمَكِّيِّ ـ يَعْنِي ابنَ أَبِي لَبِيبَةَ ـ عَنْ عَبْدِ اللَّهِ بنِ أَبِي سُلَيْمَانَ،

"Such as calls to fanaticism does not belong to us; and such as fights only for the sake of fanaticism does not belong to us; and such as dies while being zealous (to his people in committing wrongness) does not belong to us."

5122- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the brother's son of a people belongs to them."

5123- It is narrated on the authority of Abu Uqbah, and he was a Muslim devotee belonging to the Persians, that he said: "I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in the (holy battle of) Uhud, and I struck a pagan while saying: "Take this (strike) from me, and I'm the Persian young man!" the Messenger of Allah "Allah's blessing and peace be upon him" turned to me and said: "Why have you not said: "Take this (strike) from me, and I'm the Ansari young man" (for the devotee of a people belongs to them)?"

[122] When A Man Tells Another About His Intimate Love He Has Towards Him

5124- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "When a man loves another, he should tell him about his love he has towards him."

5125- It is narrated on the authority of Anas Ibn Malik that a man was in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when another man came upon him, thereupon he said: "O Messenger of Allah! I indeed love this man (who has passed by)." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you informed him of that?" he answered in the negative, thereupon he (the Prophet) told him to inform him. He caught up with him and said: "No doubt, I love you for the Sake of Allah." He replied: "Let the One for Whose Sake you've loved me loves you!"

5126- It is narrated on the authority of Abu Dharr that he said: "O Messenger of Allah! The man might love a people, but he could not do the like of their doing (how should he be gathered with them?)" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You O Abu Dharr will be with such as you love." He said: "Then, I love Allah and His Messenger." He said: "You will be with such as you love." Abu Dharr repeated his statement, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" repeated his reply.

عَنْ جُبَيْرِ بنِ مُطْعِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ**».

5122 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زِيَادِ بنِ مِخْرَاقٍ عن أبي كِنانةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ابنُ أُخْتِ الْقَوْمِ مِنْهُمْ**».

5123 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا الْحُسَيْنُ بنُ مُحَمَّدٍ: حدَّثنا جُرَيْرُ بنُ حَزْمٍ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، عَنْ دَاوُدَ بنِ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي عُقْبَةَ ـ وَكَانَ مَوْلًى مِنْ أَهْلِ فَارِسَ ـ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ أُحُدًا، فَضَرَبْتُ رَجُلاً مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الْفَارِسِيُّ، فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**فَهَلاَّ قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الأَنْصَارِيُّ!**».

[ت122/م112، 113] ـ بابُ إخبارِ الرجُلِ الرجُلَ بمحبتِه إياهُ

5124 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ ثَوْرٍ قَالَ: حَدَّثَنِي حَبِيبُ بنُ عُبَيْدٍ، عَنِ الْمِقْدَامِ بنِ مَعْدِي كَرِبَ ـ وَقَدْ كَانَ أَدْرَكَهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ**».

2125 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا الْمُبَارَكُ بنُ فَضَالَةَ: حدَّثنا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بنِ مَالِكٍ: «أَنَّ رَجُلاً كَانَ عِنْدَ النَّبِيِّ ﷺ، فَمَرَّ بِهِ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لأُحِبُّ هَذَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «**أَعْلَمْتَهُ؟**» قَالَ: لاَ. قَالَ: «**أَعْلِمْهُ**». قَالَ: فَلَحِقَهُ، فَقَالَ: إِنِّي أُحِبُّكَ فِي اللَّهِ فَقَالَ: أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ».

5126 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا سُلَيْمَانُ، عَنْ حُمَيْدِ بنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّه الرَّجُلُ يُحِبُّ الْقَوْمَ وَلاَ يَسْتَطِيعُ أَنْ يَعْمَلَ كَعَمَلِهِمْ؟ قَالَ: «**أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحْبَبْتَ**». قَالَ: فَإِنِّي أُحِبُّ اللَّه وَرَسُولَهُ قَالَ: «**فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ**» قَالَ: فَأَعَادَهَا أَبُو ذَرٍّ، فَأَعَادَهَا رَسُولُ اللَّهِ ﷺ.

5127- It is narrated on the authority of Anas Ibn Malik that he said: I have never seen the companions of the Messenger of Allah "Allah's blessing and peace be upon him" much happier with a thing than they were with the following: a man said: “O Messenger of Allah! A man might have love towards another for the good deed he does, even though he (the lover) might not do the like of it.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Indeed, the man will be in the company of such as he loves.”

[123] What About Giving Counsel?

5128- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The consultant should be trustworthy (and sincere in his counsel).”

[124] What About The Guide To The Good?

5129- It is narrated on the authority of Abu Mas’ud Al-Ansari that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “O Messenger of Allah! I’ve come to be cut off the way (because my mount was damaged). Would that you provide me with a riding mount!” the Messenger of Allah "Allah's blessing and peace be upon him" said: “I could not find a riding mount to transport you. But you might go to so and so, perchance he might provide you with a riding mount.” He went to him, and he provided him with a riding mount. He returned to the Messenger of Allah "Allah's blessing and peace be upon him" and informed him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, such as guides to good receives the like of the reward of its doer.”

[125] (One Should Beware Of Following His Own) Inclination

5130- It is narrated on the authority of Abu Ad-Darda’ that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Your (excessive) liking a thing makes you too blind and deaf (to see and pay attention to its defects).”

[126] What About Intercession?

5131- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Use your good offices with me for each other, so that you will be given reward for that, and Allah decides what He wills on the tongue of His Prophet.”

5132- It is narrated on the authority of Mu’awiyah that he said: “Intercede (with me for each other) so that you will be given reward:

5127 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: حدَّثنا خالِدٌ، عَنْ يُونُسَ بنِ عُبَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ فَرِحُوا بِشَيْءٍ، لَمْ أَرَهُمْ فَرِحُوا بِشَيْءٍ أَشَدَّ مِنْهُ. قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُحِبُّ الرَّجُلَ عَلَى الْعَمَلِ مِنَ الْخَيْرِ يَعْمَلُ بِهِ ولاَ يَعمَلُ بِمِثْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَرْءُ مَعَ مَنْ أَحَبَّ**».

[ت123/ م113، 114] ـ بابٌ في المشُورَةِ

5128 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا يَحْيَى بنُ أَبِي بُكَيرٍ: حدَّثنا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْتَشَارُ مُؤْتَمَنٌ**».

[ت124/ م114، 115] ـ بابٌ في الدَّالِّ على الخيرِ كفَاعِلِه

5129 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أُبْدِعَ بِي فَاحمِلْنِي. قَالَ: «**لاَ أَجِدُ مَا أَحْمِلُكَ عَلَيْهِ، وَلَكِنْ ائْتِ فُلاَنًا فَلَعَلَّهُ أَنْ يَحْمِلَكَ**»، فَأَتَاهُ فَحَمَلَهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ**».

[ت125/ م115، 116] ـ بابٌ في الهَوَى

5130 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ: حدَّثنا بَقِيَّةُ، عَنْ أَبِي بَكْرِ بنِ أَبِي مَرْيَمَ، عَنْ خَالِدِ بنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ بِلاَلِ بنِ أَبِي الدَّرْدَاءِ، عن أَبِي الدَّرداءِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ**».

[ت126/ م116، 117] ـ بابٌ في الشَّفاعةِ

5131 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عَنْ بُرَيْدِ بنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اشْفَعُوا إِلَيَّ لِتُؤْجَرُوا، وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ**».

5132 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَأَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ قَالاَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينَارٍ، عَنْ وَهْبِ بنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ:

indeed, I might have the intention to do a thing (for anyone of you) and delay it (to give you opportunity) to intercede for him and thus be given reward for that, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "Intercede (with me for each other) so that you will be given reward for that."

5133- A Hadith like this is narrated on the authority of Abu Musa from the Messenger of Allah "Allah's blessing and peace be upon him".

[127] With Whom Should One Start Writing The Message?

5134- It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he was the viceroy of the Messenger of Allah "Allah's blessing and peace be upon him" on Bahrain, and whenever he wrote a message to him, he would start with himself.

5135- It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he wrote a message to the Messenger of Allah "Allah's blessing and peace be upon him", in which he began with (mentioning) himself. (i.e. he said: From Al-Ala' Ibn Al-Hadrami to the Messenger of Allah "Allah's blessing and peace be upon him").

[128] How Should A Message Be Written To A Non-Muslim?

5136- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" wrote a message to Heraclius, in which he said: "From Muhammad, Allah's Messenger, to Heraclius the chief of the Romans: peace be upon such as follows the right guidance." It is narrated on the authority of Ibn Abbas that Abu Sufyan told him: We entered into Heraclius, who made us sit in front of him. Then, he asked for the message of the Messenger of Allah "Allah's blessing and peace be upon him" to be brought (and read for him), which went as follows: "In the Name of Allah, Most Gracious, Most Merciful: From Muhammad, Allah's Messenger, to Heraclius the chief of the Romans: peace be upon such as follows the right guidance: to go further."

[129] Dutifulness And Kindness To One's Parents

5137- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In no way could a son recompense his father (for his favor and kindness towards him) except in case he finds him a slave, and thus he purchases and emancipates him."

5138- It is narrated on the authority of Abdullah Ibn Umar that he said: I had a wife, and although I had love towards her, Umar had aversion

اشْفَعُوا تُؤْجَرُوا فَإِنِّي لأُرِيدُ الأَمْرَ فَأُؤَخِّرُهُ كَيْمَا تَشْفَعُوا فَتُؤْجَرُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**اشْفَعُوا تُؤْجَرُوا**».

5133 ـ حدّثنا أَبُو مَعْمَرٍ: حدثنا سُفْيَانُ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[ت127/م117، 118] ـ بابٌ فيمنْ يَبْدأُ بنفسِه في الكتابِ

5134 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ ابنِ سِيرِينَ - قَالَ أَحْمَدُ: قَالَ مَرَّةً يَعْنِي هُشَيْمًا، عَنْ بَعْضِ وَلَدِ الْعَلاَءِ بْنِ الحَضْرَمِيِّ ـ أَنَّ الْعَلاَءَ كَانَ عَامِلَ النَّبِيِّ ﷺ عَلَى الْبَحْرَيْنِ، فَكَانَ إِذَا كَتَبَ إِلَيْهِ بَدَأَ بِنَفْسِهِ.

5135 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا الْمُعَلَّى بنُ مَنْصُورٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ ابنِ سِيرِينَ، عَنِ ابنِ الْعَلاَءِ، عَنِ الْعَلاَءِ بنِ الْحَضْرَمِيِّ: «أَنَّهُ كَتَبَ إِلَى النَّبِيِّ ﷺ فَبَدَأَ بِاسْمِهِ».

[ت128/م118 ، 119] ـ بابٌ كيفَ يكتُبُ إلى الذِّمِّيِّ؟

5136 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمُحَمَّدُ بنُ يَحْيَى قَالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَتَبَ إِلَى هِرَقْلَ: «**مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى**».

وَقَالَ يَحْيَى: عَنِ ابنِ عَبَّاسٍ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ قَالَ: فَدَخَلْنَا عَلَى هِرَقْلَ، فَأَجْلَسَنَا بَيْنَ يَدَيْهِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَإِذَا فِيهِ: «**بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى. أَمَّا بَعْدُ**».

[ت129/م119 ، 120] ـ بابٌ في بِرِّ الوالدَينِ

5137 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سُهَيْلُ بنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَجْزِي وَلَدٌ وَالِدَهُ، إِلاَّ أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ فَيُعْتِقَهُ**».

5138 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنِ ابنِ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي خَالِي الْحَارِثُ، عَنْ حَمْزَةَ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ، وَكُنْتُ

towards her, thereupon he ordered me to divorce her, but I rejected (on account of my love for her). He went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to divorce her (in dutifulness to my father).

5139- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: “O Messenger of Allah! To whom should I be more dutiful and kind?” he said: “To your mother, then your mother, then your mother, and then your father, and then such as next of kin.” The Messenger of Allah "Allah's blessing and peace be upon him" further said: “No one asks anyone of his kith and kin (to give him) out of the surplus of anything he has and he withholds it from him but that on the Day of Judgement, the surplus of such a thing will be invited to him in the form of a bold-headed snake.”

5140- It is narrated on the authority of Kulaib Ibn Manfa’ah from his grandfather that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “O Messenger of Allah! To whom should I be more dutiful and kind?” he said: “To your mother and father, then your sister and brother, and then your next of kin: this (which I’ve said) is true and binding, that you should keep good relations with your kinship.”

5141- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is one of the greatest major sins that a man curses his parents.” They asked: “O Messenger of Allah! How could a man curse his parents?” he said: “He curses the father of another man, who, in turn, curses his (the former’s) father, and he curses the mother of another one who, in turn, curses his (the former’s) mother.”

5142- It is narrated on the authority of Abu Usaid: Malik Ibn Rabie’ah As-Sa’idi that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man belonging to (the tribe of) Banu Salamah came to him and asked: “O Messenger of Allah! Does there remain anything of my dutifulness towards my parents therewith to show kindness to them after their death?” he said: “Yes. It is to invoke (for Allah’s) prayer upon them, ask for (Allah’s) forgiveness for them, carry out their covenant after their death, and keep the good relations (with your kith and kin) which are not kept except for their good pleasure, and deal generously with their friends (for their sake).”

أُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي طَلِّقْهَا فَأَبَيْتُ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «**طَلِّقْهَا**».

5139 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ بَهْزِ بنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ؟ قَالَ: «**أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أَبَاكَ، ثُمَّ الأَقْرَبَ فَالأَقْرَبَ**». وَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَسْأَلُ رَجُلٌ مَوْلاَهُ مِنْ فَضْلٍ هُوَ عِنْدَهُ فَيَمْنَعُهُ إِيَّاهُ، إِلاَّ دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ فَضْلُهُ الَّذِي مَنَعَهُ شُجَاعًا أَقْرَعَ**».

قال أَبُو دَاوُدَ: الأَقْرَعُ الَّذِي ذَهَبَ شَعَرُ رَأْسِهِ مِنَ السَّمِّ.

5140 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا الْحَارِثُ بنُ مُرَّةَ: حدَّثنا كُلَيْبُ بنُ مَنْفَعَةَ، عَنْ جَدِّهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ؟ قَالَ: «**أُمَّكَ، وَأَبَاكَ، وَأُخْتَكَ، وَأَخَاكَ، وَمَوْلاَكَ الَّذِي يَلِي ذَاكَ، حَقٌّ وَاجِبٌ، وَرَحِمٌ مَوْصُولَةٌ**».

5141 ـ حدّثنا مُحَمَّدُ بنُ جَعْفَرِ بنِ زِيَادٍ قَالَ: أَخْبَرَنَا (ح)، وحدَّثنا عَبَّادُ بنُ مُوسَى، قَالَ: حدَّثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ**» قيل: يا رسولَاللَّهِ، كيفَ يلعنُ الرجُلُ والدَيهِ؟! قَالَ: «**يَلْعَنُ أَبَا الرَّجُلِ فَيَلْعَنُ الرَّجُل أَبَاهُ، وَيَلْعَنُ أُمَّهُ فَيَلْعَنُ أُمَّهُ**».

5142 ـ حدّثنا إِبْرَاهِيمَ بنُ مَهْدِيٍّ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بنُ الْعَلاَءِ، الْمَعْنَى، قَالُوا: حدَّثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ سُلَيْمَانَ، عَنْ أَسِيدِ بنِ عَلِيِّ بنِ عُبَيْدٍ مَوْلَى بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ مَالِكِ بنِ رَبِيعَةَ السَّاعِدِيِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَ رَجُلٌ مِنْ بَنِي سَلِمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيءٌ أَبِرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: «**نَعَمْ، الصَّلاَةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لاَ تُوصَلُ إِلاَّ بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا**».

5143- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest dutifulness and kindness (one has towards his parents) is to keep good relations with the people whom his father used to love (during his lifetime) after he dies."

5144- It is narrated on the authority of Abu At-Tufail that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" distributing meat (among his companions) at Ji'ranah, and at that time I was still young, carrying the bone of a camel. Then behold! A woman came, for whom the Messenger of Allah "Allah's blessing and peace be upon him" spread his garment, on which she sat down. I asked: "Who is she?" they said: "His (foster) mother who suckled him."

5145- It is narrated on the authority of Umar Ibn As-Sa'ib that he was informed that one day, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting when his foster father came, for whom he spread a portion of his garment, on which he sat down. Then, his foster mother came, for whom he spread half of his garment from the other side, on which she sat down. Then, his foster brother came, to whom the Messenger of Allah "Allah's blessing and peace be upon him" stood and made him sit in front of him.

[130] The Excellence Of Him Who Spends On An Orphan

5146- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a daughter, whom he ahs not buried alive, nor has he humiliate her, nor has he given preference to his male child over her, Allah Almighty will admit him to the Garden."

5147-It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who spends on three girls, and undertakes their education and marriage, and deals with them kindly, Allah Almighty will admit him to the Garden."

5148-The same is narrated on the authority of Suhail through the same chain of transmission, in which he said: "Three girls or sisters, or two girls or sisters."

5149-It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and such of women as has become pale (out of the long time she has stayed without marriage and makeup) will be on the Day of Judgement

5143 ـ حدّثنا أَحْمَدُ بنُ مَنِيعٍ: حدَّثنا أَبُو النَّضْرِ: حدَّثنا اللَّيْثُ بنُ سَعْد، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بنِ أُسَامَةَ بنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنِ ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْمَرْءِ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ**».

5144 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا أَبُو عَاصِمٍ، قَالَ: حدَّثنا جَعْفَرُ بنُ يَحْيَى بنِ عُمَارَةَ بنِ ثَوْبَانَ: أَخْبَرَنَا عُمَارَةُ بنُ ثَوْبَانَ: أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ قَالَ: «رَأَيْتُ النبيَّ ﷺ يَقْسِمُ لَحْمًا بِالْجِعْرَانَةِ ـ قَالَ أَبُو الطُّفَيْلِ: وَأَنَا يَوْمَئِذٍ غُلَامٌ أَحْمِلُ عَظْمَ الْجَزُورِ ـ إِذْ أَقْبَلَتِ امْرَأَةٌ حَتَّى دَنَتْ إِلَى النَّبِيِّ ﷺ، فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ عَلَيْهِ، فَقُلْتُ: مَنْ هِيَ؟ فَقَالُوا: هَذِهِ أُمُّهُ الَّتِي أَرْضَعَتْهُ».

5145 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: حدَّثنا ابنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَمْرُو بنُ الْحَارِثِ: أَنَّ عُمَرَ بنَ السَّائِبِ حَدَّثَهُ: أَنَّهُ بَلَغَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ جَالِسًا يَوْمًا، فَأَقْبَلَ أَبُوهُ مِنَ الرَّضَاعَةِ، فَوَضَعَ لَهُ بَعْضَ ثَوْبِهِ فَقَعَدَ عَلَيْهِ. ثُم أَقْبَلَتْ أُمُّهُ، فَوَضَعَ لَهَا شِقَّ ثَوْبِهِ مِنْ جَانِبِهِ الآخَرِ فَجَلَسَتْ عَلَيْهِ. ثُمَّ أَقْبَلَ أَخُوهُ مِنَ الرَّضَاعَةِ، فَقَامَ لَهُ رَسُولُ اللَّهِ ﷺ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ».

[ت130/م120 ، 121] ـ بابٌ في فَضْلِ منْ عالَ يتِيمًا

5146 ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ، الْمَعْنَى، قَالاَ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنِ ابنِ حُدَيْرٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ أُنْثَى، فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا**» قَالَ يَعْنِي الذُّكُورَ «**أَدْخَلَهُ اللَّهُ الْجَنَّةَ**». وَلَمْ يَذْكُرْ عُثْمَانُ، يَعْنِي الذُّكُورَ.

5147 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدٌ: حَدَّثَنَا سُهَيْلٌ ـ يَعْنِي ابنَ أَبِي صَالِحٍ ـ عَنْ سَعِيدٍ الأَعْشَى ـ قَالَ أَبُو دَاوُدَ: وَهُوَ سَعِيدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ مُكْمِلٍ الزُّهْرِيُّ ـ عَنْ أَيُّوبَ بنِ بَشِيرٍ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ عَالَ ثَلَاثَ بَنَاتٍ، فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ، فَلَهُ الْجَنَّةُ**».

5148 ـ حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرٌ، عَنْ سُهَيْلٍ بِهَذَا الإِسْنَادِ بِمَعْنَاهُ، قَالَ: «ثَلَاثُ أَخَوَاتٍ، أَوْ ثَلَاثُ بَنَاتٍ، أو بِنتانِ، أَوْ أُخْتَانِ».

5149 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، حَدَّثَنَا النَّهَّاسُ بنُ قَهْمٍ، قَالَ: حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ، عَنْ عَوْفِ بنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ**»، وَأَوْمَأَ يَزِيدُ بِالْوُسْطَى وَالسَّبَّابَةِ:

(as close to each other) as those two (and Yazid pointed to both his index and middle fingers): i.e. a woman who has become widow (after the death) of her husband, and although she is of good status and beauty, she has restricted herself to her female orphans until they leave her or die."

[131] What About Such As Has An Orphan Under His Guardianship?

5150- It is narrated on the authority of Sahl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the orphan guardian will be (as close to one another) as those (fingers) in the Garden." He gathered his middle and index fingers.

[132] The Right Of Neighbourhood

5151- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel kept advising me to treat the neighbour so much well that I said: "He would make him one of the heirs.""

5152- It is narrated on the authority of Abdullah Ibn Amr that he slaughtered a sheep and said (to his family): "Have you given some of it as a gift to my Jew neighbour? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel kept advising me to treat the neighbour so much well that I thought he would make him one of the heirs."

5153- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" with a complaint against his neighbour, thereupon he said: "Return and keep patient." He came to the him twice or thrice with the same complaint, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and throw your luggage on the road." He went and threw his luggage on the road, and whenever the people asked him about the reason for that, he told them the story, thereupon they went on sending their curses upon his neighbour, saying: "Might Allah do such and such (evil) to him!" then, his neighbour came to him and said: "Return to your home, and you will never see from me anything which you dislike."

5154- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day should deal generously with his guest; and he, who has faith in Allah and the Last Day should cause no harm to his neighbour; and he, who has faith in Allah and the Last Day should say good, otherwise, let him keep silent."

«امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتَ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا، حَتَّى بَانُوا أَوْ مَاتُوا».

[ت131/م121، 122] ـ بابٌ في مَنْ ضَمَّ اليَتِيمَ

5150 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابنَ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»**، وَقَرَنَ بَيْنَ إِصْبَعَيْهِ: الْوُسْطَى، وَالَّتِي تَلِي الإِبْهَامَ.

[ت132/م122 ، 123] ـ بابٌ في حقِّ الجِوَارِ

5151 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالجَارِ حَتَّى قُلْتُ لَيُوَرِّثَنَّهُ»**.

5152 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا سُفْيَانُ، عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو: أَنَّهُ ذَبَحَ شَاةً فَقَالَ: أَهْدَيْتُمْ لِجَارِي الْيَهُودِيِّ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

5153 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ أَبُو تَوْبَةَ، حدَّثنا سُلَيْمَانُ بنُ حَيَّانَ، عَنْ مُحَمَّدِ بنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَشْكُو جَارَهُ فَقَالَ: **«اذْهَبْ فَاصْبِرْ»**، فَأَتَاهُ مَرَّتَيْنِ أَوْ ثَلاَثًا، فَقَالَ: **«اذْهَبْ فَاطْرَحْ مَتَاعَكَ فِي الطَّرِيقِ»**. فَطَرَحَ مَتاعه في الطَّرِيقِ فَجَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُخْبِرُهُمْ خَبَرَهُ، فَجَعَلَ النَّاسُ يَلْعَنُونَهُ، فَعَلَ بِهِ وَفَعَلَ وَفَعَلَ، فَجَاءَ إِلَيْهِ جَارُهُ فَقَالَ لَهُ: ارْجِعْ لاَ تَرَى مِنِّي شَيْئًا تَكْرَهُهُ».

5154 ـ حدّثنا مُحَمَّدُ بنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلاَ يُؤْذِ جَارَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»**.

5155- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! I have two neighbours: with which should I begin (when I intend to give in charity)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "With such as whose gate is much nearer to you."

[133] The Right Of A Slave (Upon His Master)

5156- It is narrated on the authority of Ali that he said: The last statement said by the Messenger of Allah "Allah's blessing and peace be upon him" (before his death) was: "(Adhere to) prayer! (Adhere to) prayer! Fear Allah concerning those whom your hands possess."

5157- It is narrated on the authority of Ma'rur Ibn Suwaid: I saw Abu Dharr in Rabdhah wearing a coarse garment, and his slave was wearing a similar garment. We said to him: "O Abu Dharr! If you take the garment which is over your slave, and join it to yours to make a dress thereof, and let him have another garment (it would be better)." On that he said: "I had abused a person during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", and his mother was non-Arab, and I abused him for his mother. He came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned that to him. Upon this Allah's Apostle "Allah's blessing and peace be upon him" said: "You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, over whom Allah has given you preference: so, sell such as whom you do not approve, and do not punish Allah's Creatures."

5158- It is narrated on the authority of Ma'rur Ibn Suwaid: We came to visit Abu Dharr in Rabdhah and he was wearing a garment, and his slave was wearing a similar garment. We said to him: "O Abu Dharr! If you take the garment which is over your slave, and join it to yours to make a dress thereof, and let him have another garment (it would be better)." On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

Abu Dawud says: The same is narrated on the authority of Al-A'mash.

5159- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: I was beating a slave belonging to mine when I heard a voice from behind me saying: "It should be known to you O Abu Mas'ud (twice or thrice) that Allah has more power over you than you have over him (your

5155 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ وَسَعِيدُ بنُ مَنْصُورٍ: أَنَّ الْحَارِثَ بنَ عُبَيْدٍ حَدَّثَهُمْ عَنْ أَبِي عِمْرَانَ الْجونِيِّ، عَنْ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ بِأَيِّهِمَا أَبْدَأُ؟ قَالَ: «**بِأَدْنَاهُمَا بَابًا**».

قال أَبُو دَاوُدَ: قَالَ شُعْبَةُ فِي هَذَا الْحَدِيثِ: طَلْحَةُ رَجُلٌ مِنْ قُرَيْشٍ.

[ت133/م123 ، 124] ـ بابٌ في حقِّ المَملوكِ

5156 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ قَالاَ: حدَّثنا مُحَمَّدُ بنُ الْفُضَيْلِ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: كَانَ آخِرُ كَلاَمِ رَسُولِ اللَّهِ ﷺ: «**الصَّلاَةَ الصَّلاَةَ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ**».

5157 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ بُرْدٌ غَلِيظٌ وَعَلَى غُلاَمِهِ مِثْلُهُ. قَالَ: فَقَالَ الْقَوْمُ: يَا أَبَا ذَرٍّ لَوْ كُنْتَ أَخَذْتَ الَّذِي عَلَى غُلاَمِكَ، فَجَعَلْتَهُ مَعَ هَذَا، فَكَانَتْ حُلَّةً، وَكَسَوْتَ غُلاَمَكَ ثَوْبًا غَيْرَهُ. قَالَ: فَقَالَ أَبُو ذَرٍّ: إِنِّي كُنْتُ سَابَبْتُ رَجُلاً وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ، فَشَكَانِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «**يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ**»، قَالَ: «**إِنَّهُمْ إِخْوَانُكُمْ فَضَّلَكُمُ اللَّهُ عَلَيْهِمْ، فَمَنْ لَمْ يُلاَئِمْكُمْ فَبِيعُوهُ، وَلاَ تُعَذِّبُوا خَلْقَ اللَّهِ**».

5158 ـ حدّثنا مُسَدَّدٌ حدَّثنا عِيسَى بنُ يُونُسَ حدَّثنا الأَعْمَشُ عن الْمَعْرُورِ بنِ سُوَيْدٍ قَالَ: دَخَلْنَا عَلَى أَبِي ذَرٍّ بالرَّبَذَةِ فَإِذَا عَلَيْهِ بُرْدٌ وَعَلَى غُلاَمِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ، لَوْ أَخَذْتَ بُرْدَ غُلاَمِكَ إلى بُردِك فَكَانَتْ حُلَّةً، وَكَسَوْتَهُ ثَوْبًا غَيْرَهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِخْوَانكُمْ جَعَلَهُمُ اللَّهُ تَحتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَكْسُهُ مِمَّا يَلْبَسُ، وَلاَ يُكَلِّفْهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ**»

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ نُمَيْرٍ عَنِ الأَعْمَشِ نَحْوَهُ.

5159 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، قَالَ أَبُو مُعَاوِيَةَ. (ح)، وحدّثنا ابنُ الْمُثَنَّى: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: كُنْتُ أَضْرِبُ غُلاَمًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «**اعْلَمْ أَبَا مَسْعُودٍ**»، قَالَ ابنُ الْمُثَنَّى مَرَّتَيْنِ، «**لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ**»، فَالْتَفَتُّ فَإِذَا هُوَ

slave)!" I turned and behold! This was the Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the Sake of the Countenance of Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you not done so, the fire (of Hell) would have overtaken or touched you from all sides."

5160- The same is narrated on the authority of Al-A'mash, through the same chain of transmission, in which he said: "I was beating a black slave belonging to me with the whip..." no mention is made of the matter of emancipation.

5161- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any of your slaves is acceptable to you, then, feed him from what you eat and dress him from what you dress; and when any of them is disapproved by you, then, sell him; and do not punish Allah's Creatures."

5162- It is narrated on the authority of Rafi' Ibn Makith, and he was of those who took part in Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One's good faculty portends good omen, and one's bad character portends bad omen."

5163- It is narrated on the authority of Rafi' Ibn Makith, and he was from (the tribe of) Juhainah, and he took part in Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One's good faculty portends good omen, and one's bad character portends bad omen."

5164- It is narrated on the authority of Abdullah Ibn Umar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! To what extent should we pardon a servant?" he kept silent and gave no reply to him. He repeated the question, and he kept silent once again. When it was in the third time the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pardon him seventy times a day."

5165- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim, the Prophet of repentance "Allah's blessing and peace be upon him" said: "He, who launches a false charge against his slave, even though he is free from what he says about him, will be lashed on the Day of Judgement in accordance with the legal punishment (of launching a false charge)."

النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هُوَ حُرٌّ لِوَجْهِ اللَّهِ. قَالَ: «**أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلْ لَلَفَعَتْكَ النَّارُ**». أَوْ «**لَمَسَّتْكَ النَّارُ**».

5160 ـ حدّثنا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ بِإِسْنَادِهِ، وَمَعْنَاهُ نَحْوَهُ قَالَ: «كُنْتُ أَضْرِبُ غُلاَمًا لِي أَسْوَدَ بِالسَّوْطِ، وَلَمْ يَذْكُرْ أَمْرَ الْعِتْقِ».

5161 ـ حدّثنا مُحَمَّدُ بنُ عَمْرٍو الرَّازِيُّ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لاَءَمَكُمْ مِنْ مَمْلُوكِيكُمْ، فَأَطْعِمُوهُ مِمَّا تَأْكُلُونَ، وَأَكْسُوهُ مِمَّا تَلْبَسُونَ. وَمَنْ لَمْ يُلاَئِمْكُمْ مِنْهُمْ، فَبِيعُوهُ. وَلاَ تُعَذِّبُوا خَلْقَ اللَّهِ**».

5162 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عُثْمَانَ بنِ زُفَرَ، عَنْ بَعْضِ بَنِي رَافِعِ بنِ مُكَيْثٍ، عن رافِعِ بنِ مُكَيْثٍ ـ وَكَانَ مِمَّنْ شَهِدَ الْحُدَيْبِيَةَ مَعَ النَّبِيِّ ﷺ ـ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**حُسْنُ الْمَلَكَةِ يُمْنٌ، وَسُوءُ الْخُلُقِ شُؤْمٌ**».

5163 ـ حدّثنا ابنُ الْمُصَفَّى: حدَّثنا بَقِيَّةُ: حدَّثنا عُثْمَانُ بنُ زُفَرَ قَالَ: حَدَّثَنِي مُحَمَّدُ بنُ خَالِدِ بنِ رَافِعِ بنِ مُكَيْثٍ، عَنْ عَمِّهِ الْحَارِثِ بنِ رَافِعِ بنِ مُكَيْثٍ ـ وَكَانَ رَافِعٌ مِنْ جُهَيْنَةَ قَدْ شَهِدَ الْحُدَيْبِيَةَ مَعَ رَسُولِ اللَّهِ ﷺ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**حُسْنُ الْمَلَكَةِ يُمْنٌ، وَسُوءُ الْخُلُقِ شُؤْمٌ**».

5164 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ وَأَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ ـ وَهَذَا حَدِيثُ الْهَمْدَانِيِّ وَهُوَ أَتَمُّ ـ قَالاَ: حدَّثنا ابنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ، عَنِ الْعَبَّاسِ بنِ جُلَيْدٍ الْحَجْرِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بنَ عُمَرَ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، كَمْ نَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ. ثُمَّ أَعَادَ عَلَيْهِ الْكَلاَمَ، فَصَمَتَ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ: «**اعْفُوا عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً**».

5165 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ، قَالَ: أَخْبَرَنَا. (ح)، وحدَّثنا مُؤَمَّلُ ابنُ الْفَضْلِ الْحَرَّانِيُّ قَالَ: أَخْبَرَنَا عِيسَى: حدَّثنا فُضَيْلٌ، عَن ابنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ نبيُّ التَّوْبَةِ ﷺ قَالَ: «**مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ لَهُ يَوْمَ الْقِيَامَةِ حَدًّا**» قَالَ مُؤَمَّلٌ: حدَّثنا عِيسَى عَنِ الْفُضَيْلِ؛ يَعْنِي ابنَ غَزْوَانَ.

5166- It is narrated on the authority of Hilal Ibn Isaf that he said: We were in the house of Suwaid Ibn Muqarrin and among us there was an old man of bad temper: he had a slave-girl whom he slapped on her face, thereupon I've never seen Suwaid much more angry that he was on that day. He said (to the old man): "Have you failed (to beat her on any part of her body other than) her face? I saw us when I was the seventh of seven sons belonging to Muqarrin, and we had only a servant-maid. The youngest of us slapped her face, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to emancipate her."

5167- It is narrated on the authority of Mu'awiyah Ibn Suwaid that he said: I slapped a freed slave belonging to ours (on his face) and my father invited both of us and said to him: "Exact retribution from him. We, the offspring of Muqarrin, were seven during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we had only a servant-maid. One of us slapped her on the face, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Manumit her!" they said: "We have no one to serve us other than her." On that he said: "Then, let her serve them until they become independent of her; and once they become independent of her, let them emancipate her."

5168- It is narrated on the authority of Zadhan that he said: I went to Ibn Umar by the time he had emancipated a slave belonging to him. He took a stick or something similar from the ground and said: "No reward I shall receive for (emancipating) this (slave) even (as trivial as) equal to this (stick), for indeed I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one beats his slave or slaps him on the face, the expiation for that should be to emancipate him."

[134] When A Slave Is Sincere (In His Deed To His Master)

5169- It is narrated on the authority of Abdullah Ibn Umar that he said: "If a slave is sincere (in his deed) to his master, and perfect in worship of Allah will have a double reward."

[135] What About Such As Deceives A Slave To Instigate Him Against His Master?

5170- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who deceives a wife of anyone (to instigate her against her husband) or a slave of anyone (to provoke him against his master) does not belong to us."

5166 ـ حدّثنا مُسَدَّدٌ: حدَّثنا فُضَيلُ بنُ عَيَّاضٍ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بنِ يَسَافٍ، قَالَ: كُنَّا نُزُولاً فِي دَارِ سُوَيْدِ بنِ مُقَرِّنٍ وَفِينَا شَيْخٌ فِيهِ حِدَّةٌ، وَمَعَهُ جَارِيَةٌ فَلَطَمَ وَجْهَهَا، فَمَا رَأَيْتُ سُوَيْدًا أَشَدَّ غَضَبًا مِنْهُ ذَاكَ الْيَوْمَ، قَالَ: عَجزَ عَلَيْكَ إِلاَّ حُرُّ وَجْهِهَا؟ لَقَدْ رَأَيْتُنَا سَابِعَ سَبْعَةٍ مِنْ وَلَدِ مُقَرِّنٍ وَمَا لَنَا إِلاَّ خَادِمٌ، فَلَطَمَ أَصْغَرُنَا وَجْهَهَا، فَأَمَرَنَا النَّبِيُّ ﷺ بِعِتْقِهَا.

5167 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي سَلَمَةُ بنُ كُهَيْلٍ: حَدَّثَنِي مُعَاوِيَةُ بنُ سُوَيْدِ بنِ مُقَرِّنٍ قَالَ: لَطَمْتُ مَوْلًى لَنَا فَدَعَاهُ أَبِي وَدَعَانِي فَقَالَ: اقْتَصَّ مِنْهُ، فَإِنَّا مَعْشَرَ بَنِي مُقَرِّنٍ، كُنَّا سَبْعَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَلَيْسَ لَنَا إِلاَّ خَادِمٌ، فَلَطَمَهَا رَجُلٌ مِنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَعْتِقُوهَا**»، قَالُوا: إِنَّهُ لَيْسَ لَنَا خَادِمٌ غَيْرَهَا، قَالَ: «**فَلْتَخْدِمْهُمْ حَتَّى يَسْتَغْنُوا، فَإِذَا اسْتَغْنَوا فَلْيُعْتِقُوهَا**».

5168 ـ حدّثنا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالاَ: حدَّثنا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ زَاذَانَ قَالَ: أَتَيْتُ ابنَ عُمَرَ وَقَدْ أَعْتَقَ مَمْلُوكًا لَهُ، فَأَخَذَ مِنَ الأَرْضِ عُودًا أَوْ شَيْئًا، فَقَالَ: مَا لِي فِيهِ مِنَ الأَجْرِ مَا يَسْوَى هَذَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ، فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ**».

[ت134/م124 ، 125] ـ بابٌ ما جاء في المَمْلُوكِ إذا نَصَحَ

5169 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ**».

[ت135/م125، 126] ـ بابٌ فيمن خَبَّبَ مملوكًا على مَوْلاَهُ

5170 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا زَيْدُ بنُ الْحُبَابِ، عَنْ عَمَّارِ بنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بنِ عِيسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بنِ يَعْمُرَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ خَبَّبَ زَوْجَةَ امْرِىءٍ أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا**».

[136] What About Asking For Permission?

5171- It is narrated on the authority of Anas Ibn Malik that he said: A man peeped into a room of The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

5172- It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who peeps into the house of a people without their permission, and they gouge out his eye, then, no blood-money is due upon them for it."

5173- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one's sight breaks into (the house of a people without their permission), then, there is no (need for) permission (since he will be regarded to have entered the house with no permission; and this is forbidden)."

5174- It is narrated on the authority of Huzail that he said: A man reported to be Sa'd Ibn Abu Waqqas came and stood by the gate of the Messenger of Allah "Allah's blessing and peace be upon him", to ask for permission to be admitted, and he stood facing the door, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "As such you should keep away (your eyes from the door), for indeed, seeking permission has been (enjoined) because of the sight."

5175-The same is narrated on the authority of Sa'd from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

[137] How Should Permission Be Sought?

5176-It is narrated on the authority of Kaldah Ibn Hanbal that he said: Safwan Ibn Umayyah sent me to the Messenger of Allah "Allah's blessing and peace be upon him" with (a gift of) milk, (the flesh of) a young deer and small fresh cucumbers, and at that time the Messenger of Allah "Allah's blessing and peace be upon him" was at the upper part of Mecca. I entered without bidding salutation, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Return and say: "Peace be upon you" (and then enter)." This event was after Safwan Ibn Umayyah had embraced Islam.

5177-It is narrated on the authority of Rib'i from a man belonging to the sons of Amir that he told that he sought permission to be admitted to the

[ت136/م126، 127] ـ بابٌ في الاسْتِئذانِ

5171 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بنِ أَبي بَكْرٍ، عَنْ أَنَسِ بنِ مَالِكٍ: «أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِمِشْقَصٍ أَوْ مَشَاقِصَ قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَخْتِلُهُ لِيَطْعَنَهُ».

5172 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ قَالَ: حدَّثنا أَبُو هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنِ اطَّلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ، فَقَدْ هَدَرَتْ عَيْنُهُ**».

5173 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ الْمُؤَذِّنُ: حدَّثنا ابنُ وَهْبٍ، عَنْ سُلَيْمَانَ ـ يَعْنِي ابنَ بِلاَلٍ ـ، عَنْ كَثِيرٍ، عَنِ الْوَلِيدِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ الْبَصَرُ، فَلاَ إِذْنَ**».

5174 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ قَالَ: حدَّثنا جَرِيرٌ. (ح)، وحدَّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ هُزَيْلٍ قَالَ: جَاءَ رَجُلٌ ـ قَالَ عُثْمَانُ: سَعْدُ بنُ أَبِي وَقَّاصٍ ـ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ فَقَامَ عَلَى الْبَابِ، ـ قَالَ عُثْمَانُ: مُسْتَقْبِلَ الْبَابِ ـ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**هَكَذَا، عَنْكَ، أَوْ وَهَكَذَا، فَإِنَّمَا الاسْتِئْذَانُ مِنَ النَّظَرِ**».

5175 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عَنْ رَجُلٍ، عَنْ سَعْدٍ نَحْوَهُ، عَنِ النَّبِيِّ ﷺ.

[ت137/م000، 000] ـ باب كيف الاستئذان؟

5176 ـ حدّثنا ابنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابنُ جُرَيْجٍ. وَحَدَّثَنَا يَحْيَى بنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ، عَنِ ابنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بنُ أَبِي سُفْيَانَ: أَنَّ عَمْرَو بنَ عَبْدِ اللَّهِ بنِ صَفْوَانَ أَخْبَرَهُ، عَنْ كَلَدَةَ بنِ حَنْبَلٍ: «أَنَّ صَفْوَانَ بنَ أُمَيَّةَ بَعَثَهُ إِلَى رَسُولِ اللَّهِ ﷺ بِلَبَنٍ وَجِدَايَةٍ وَضَغَابِيس وَالنَّبِيُّ ﷺ بِأَعْلَى مَكَّةَ، فَدَخَلْتُ وَلَمْ أُسَلِّمْ، فَقَالَ: «**ارْجِعْ فَقُلِ: السَّلاَمُ عَلَيْكُمْ**»، وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ بنُ أُمَيَّةَ».

قَالَ عَمْرٌو: وَأَخْبَرَنِي ابنُ صَفْوَانَ بِهَذَا أَجْمَعَ عَنْ كَلَدَةَ بنِ الْحَنْبَلِ، وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْهُ.

قال أَبُو دَاوُدَ: قَالَ يَحْيَى بنُ حَبِيبٍ: أُمَيَّةُ بْنُ صَفْوَانَ، وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْ كَلَدَةَ بنِ حَنْبَلٍ. وَقَالَ يَحْيَى أَيْضًا: عَمْرُو بنُ عَبْدِ اللَّهِ بنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بنَ الْحَنْبَلِ أَخْبَرَهُ.

5177 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ قَالَ: «أَخْبَرَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ، فَقَالَ: أَأَلِجُ؟

Messenger of Allah "Allah's blessing and peace be upon him" while he was in his house. He said: "Should I enter?" the Messenger of Allah "Allah's blessing and peace be upon him" said to his servant: "Come out to him, and teach him how he should seek permission. Tell him to say: "Peace be upon you: should I be admitted?" the man heard that thereupon he said: "Peace be upon you: should I be admitted?" the Messenger of Allah "Allah's blessing and peace be upon him" admitted him.

5178- It is narrated on the authority of Rib'i Ibn Hirash that he said: I was reported that a man belonging to the sons of Amir sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of Mansur, but no mention is made of a man belonging to the sons of Amir.

5179- It is narrated on the authority of Rib'i Ibn Hirash that a man belonging to the sons of Amir sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted...and the rest is the same, with the following conclusion: I heard him and thus I said: "Peace be upon you: should I be admitted?"

[138] How Many Times Should One Bid Salutation While Seeking Permission?

5180- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I was sitting in Medina with (some people from) the Ansar when Abu Musa came trembling with fear. We said to him: "What is the matter?" He said: "Umar sent for me. I went to him and greeted him thrice at (his) door but he made no reply to me with the result that I came back. Later, he (Umar) said: "What prevented you from coming to us?" I said: "I came to you and greeted you thrice at your door, but there was no reply. So I came back since The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you seeks permission thrice and he is not admitted, let him come back." Umar said: "Bring an evidence to support what you say (otherwise I shall trouble you)."" Ubai Ibn Ka'b said: "None should stand with him (as a witness) but the youngest among the people." Abu Sa'id said: "(Since I was the youngest from among the present people So) I stood up and went with him, and gave witness (to what he had said).

5181- It is narrated on the authority of Abu Musa that he went to Umar and asked his permission to be admitted saying: "Abu Musa is asking for permission to be admitted! Al-Ash'ari is asking your permission to be admitted! Abdullah Ibn Qais is asking your permission to be admitted!" but

فَقَالَ النَّبِيُّ ﷺ لِخَادِمِهِ: «**اخْرُجْ إِلَى هَذَا فَعَلِّمْهُ الاسْتِئْذَانَ، فَقُلْ لَهُ: قُل: السَّلاَمُ عَلَيْكُمْ، أَأَدْخُلُ؟**» فَسَمِعَهُ الرَّجُلُ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، أَأَدْخُلُ؟ فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ».

5178 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قَالَ: حُدِّثْتُ أَنَّ رَجُلاً مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، وَلَمْ يَقُلْ: عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ.

5179 ـ حدّثنا عُبَيْدِ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ رَجُلٍ مَنْ بَنِي عَامِرٍ: أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَسَمِعْتُهُ فَقُلْتُ: السَّلاَمُ عَلَيْكُم، أَأَدْخُلُ؟».

[ت138/م127 ، 128] ـ بابٌ كمْ مرةً يُسلِّمُ الرَّجلُ في الاستِئذان؟

5180 ـ حدّثنا أَحْمَدُ بنُ عَبْدَةَ: أَخْبَرَنَا سُفْيَانُ، عَنْ يَزِيدَ بنِ خُصَيْفَةَ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنْتُ جَالِسًا فِي مَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ، فَجَاءَ أَبُو مُوسَى فزِعًا، فَقُلْنَا لَهُ: مَا أَفْزَعَكَ؟ قَالَ: أَمَرَنِي عُمَرُ أَنْ آتِيَهُ فَأَتَيْتُهُ فَاسْتَأْذَنْتُ ثَلاَثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ قُلْتُ: قَدْ جِئْتُ فَاسْتَأْذَنْتُ ثَلاَثًا، فَلَمْ يُؤْذَنْ لِي، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَأْذَنَ أَحَدُكُم ثَلاَثًا، فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ**». قَالَ: لَتَأْتِيَنِّي عَلَى هَذَا بِالْبَيِّنَةِ، فَقَالَ أَبُو سَعِيدٍ: لاَ يَقُومُ مَعَكَ إِلا أَصْغَرُ الْقَوْمِ، قَالَ: فَقَامَ أَبُو سَعِيدٍ مَعَهُ، فَشَهِدَ لَهُ».

5181 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عَنْ طَلْحَةَ بنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: «أَنَّهُ أَتَى عُمَرَ فَاسْتَأْذَنَ ثَلاَثًا، فَقَالَ: يَسْتَأْذِنُ أَبُو مُوسَى، يَسْتَأْذِنُ الأَشْعَرِيُّ، يستَأْذِنُ عَبْدُ اللَّهِ بنُ قَيْسٍ، فَلَمْ يَأْذَنْ لَهُ، فَرَجَعَ فَبَعَثَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَسْتَأْذِنُ أَحَدُكُم ثَلاَثًا، فَإِنْ أُذِنَ**

no permission was given to him. Consequently, he returned. Umar sent to him and asked: "What has caused you to return?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you ask for permission (if he so likes to be admitted) thrice: if he is given permission, (let him enter) otherwise, let him return." He said to him: "Then, bring about an evidence to that." He went and came back once again saying to him: "This is Ubai (Ibn Ka'b))!" Ubai said to him: "O Umar! Do not be (a source of) punishment upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "I'm not to be (a source of) punishment upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him"."

5182- It is narrated on the authority of Ubaid Ibn Umair that Abu Musa sought the permission of Umar to be admitted...and the rest of the story is the same, in whose conclusion he told: On that Umar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me?" (Then he added): "I used to be busy trading in markets. But, you might bid salutation as much as you like, and it is not (necessary to) ask for permission."

5183- The same story is narrated on the authority of Abu Burdah Ibn Abu Musa from his father, in which he told that Umar said to him: "No doubt, I never accuse you (of telling a lie about the Prophet): but, to relate anything from the Messenger of Allah "Allah's blessing and peace be upon him" is a very difficult and serious matter."

5184- It is narrated on the authority of Rabie'ah Ibn Abu Abd Ar-Rahman that he said: Umar said to Abu Musa in this context: "Indeed, I never accuse you (of attributing a lie to the Prophet), but I fear the people might tell lies about the Messenger of Allah "Allah's blessing and peace be upon him"."

5185- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in our house. He said: "Peace and Allah's Mercy be upon you." Sa'd gave reply in a low unheard tone. I asked Sa'd: "Should you not admit the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Let him invoke peace upon us so much." The Messenger of Allah "Allah's blessing and peace be upon him" said once again: "Peace and Allah's Mercy be upon you." Sa'd gave reply in a low unheard tone. The Messenger of Allah "Allah's blessing and peace be upon him" said (for the third time): "Peace and Allah's Mercy be upon you." (When there was no reply for the third time) the Messenger of Allah "Allah's blessing and peace be upon

لَهُ، وَإِلاَّ فَلْيَرْجِعْ». قَالَ ٱئْتِنِي بِبَيِّنَةٍ عَلَى هَذَا، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: هَذَا أُبَيٌّ، فَقَالَ أُبَيٌّ: يَا عُمَرُ، لاَ تَكُنْ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ عُمَرُ: لاَ أَكُونُ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ».

5182 - حدّثنا يَحْيَى بنُ حَبِيبٍ حدَّثنا رَوْحٌ: حدَّثنا ابنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ بِهَذِهِ الْقِصَّةِ، قَالَ فِيهِ: «فَانْطَلَقَ بِأَبِي سَعِيدٍ فَشَهِدَ لَهُ، فَقَالَ أَخَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي الصَّفْقُ بالأَسْوَاقِ، وَلَكِنْ سَلِّمْ مَا شِئْتَ وَلاَ تَسْتَأْذِنْ».

5183 - حدّثنا زَيْدُ بنُ أَخْزَمَ: حدَّثنا عَبْدُ الْقَاهِرِ بنُ شُعَيْبٍ: حدَّثنا هِشَامٌ، عَنْ حُمَيْدِ بنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ بنِ أَبِي مُوسى، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ قَالَ: «فَقَالَ عُمَرُ لأَبِي مُوسى: إِنِّي لَمْ أَتَّهِمْكَ، وَلَكِنَّ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ».

5184 - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمٰنِ، وَعَنْ غَيْرِ وَاحِدٍ مِنْ عُلَمَائِهِمْ فِي هَذَا: «فَقَالَ عُمَرُ لأَبِي مُوسَى: أَمَا إِنِّي لَمْ أَتَّهِمْكَ، وَلَكِنْ خَشِيتُ أَنْ يَتَقَوَّلَ النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ».

5185 - حدّثنا هِشَامٌ أَبُو مَرْوَانَ وَمُحَمَّدُ بنُ الْمُثَنَّى، الْمَعْنَى، قَالَ مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَى بنَ أَبِي كَثِيرٍ يَقُولُ: حَدَّثَنِي مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ أَسْعَدَ بنِ زُرَارَةَ، عَنْ قَيْسِ بنِ سَعْدٍ قَالَ: «زَارَنَا رَسُولُ اللَّهِ ﷺ فِي مَنْزِلِنَا، فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**»، قَالَ: فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا. قَالَ قَيْسٌ: فَقُلْتُ: أَلاَ تَأْذَنُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ذَرْهُ يُكْثِرْ عَلَيْنَا مِنَ السَّلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**»، فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ:

him" returned. Sa'd followed him and said: "O Messenger of Allah! I heard your salutation, and give you reply in a low unheard tone, so that you would invoke peace upon us so much." The Messenger of Allah "Allah's blessing and peace be upon him" came in with him, and Sa'd ordered that a (water should be brought for him) to take bath, and he took bath. Then, he gave him a sheet dyed with Saffron or Wars, with which he wrapped his body. Then the Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Make Your prayers and Mercy be upon the family of Sa'd Ibn Ubadah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" got from the food, and when he intended to go away Sa'd brought near to him a donkey, saddled with a piece of amaranth, on which the Messenger of Allah "Allah's blessing and peace be upon him" rode. Sa'd said to Qais (his son): "O Qais! Accompany the Messenger of Allah "Allah's blessing and peace be upon him" on the way!" the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Ride!" I refused, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should ride, otherwise, go away!" I went away.

5186- It is narrated on the authority of Abdullah Ibn Busr that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the gate of the house of a people, he would not face the door, but he would rather stand in front of its right or left corner, and then say: "Peace be upon you! Peace be upon you!" however, at that time, the doors had no curtains over them.

[139] When A Man Seeks Permission To Be Admitted By Knocking The Door

5187- It is narrated on the authority of Jabir that he went to the Messenger of Allah "Allah's blessing and peace be upon him" to consult him about the debts of his father. He said: I knocked the door, and he asked: "Who is (at the door)?" I said: "I." he (the Prophet) said: "I? (What is the significance of your saying) I?" he seemed to have disliked that.

[...] When A Man Knocks The Door Without Bidding Salutation

5188- It is narrated on the authority of Nafi' Ibn Abd Al-Harith that he said: I came out in the company of he Messenger of Allah and entered into a garden surrounded with walls, and he said to me: "Catch hold of the door (to keep it from being opened)." Then, the door was knocked and I asked: "Who is this (knocker)?"...and the rest is the same.

«**السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**»، ثُمَّ رَجَعَ رَسُولُ اللَّهِ ﷺ وَاتَّبَعَهُ سَعْدٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَسْمَعُ تَسْلِيمَكَ، وَأَرُدُّ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْثِرَ عَلَيْنَا مِنَ السَّلَامِ. قَالَ: فَانْصَرَفَ مَعَهُ رَسُولُ اللَّهِ ﷺ فَأَمَرَ لَهُ سَعْدٌ بِغُسْلٍ فَاغْتَسَلَ، ثُمَّ نَاوَلَهُ مِلْحَفَةً مَصْبُوغَةً بِزَعْفَرَانٍ أَوْ وَرْسٍ فَاشْتَمَلَ بِهَا، ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَهُوَ يَقُولُ: «**اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدِ بنِ عُبَادَةَ**». قَالَ: ثُمَّ أَصَابَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ. فَلَمَّا أَرَادَ الانْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَّأَ عَلَيْهِ بِقَطِيفَةٍ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ سَعْدٌ: يَا قَيْسُ اصْحَبْ رَسُولَ اللَّهِ ﷺ، قَالَ قَيْسٌ: فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «**ارْكَبْ**»، فَأَبَيْتُ، ثُمَّ قَالَ: «**إِمَّا أَنْ تَرْكَبَ، وَإِمَّا أَنْ تَنْصَرِفَ**»، قَالَ: فَانْصَرَفْتُ».

قَالَ هِشَامٌ أَبُو مَرْوَانَ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَسْعَدَ بنِ زُرَارَةَ.

قال أَبُو دَاوُدَ: رَوَاهُ عُمَرُ بنُ عَبْدِ الواحِدِ وَابنُ سَمَاعَةَ عَنِ الأَوزَاعِيِّ مُرْسَلاً، وَلَمْ يَذْكُرَا قَيْسَ بنَ سَعْدٍ.

5186 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ فِي آخَرِينَ قَالُوا: حدَّثنا بَقِيَّةُ بنُ الْوَلِيدِ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بنِ بُسْرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ الْبَابَ مِنْ تِلْقَاءِ وَجْهِهِ، وَلَكِنْ مِنْ رُكْنِهِ الأَيْمَنِ أَوِ الأَيْسَرِ، وَيَقُولُ: «**السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ**»، وَذَلِكَ أَنَّ الدُّورَ لَمْ تَكُنْ عَلَيْهَا يَوْمَئِذٍ سُتُورٌ.

[ت139/م000، 000] ـ بابُ الرجُلِ يَستأْذِنُ بالدَّقِّ

5187 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: «أَنَّهُ ذَهَبَ إِلَى النَّبِيِّ ﷺ فِي دَيْنِ أَبِيهِ قالَ: فَدَقَقْتُ الْبَابَ، فَقَالَ: «**مَنْ هَذَا؟**» فَقُلْتُ: أَنَا. قَالَ: «**أَنَا أَنَا**»، كَأَنَّهُ كَرِهَهُ».

[...] بابٌ في الرَّجُلِ يدُقُّ البابَ ويُسلِّمُ

5188 ـ حدّثنا يَحْيَى بنُ أَيُّوبَ ـ يَعْنِي الْمَقَابِرِيَّ ـ: حدَّثنا إِسْمَاعِيلُ ـ يَعْنِي ابنَ جعْفَرٍ ـ: حدَّثنا مُحَمَّدُ بنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ نَافِعِ بنِ عَبْدِ الْحَارِثِ قَالَ: «خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى دَخَلْتُ حَائِطًا فَقَالَ لِي: «**أَمْسِكِ الْبَابَ**»، فَضُرِبَ الْبَابُ، فَقُلْتُ: مَنْ هَذَا؟» وَسَاقَ الْحَدِيثَ.

قال أَبُو دَاوُدَ: يَعْنِي حَدِيثَ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ فِيهِ: فَدَقَّ الْبَابَ.

[140] When A Man Is Invited: Should The Invitation Act As His Permission To Be Admitted?

5189- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's messenger to (invite) a man acts as his permission to be admitted to him."

5190- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to a banquet and he comes with the messenger (who was sent to invite him), this should act as his permission (to be admitted)."

[141] Seeking Permission At The Three Times Of Undress

5191- It is narrated on the authority of Ibn Abbas that he said: It is not that most of the people have been commanded to carry out it, i.e. the Holy Verse pertaining to seeking permission (at the three times of undress): and I'm going to command my slave-girl to seek my permission to be admitted (at those private times).

Abu Dawud says: The same is narrated on the authority of Ata' from Ibn Abbas.

5192- It is narrated on the authority of Ikrimah that some people from amongst the inhabitants of Iraq asked Ibn Abbas: "O Ibn Abbas! What is your concept of the following Holy Verse, in which Allah Almighty commands us to do what He commands us to do, even though upon which none acts?" " O you who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions, before morning prayer, the while you doff your clothes for the noonday heat, and after the late-night prayer: these are your three times of undress: outside these times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom." (An-Nur 58) on that Ibn Abbas said: "No doubt, Allah Almighty is Most Forbearing, Most Merciful to the faithful believers, and He likes to have all of them screened, and the people had no curtains over (the walls of) their houses, nor domes, and it happened that a servant, a child or the female orphan who was under the guardianship of anyone of men while he was over his wife (i.e. having sexual relation with her), thereupon Allah Almighty ordered them to ask permission at those private times of undress. Afterwards, Allah Almighty brought about curtains and

[ت140/م128، 129] ـ بابٌ في الرجُلِ يُدْعَى أيكونُ ذلك إذنه؟

5189 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ حَبِيبٍ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ**».

5190 ـ حدّثنا حُسَيْنُ بنُ مُعَاذٍ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، فَجَاءَ مَعَ الرَّسُولِ، فَإِنَّ ذَلِكَ لَهُ إِذْنٌ**».

قال أَبُو دَاوُدَ: يُقَالُ: قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ شَيْئًا.

قَالَ أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ.

[ت141/م129 ، 130] ـ بابٌ في الاستِئذان في العورَات الثَّلاثِ

5191 ـ حدّثنا ابنُ السَّرْحِ قَالَ: حدثنا. (ح)، وحدَّثنا ابنُ الصَّبَّاحِ بنِ سُفْيَانَ وَابنُ عَبْدَةَ وَهَذَا حَدِيثُهُ قَالاَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بنِ أَبِي يَزِيدَ: سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: «لَمْ يُؤْمَرْ بِهَا أَكْثَرُ النَّاسِ آيَةُ الإِذْنِ، وَإِنِّي لآمُرُ جَارِيَتِي هَذِهِ تَسْتَأْذِنُ عَلَيَّ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَطَاءٌ عَن ابنِ عَبَّاسٍ يَأْمُرُ بِهِ.

5192 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عَنْ عَمْرٍو ـ يَعْنِي ابنَ أَبِي عَمْرٍو ـ، عَنْ عِكْرِمَةَ: أَنَّ نَفَرًا مِنْ أَهْلِ الْعِرَاقِ قَالُوا: يَا ابنَ عَبَّاسٍ كَيْفَ تَرَى فِي هَذِهِ الآيَةِ الَّتِي أُمِرْنَا فِيهَا بِمَا أُمِرْنَا، وَلاَ يَعْمَلُ بِهَا أَحَدٌ، قَوْلِ اللَّهِ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُواْ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ طَوَّٰفُونَ عَلَيْكُم﴾ [النور: 58] قَرَأَ الْقَعْنَبِيُّ إِلَى ﴿عَلِيمٌ حَكِيمٌ﴾. قَالَ ابنُ عَبَّاسٍ: «إِنَّ اللَّهَ حَلِيمٌ رَحِيمٌ بِالْمُؤْمِنِينَ يُحِبُّ السَّتْرَ، وَكَانَ النَّاسُ لَيْسَ لِبُيُوتِهِمْ سُتُورٌ وَلاَ حِجَالٌ فَرُبَّمَا دَخَلَ الْخَادِمُ أَوِ الْوَلَدُ أَوْ يَتِيمَةُ الرَّجُلِ وَالرَّجُلُ عَلَى أَهْلِهِ، فَأَمَرَهُمُ اللَّهُ بِالاسْتِئْذَانِ

good for them and then I did not see anyone having acted upon this (command implied in the Holy Verse) after that."

Chapters Pertaining To Peace

[142] Spreading Peace (Among The People)

5193- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul! You will not enter the Garden until you have faith, and you will not have faith until you love each other! Should I not guide you to a thing and if you do it, you will come to love each other? Make peace prevalent among yourselves."

5194- It is narrated on the authority of Abdullah Ibn Amr that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which (deed in) Islam is the best?" he said: "It is to serve food (to the poor and indigent), and salute with peace such as you do or do not recognize."

[143] The Way Of Salutation

5195- It is narrated on the authority of Imran Ibn Husain that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Peace be upon you." He returned the greeting to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ten (good deeds have been recorded in your account)." Then, another man came and said: "Peace and Allah's Mercy be upon you." He returned the salutation to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twenty (good deeds have been written in your record of deeds)." A third man came and said: "Peace, Allah's Mercy and Blessing be upon you." He returned the salutation and the man sat down, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Thirty (good deeds have been recorded in your account)."

5196- The same is narrated on the authority of Sahl Ibn Mu'adh Ibn Sahl from his father from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: Then, a fourth man came and said: "Peace, Allah's Mercy, Blessing and Forgiveness be upon you." He returned the greeting to him and when the man sat down he said: "Forty (good deeds have been written for you)." Then the Messenger of Allah "Allah's blessing and peace be upon him" commented: "As such the deeds of excellence should be!"

فِي تِلْكَ الْعَوْرَاتِ، فَجاءَهُمُ اللَّهُ بِالسُّتُورِ وَالْخَيْرِ، فَلَمْ أَرَ أَحَدًا يَعْمَلُ بِذَلِكَ بَعْدُ».

قال أَبُو دَاوُدَ: وَحَدِيثُ عُبَيْدِ اللَّهِ وَعَطَاءٍ يُفْسِدُ هَذَا الْحَدِيثَ.

أَبواب السلام

[ت142/م130، 131] ـ بابُ إفشاءِ السَّلامِ

5193 ـ حدّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ: حدَّثنا زُهَيْرٌ حدَّثنا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحابُّوا، أَفَلاَ أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ**».

5194 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ حدَّثنا اللَّيْثُ عَنْ يَزِيدَ بنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: «**تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ**».

[ت143/م131، 132] ـ بابٌ كيفَ السلامُ

5195 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أَخْبَرَنَا جَعْفَرُ بنُ سُلَيْمَانَ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ قَالَ: جَاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلاَمَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «**عَشْرٌ**»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «**عِشْرُونَ**»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «**ثَلاَثُونَ**».

5196 ـ حدّثنا إِسْحَاقُ بنُ سُوَيْدٍ الرَّمْلِيُّ: حدَّثنا ابنُ أَبِي مَرْيَمَ قَالَ: أَظُنُّ أَنِّي سَمِعْتُ نَافِعَ بنَ يَزِيدَ قَالَ: أَخْبَرَنِي أَبُو مَرْحُومٍ، عَنْ سَهْلِ بنِ مُعَاذِ بنِ أَنَسٍ عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ، زَادَ: ثُمَّ أَتَى آخَرُ فَقَالَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ، فَقَالَ: «**أَرْبَعُونَ**»، قَالَ: «**هَكَذَا تَكُونُ الْفَضَائِلُ**».

[144] The Excellence Of Such As Starts With The Peace Salutation

5197- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the closest among the people to (the Presence of) Allah Almighty is the first among them to salute with peace."

[145] Which Of People Is Most Fitting For Saluting With Peace?

5198- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the young bid salutation to the older, the walker to the sitter, and the few (in number) to the great (in number)."

5199- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute the walker..."and the rest is the same as the previous narration.

[146] When One Leaves Another And Then Meets Him Once Again: Should He Salute Him?

5200- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you meets his (Muslim) brother, he should salute him; and in case a tree or a wall or a stone stood as a barrier between them and then he meets him once again, he should salute him too."

Abu Mu'awiyah says: A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

5201- It is narrated on the authority of Ibn Abbas from Umar that he went to visit the Messenger of Allah "Allah's blessing and peace be upon him" in an attic upper room and said: "Peace be upon you O Messenger of Allah! Peace be upon you! Should you admit Umar?"

[147] Saluting The Boys (And Girls)

5202- It is narrated on the authority of Thabit that Anas said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon some boys who were playing, thereupon he saluted them.

5203- It is narrated on the authority of Humaid that Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" reached our place and I was still a boy (playing) among the boys, thereupon he saluted us, and then he took hold of my hand, and sent me with a message, and sat in the shade of a wall until I returned to him.

[ت144/م132 ، 133] ـ بابٌ في فَضْلِ مَن بدأ بالسَّلامِ

5197 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسِ الذُّهْلِيُّ حدَّثنا أَبُو عَاصِمٍ، عَنْ أَبِي خَالِدٍ وَهْبٍ، عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمْ بِالسَّلَامِ**».

[ت145/م133، 134] ـ بابٌ منْ أولى بالسَّلامِ

5198 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّام بن مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ**».

5199 ـ حدّثنا يَحْيَى بنُ حَبِيبِ بنِ عَرَبِيٍّ: أَخْبَرَنَا رَوْحٌ: حدَّثنا ابنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا مَوْلَى عبدِ الرَّحْمٰنِ بنِ زَيْدٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي**» ثُمَّ ذَكَرَ الْحَدِيثَ.

[ت146/م134، 135] ـ بابٌ في الرجُل يفَارقُ الرَّجلَ ثمَّ يلقَاهُ، أيُسلِّمُ عليه؟

5200 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: حدَّثنا ابنُ وَهْبٍ، قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بنُ صَالِحٍ، عَنْ أَبِي مُوسَى، عَنْ أَبِي مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا».

قَالَ مُعَاوِيَةُ: وَحَدَّثَنِي عَبْدُ الْوَهَّابِ بنُ بُخْتٍ، عَن أَبِي الزِّنَادِ، عَنْ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ سَوَاءً.

5201 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ: حدَّثنا أَسْوَدُ بنُ عَامِرٍ: حدَّثنا حَسَنُ بنُ صَالِحٍ، عَنْ أَبِيهِ، عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَن ابنِ عَبَّاسٍ، عَنْ عُمَرَ: «أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي مَشْرَبَةٍ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَيَدْخُلُ عُمَرُ؟».

[ت147/م135 ، 136] ـ بابٌ في السَّلام على الصِّبيانِ

5202 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ الْمُغِيرَةِ ـ، عَنْ ثابِتٍ قَالَ: قَالَ أَنَسٌ: أَتَى رسولُ اللَّهِ ﷺ على غِلمَانٍ يلعبُونَ فَسَلَّمَ عليهِم.

5203 ـ حدّثنا ابنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابنَ الْحَارِثِ ـ: حدَّثنا حُمَيْدٌ قَالَ: قَالَ أَنَسٌ: «انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَأَنَا غُلَامٌ فِي الْغِلْمَانِ، فَسَلَّمَ عَلَيْنَا، ثُمَّ أَخَذَ بِيَدِي، فَأَرْسَلَنِي بِرِسَالَةٍ وَقَعَدَ فِي ظِلِّ جِدَارٍ ـ أَوْ قَالَ: إِلَى جِدَارٍ ـ حَتَّى رَجَعْتُ إِلَيْهِ».

[148] Saluting Women

5204- It is narrated on the authority of Asma' Bint Yazid that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were among some women, thereupon he saluted us.

[149] Saluting The Non-Muslim Protectees

5205- It is narrated on the authority of Suhail Ibn Abu Salih that he said: I set out in the company of my father to Sham, and whenever they came upon a monastery having Christians, they would salute them, thereupon my father said to them: Do not start with saluting them, for Abu Hurairah related to us from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "DO not start with saluting those (non-Muslims), and whenever you meet them on the way, confine them to the narrowest portion of it."

5206- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of the Jews salutes you, he says: "Sam (death) be upon you", and in this case, let your reply be: "And the same be upon you.""

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Dinar.

5207- It is narrated on the authority of Anas that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" asked the Messenger of Allah "Allah's blessing and peace be upon him": "The people of Scripture salute us: how should we reply to them?" he said: "Let your reply to them be: "And the same be upon you.""

Abu Dawud says: The same is narrated on the authority of A'ishah, Abu Abd Ar-Rahman Al-Juhani, and Abu Basrah Al-Ghifari.

[150] Bidding Salutation On Standing From The Gathering

5208- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you reaches the gathering, let him bid salutation, and when he intends to stand (and leave) let him bid salutation, since the first (salutation) has no more right than the last."

[151] It Is Undesirable To Say (As Salutation): "Upon You Be Peace"

5209- It is narrated on the authority of Abu Jurai Al-Hujaimi that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Upon you be peace O Messenger of Allah!" on that he said:

[ت148/م136، 137] ـ بابٌ في السَّلامِ على النِّساء

5204 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عَنِ ابنِ أَبِي حُسَيْنٍ سَمِعَهُ مِنْ شَهْرِ بنِ حَوْشَبٍ يَقُولُ: «أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ: مَرَّ عَلَيْنَا النَّبِيُّ ﷺ فِي نِسْوَةٍ، فَسَلَّمَ عَلَيْنَا».

[ت149/م137، 138] ـ بابٌ في السَّلامِ على أَهلِ الذِّمَّةِ

5205 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحٍ قَالَ: خَرَجْتُ مَعَ أَبِي إِلَى الشَّام، فَجعَلُوا يَمُرُّونَ بِصَوَامِعَ فِيهَا نَصَارَى، فَيُسَلِّمُونَ عَلَيْهِمْ، فَقَالَ أَبِي: لاَ تَبْدَؤوهُمْ بِالسَّلاَمِ، فَإِنَّ أَبَا هُرَيْرَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ تَبْدَؤوهُمْ بِالسَّلاَمِ، فَإِذَا لَقِيتُمُوهُمْ فِي الطَّرِيقِ، فَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ**».

5206 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ، يَعْنِي ابنَ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ**».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ مَالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، وَرَوَهُ الثَّوْرِيُّ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ قَالَ فِيهِ: «**وَعَلَيْكُمْ**».

5207 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قالوا للنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا، فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «**قُولُوا: وَعَلَيْكُمْ**».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رِوَايَةُ عَائِشَةَ وَأَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ وَأَبِي بَصْرَةَ؛ يَعْنِي الْغِفَارِيَّ.

[ت150/م138 ، 139] ـ بابٌ في السَّلامِ إذا قامَ منَ المَجلِسِ

5208 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قَالاَ: حدَّثنا بِشْرٌ ـ يَعْنِيَانِ ابنَ الْمُفَضَّلِ ـ، عَنِ ابنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ ـ قَالَ مُسَدَّدٌ: سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ ـ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ**».

[ت151/م139، 140] ـ بابٌ كراهِيةِ أَن يقولَ: «عليكَ السلامُ»

5209 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبو خَالِدٍ الأَحْمَرُ، عَنْ أَبِي غِفَارٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عن أبي جُرَيٍّ الهُجَيمِيِّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ

"Do not say (as salutation): "Upon you be peace", since (the statement) "Upon you be peace" is the salutation of the dead people."

[152] What About One's Returning The Salutation On Behalf Of The Group?

5210- It is narrated on the authority of Ali Ibn Abu Talib, tracing it up (to the Prophet) that he said: "It is sufficient for the group, whenever they come upon a people, to have anyone of them bid salutation on their behalf; and it is sufficient for the sitting men (whenever they are greeted) to have anyone of them return the greeting on their behalf."

[153] What About Shaking Hands?

5211- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When two Muslims meet, shake hands with one another, praise Allah Almighty, and ask for His Forgiveness, their sins will be forgiven for them."

5212- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslims meet and shake hands with one another but that their sins will be forgiven for them before they depart."

5213- It is narrated on the authority of Anas Ibn Malik that he said: When the people of Yemen came the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the right-handed people have come to you." However, they were the first to spread the act of shaking hands (as a part of salutation).

[154] What About Embracing One Another?

5214- It is narrated on the authority of Ayyub Ibn Bushair Ibn Ka'b Al-Adawi from one belonging to Anzah that he said: I said to Abu Dharr when he was made to set out of Sham: "I want to ask you about one of the narrations which is attributed to the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I'm going to tell you unless this (which you will ask me about) is not secret." I said: "It is not secret: Was it the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to shake hands with you whenever you met him?" on that he said: "I've never met him but that he shook hands with me; and once he sent (a messenger to invite) me, but I was not found among my family. When I returned home I was told that he had sent (somebody to invite) me. I went to him and he was on his bed, and he embraced me, and this was so much better."

فَقُلْتُ: عَلَيْكَ السَّلاَمُ يَا رَسُولَ اللَّهِ، قالَ: «**لاَ تَقُلْ: عَلَيْكَ السَّلاَمُ، فَإِنَّ عَلَيْكَ السَّلاَمُ تَحِيَّةُ الْمَوْتَى**».

[ت152/م140، 141] ـ بابٌ ما جاءَ في رَدِّ الواحدِ عنِ الجَماعةِ

5210 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الْمَلِكِ بنُ إِبْرَاهِيمَ الْجُدِّيُّ: حَدَّثَنَا سَعِيدُ بنُ خَالِدٍ الْخُزَاعِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ الْفَضْلِ: حدَّثنا عُبَيْدُ اللَّهِ بنُ أَبِي رَافِعٍ، عَنْ عَلِيٍّ بنِ أَبِي طَالِبٍ، قَالَ أَبُو دَاوُدَ: رَفَعَهُ الْحَسَنُ بنُ عَلِيٍّ قَالَ: «**يُجْزِىءُ عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ، وَيُجْزِىءُ عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ**».

[ت153/م141، 142] ـ بابٌ في المُصافَحةِ

5211 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، عَنْ زَيْدٍ أَبِي الْحَكَمِ الْعَنْزِيِّ، عَنِ الْبَرَاءِ بنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا الْتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ عز وجل وَاسْتَغْفَرَاهُ، غُفِرَ لَهُمَا**».

5212 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو خَالِدٍ وَابنُ نُمَيْرٍ، عَنِ الأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ، إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا**».

5213 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا حُمَيْدٌ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ، قَالَ رَسُولُ اللَّهِ ﷺ: «**قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ، وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ**».

[ت154/م142 ، 143] ـ بابٌ في المُعَانقَةِ

5214 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخْبَرَنَا أَبُو الْحُسَيْنِ ـ يَعْنِي خَالِدَ بنَ ذَكْوَانَ ـ، عَنْ أَيُّوبَ بنِ بَشِيرِ بنِ كَعْبٍ الْعَدَوِيِّ، عَنْ رَجُلٍ مِنْ عَنَزَةَ: أَنَّهُ قَالَ لأَبِي ذَرٍّ حَيْثُ سُيِّرَ مِنَ الشَّامِ: «إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ قَالَ: إِذًا أُخْبِرُكَ بِهِ إِلاَّ أَنْ يَكُونَ سِرًّا، قُلْتُ: إِنَّهُ لَيْسَ بِسِرٍّ، هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا لَقِيتُمُوهُ؟ قَالَ: مَا لَقِيتُهُ قَطُّ إِلاَّ صَافَحَنِي. وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَزَمَنِي، فَكَانَتْ تِلْكَ أَجْوَدَ وَأَجْوَدَ».

[155] What About Standing (In Salutation Of The Comer)?

5215- It is narrated on the authority of Abu Sa'id Al-Khudri that when the tribe of Quraizhah submitted to the judgement of Sa'd Ibn Mu'adh pertaining to them, the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody) to invite him, and he came riding a very white donkey, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stand up to the chief or the best of you." He came until he sat in front of the Messenger of Allah "Allah's blessing and peace be upon him".

5216- The same story is narrated on the authority of Shu'bah, in which he told: When he came near the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: "Stand up to your chief."

5217- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: I've never seen anyone more similar in appearance, guidance, character, good manners and speech to the Messenger of Allah "Allah's blessing and peace be upon him" than (his daughter) Fatimah. Whenever she came to visit him, he would stand to her, take hold of her hand, and kiss it, then make her sit in his sitting place; and similarly, whenever he came to visit her, she would stand to him, take hold of his hand and kiss it, and make him sit in her sitting place.

[156] When A Man Kisses His Child

5218- It is narrated on the authority of Abu Hurairah that he said: Al-Aqra' Ibn Habis saw the Messenger of Allah "Allah's blessing and peace be upon him" while he was kissing Husain, thereupon he said to him: "I have ten children, and I've never done the same with anyone of them (i.e. I've never kissed anyone of them as you have done)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is not merciful (towards others) receives no mercy."

5219- It is narrated on the authority of A'ishah that she said: Then, he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Receive the glad tidings for Allah has revealed your freedom (of sin) in the Qur'an." He recited (the Holy Verses pertaining to that in) the Qur'an. My parents said to me: "Stand and kiss the head of the Messenger of Allah "Allah's blessing and peace be upon him"." I said: "I only praise Allah Almighty and not you."

[ت155/ م143، 144] ـ بابُ ما جاءَ في القِيامِ

5215 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ أَهْلَ قُرَيْظَةَ لَمَّا نَزَلُوا عَلَى حُكْمِ سَعْدٍ، أَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ، فَجَاءَ عَلَى حِمَارٍ أَقْمَرَ فَقَالَ النَّبِيُّ ﷺ: «**قُومُوا إِلَى سَيِّدِكُمْ، أَوْ إِلَى خَيْرِكُمْ**»، فَجَاءَ حَتَّى قَعَدَ إِلَى رَسُولِ اللَّهِ ﷺ».

5216 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ قَالَ: فَلَمَّا كَانَ قَرِيبًا مِنَ الْمَسْجِدِ، قَالَ لِلأَنْصَارِ: «**قُومُوا إِلَى سَيِّدِكُمْ**».

5217 ـ حدّثنا الْحَسَنُ بنُ عليٍّ وَابنُ بَشَّارٍ قَالاَ: حدَّثنا عُثْمَانُ بنُ عُمَرَ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ أَنَّهَا قَالَتْ: «مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَهَدْيًا وَدَلًّا ـ وَقَالَ الْحَسَنُ: حَدِيثًا وَكَلاَمًا، وَلَمْ يَذْكُرِ الْحَسَنُ: السَّمْتَ وَالهَدْيَ وَالدَّلَّ ـ بِرَسُولِ اللَّهِ ﷺ مِنْ فَاطِمَةَ كَرَّمَ اللَّهُ وَجْهَهَا. كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ، قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ. وَكَانَ إِذَا دَخَلَ عَلَيْهَا، قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ، وَأَجْلَسَتْهُ فِي مَجْلِسِهَا».

[ت156/ م144 ، 145] ـ بابٌ في قُبلَةِ الرجُلِ ولَدَهُ

5218 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الأَقْرَعَ بنَ حَابِسٍ أَبْصَرَ رَسُولَ اللَّهِ ﷺ وَهُوَ يُقَبِّلُ حُسَيْنًا فَقَالَ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا فَعَلْتُ هَذَا بِوَاحِدٍ مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ**».

5219 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بنُ عُرْوَةَ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ قَالَتْ: ثُمَّ قَالَ؛ تَعْنِي النَّبِيَّ ﷺ: «**أَبْشِرِي يَا عَائِشَةُ، فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عُذْرَكِ**» وَقَرَأَ عَلَيْهَا الْقُرْآنَ، فَقَالَ أَبَوَايَ: قُومِي فَقَبِّلِي رَأْسَ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: أَحْمَدُ اللَّهَ عَزَّ وَجَلَّ لاَ إِيَّاكُمَا.

[157] Kissing In Between Both Eyes

5220- It is narrated on the authority of Ash-Sha'bi that the Messenger of Allah "Allah's blessing and peace be upon him" received Ja'far Ibn Abu Talib, whom he embraced and kissed in between his eyes.

[158] Kissing The Cheek

5221- It is narrated on the authority of Iyas Ibn Daghfal that he said: I saw Abu Nadrah having kissed Al-Hasan Ibn Ali in his cheek.

5222- It is narrated on the authority of Al-Bara' that he said: I came in (the house) with Abu Bakr once he arrived in Medina, and behold! A'ishah his daughter was lying, suffering from fever, thereupon he ran towards her and asked her: "How are you O my daughter?" he then kissed her cheek.

[159] Kissing The Hand

5223- It is narrated on the authority of Ibn Umar that he related a story in which he said: "Then, we approached the Messenger of Allah "Allah's blessing and peace be upon him" and kissed his hand.

[160] Kissing The Body

5224- It is narrated on the authority of Usaid Ibn Hudair, a man from the Ansar, that while he was talking to the people, and he was a man of fun, and he was trying to cause them to laugh, the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick in his flank. He said: "Enable me to take reprisal He said: "Take reprisal." He said: "You have a shirt over you, and (when you poked me) I had none." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his shirt, thereupon he (Usaid) went on embracing him, and kissing his waist. Then he said: "It is this which I have intended O Messenger of Allah."

[161] Kissing The Foot

5225- It is narrated on the authority of Zari', and he was a member of the delegation of Abd Al-Qais, that he said: When we arrived in Medina, we started dismounting and going to the Messenger of Allah "Allah's blessing and peace be upon him", and kissing his hand and foot. He expected for Al-Mundhir Al-Ashajj until he came to the store of garments, and wore his two garments, and then he went to the Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "You have two good characteristics, which Allah and His Messenger love: forbearing and deliberateness." He asked: "O Messenger of Allah! Have I acquired them (as a part of) good manners, or has Allah Almighty ahs created me on them by nature?" the

[ت157/ م145، 146] ـ بابٌ في قُبْلَةِ ما بينَ العَينَينِ

5220 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ أَجْلَحَ، عَنِ الشَّعْبِيِّ: «أَنَّ النَّبِيَّ ﷺ تَلَقَّى جعفرَ بنَ أَبِي طَالِبٍ، فَالْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ».

[ت158/ م146، 147] ـ بابٌ في قُبلةِ الخَدِّ

5221 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا الْمُعْتَمِرُ، عَنْ إِيَاسِ بنِ دَغْفَلٍ قَالَ: «رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ خَدَّ الْحَسَنِ بنِ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ».

5222 ـ حدّثنا عَبْدُ اللَّهِ بنُ سَالِمٍ: حدَّثنا إِبْرَاهِيمُ بنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: «دَخَلْتُ مَعَ أَبِي بَكْرٍ أَوَّلَ مَا قَدِمَ إِلَى الْمَدِينَةِ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ، قَدْ أَصَابَتْهَا حُمَّى، فَأَتَاهَا أَبُو بَكْرٍ فَقَالَ لَهَا: كَيْفَ أَنْتِ يَا بُنَيَّةُ؟ وَقَبَّلَ خَدَّهَا».

[ت159/ م147، 148] ـ بابٌ في قُبلةِ اليَدِ

5223 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا يَزِيدُ بنُ أَبِي زِيَادٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ حَدَّثَهُ: وَذَكَرَ قِصَّةً قَالَ: فَدَنَوْنَا؛ يَعْنِي مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ.

[ت160/ م148، 149] ـ بابٌ في قُبلَةِ في الجَسَدِ

5224 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بنِ حُضَيْرٍ ـ رَجُلٍ مِنَ الأَنْصَارِ ـ قَالَ: «بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ ـ وَكَانَ فِيهِ مُزَاحٌ ـ بَيْنَا يُضْحِكُهُمْ، فَطَعَنَهُ النَّبِيُّ ﷺ فِي خَاصِرَتِهِ بِعُودٍ، فَقَالَ: أَصْبِرْنِي، قَالَ «**اصْطَبِرْ**»، قَالَ: إِنَّ عَلَيْكَ قَمِيصًا وَلَيْسَ عَلَيَّ قَمِيصٌ، فَرَفَعَ النَّبِيُّ ﷺ عَنْ قَمِيصِهِ، فَاحْتَضَنَهُ وَجَعَلَ يُقَبِّلُ كَشْحَهُ، قَالَ: إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ».

[ت161 / م0000، 0000] ـ بابٌ في قُبلَةِ الرِّجْلِ

5225 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى بنِ الطَّبَّاعِ: حدَّثنا مَطَرُ بنُ عَبْدِ الرَّحْمٰنِ الأَعْنَقُ: حَدَّثَتْنِي أُمُّ أَبَانَ بِنْتِ الْوَازِعِ بنِ زَارِعٍ، عَنْ جَدِّهَا زَارِعٍ ـ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ ـ قَالَ: «لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا، فَنُقَبِّلُ يَدَ رَسُولِ اللَّهِ ﷺ وَرِجْلَهُ، قَالَ: وَانْتَظَرَ الْمُنْذِرُ الأَشَجُّ حَتَّى أَتَى عَيْبَتَهُ فَلَبِسَ ثَوْبَيْهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ لَهُ: «**إِنَّ فِيكَ خَلَّتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ: الْحِلْمَ وَالأَنَاةَ**»، قَالَ: يَا رَسُولَ اللَّهِ، أَنَا أَتَخَلَّقُ بِهِمَا، أَمِ اللَّهُ جَبَلَنِي عَلَيْهِمَا؟ قَالَ: «**بَلِ اللَّهُ جَبَلَكَ**

Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has created you on them by nature." On that he said: "Praise be to Allah Who has created me by nature on two good characteristics which Allah and His Messenger love."

[162] When One Says To Another: "Let My Life Be Sacrificed For You!"

5226- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" called me: "O Abu Dharr!" I replied: "I'm responding to your call O Messenger of Allah, let all happiness be for you, and my life be sacrificed for you!"

[163] When One Says To Another: "Might Allah Bless An Eyes With You!"

5227- It is narrated on the authority of Imran Ibn Husain that he said: During the pre-Islamic period of ignorance, we used to say (as salutation): "Might Allah bless an eye with you!" "Might the morning be blessed with you!" but when Islam came, we were forbidden to say so. Abd Ar-Razzaq says: According to Mu'ammar, it is undesirable to say: "Might Allah bless an eye with you!" but there is no harm upon one to say: "Might Allah bless your eye!"

[164] When One Says To Another: "Might Allah Save You (From Evil)!"

5228- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" was on journey (with his companions), and they were given to severe thirst, thereupon the hasty among the people went (in search for water), and I adhered to the Messenger of Allah "Allah's blessing and peace be upon him" on that very night. On that he said to me: "Might Allah save you (from evil) in the same way as He saves His Prophet."

[165] When One Stands (To Show Respect Towards Another

5229- It is narrated on the authority of Abu Mijlaz that he said: Once, Mu'awiyah came out to receive both Ibn Az-Zubair and Ibn Amir, thereupon Ibn Amir stood (to show respect) towards him, while Ibn Az-Zubair kept sitting. On that Mu'awiyah said to Ibn Amir: "Sit down, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who loves that men should stand (to show respect) towards him should occupy his seat in the fire (of Hell).""

5230- It is narrated on the authority of Abu Umamah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, reclining against his stick, thereupon we stood (in respect) for him.

عَلَيْهِمَا»، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلَّتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ».

[ت162/م149، 150] ـ بابٌ في الرَّجُلِ يقولُ: «جَعَلَنِي اللَّهُ فِدَاكَ»

5226 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح)، وحدَّثنا مُسْلِمٌ: حدَّثنا هِشَامٌ عَنْ حَمَّادٍ ـ يَعْنِيَانِ ابنَ أَبِي سُلَيْمَانَ ـ عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: **«يَا أَبَا ذَرٍّ»**، قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ وَأَنَا فِدَاكَ.

[ت163/م150، 151] ـ بابٌ في الرجلِ يقولُ: «أَنعمَ اللَّهُ بكَ عيناً»

5227 ـ حدّثنا سَلَمَةُ بنُ شَبِيبٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ أَوْ غَيْرِهِ: أَنَّ عِمْرَانَ بنَ حُصَيْنٍ قَالَ: كُنَّا نَقُولُ فِي الْجَاهِلِيَّةِ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَنْعِمْ صَبَاحًا، فَلَمَّا كَانَ الإِسْلاَمُ نُهِينَا عَنْ ذَلِكَ. قَالَ عَبْدُ الرَّزَّاقِ: قَالَ مَعْمَرٌ: يُكْرَهُ أَنْ يَقُولَ الرَّجُلُ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا، وَلاَ بَأْسَ أَنْ يَقُولَ: أَنْعَمَ اللَّهُ عَيْنَكَ.

[ت164/م151، 152] ـ بابُ الرجلِ يقولُ للرجلِ: «حفِظَكَ اللَّهُ»

5228 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ قَالَ: حدَّثنا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ فَعَطِشُوا، فَانْطَلَقَ سَرَعَانُ النَّاسِ، فَلَزِمْتُ رَسُولَ اللَّهِ ﷺ تِلْكَ اللَّيْلَةَ فَقَالَ: **«حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ»**.

[ت165/م152 ، 153] ـ بابٌ في قيامِ الرجُلِ للرجُلِ

5229 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عَنْ حَبِيبِ بنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى ابنِ الزُّبَيْرِ وَابنِ عَامِرٍ، فَقَامَ وَجَلَسَ ابنُ الزُّبَيْرِ، فَقَالَ مُعَاوِيَةُ لابنِ عَامِرٍ: اجْلِسْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ أَحَبَّ أَنْ يَمْثُلَ لَهُ الرِّجَالُ قِيَامًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»**.

5230 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ، عَنْ مِسْعَرٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الْعَدَبَّسِ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مُتَوَكِّئًا عَلَى عَصًا، فَقُمْنَا إِلَيْهِ، فَقَالَ: **«لاَ**

On that he said: "Do not stand (for me) in the same way as the non-Muslims stand in adoration to each other."

[166] When One Says To Another: "So And So Sends Salutation To You"

5231- It is narrated on the authority of Ghalib that he said: While we were sitting at the gate of Al-Hasan, a man came and related to us from his father from his grandfather that he said: My father sent me to the Messenger of Allah "Allah's blessing and peace be upon him" (for some need), saying: "Go to him, and salute him on my behalf." I went to him and said: "My father sends you salutation." He said: "Peace be upon you and your father."

5232- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" told her: "Gabriel sends salutation to you." She said: "Peace and Allah's Mercy be upon him."

[167] When One Calls Another, And He Replies In Response: "I'm Responding To Your Call, Let Happiness Be For You!"

5233- It is narrated on the authority of Abu Abd Ar-Rahman Al-Fihri that he said: I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in (the holy battle of) Hunain. We marched on a very hot day, whose heat was scorching and we halted under the shade of trees, and when he sun declined, I put on my armour and rod my horse, and then went to the Messenger of Allah "Allah's blessing and peace be upon him" in his tent and said: "Peace, Allah's Mercy and Blessing be upon you O Messenger of Allah! It is time for departure." He said: "Yes." Then he said: "O Bilal! Stand up!" he got up from underneath a huge tree, and his shade seemed as if it were a shade of a bird, and said: "I'm responding to you O Messenger of Allah! Let all happiness be for you, and my life be sacrificed for you!" he said: "Saddle the horse for me!" he brought out a saddle, whose edges were of date-palm fibre, and it had no traces of arrogance or haughtiness. He rode and we rode after him...and the rest of the narration is the same.

[168] When A Man Says To Another: "Might Allah Make You Always In A State Of Smile!"

5234- It is narrated on the authority of Ibn Kinanah Ibn Abbas Ibn Mirdas from his father from his grandfather that once, the Messenger of Allah "Allah's blessing and peace be upon him" laughed, thereupon Abu Bakr and Umar said to him: "Might Allah make you always in a state of smile O Messenger of Allah!"

تَقُومُوا كَمَا تَقُومُ الأَعَاجِمُ، يُعَظِّمُ بَعْضُهَا بَعْضًا».

[ت166/م153، 154] ـ بابٌ في الرجلِ يقولُ: «فلانٌ يقرئُكَ السلامَ»

5231 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا إِسْمَاعِيلُ، عن غَالِبٍ قال: إِنَّا لَجُلوسٌ بِبَابِ الْحَسَنِ إِذْ جَاءَ رَجُلٌ، فقالَ: حدَّثني أبي، عن جَدِّي، قال: بَعَثَنِي أبي إلى رَسُولِ اللَّهِ ﷺ فقالَ: ائْتِهِ فَأَقْرِئْهُ السَّلاَمَ، قال: فأَتَيْتُهُ فَقُلْتُ: إِنَّ أبي يُقْرِئُكَ السَّلاَمَ، فقَالَ: «عَلَيْكَ وَعَلَى أَبيك السَّلاَمُ».

5232 ـ حدّثنا أَبُو بَكْرِ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبْدُ الرَّحِيم بنُ سُلَيْمَانَ، عن زَكَرِيَّا، عن الشَّعْبِيِّ، عن أَبِي سَلَمَةَ: أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ النَّبيَّ ﷺ قالَ لَها: «إِنَّ جِبْرِيْلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ»، فقَالَتْ: وَعَلَيهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

[ت167/م154، 155] ـ بابٌ في الرجلِ ينادي الرجلَ فيقولُ: «لبيكَ وسعديكَ»

5233 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا يَعْلَى بنُ عَطَاءٍ، عن أَبِي هَمَّام عَبْدِ اللَّهِ بنِ يَسَارٍ: أَنَّ أَبَا عَبْدِ الرَّحْمٰنِ الْفِهْرِيَّ قال: «شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَسِرْنَا في يَوْم قَائِظٍ شَدِيدِ الْحَرِّ، فَنَزَلْنَا تحتَ ظِلِّ الشَّجَرِ. فَلَمَّا زَالَتِ الشَّمْسُ، لَبِسْتُ لامَتِي وَرَكِبْتُ فَرَسِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ في فُسْطَاطِهِ فقُلْتُ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، قَدْ حَانَ الرَّوَاحُ، فقَالَ: «أَجَلْ»، ثُمَّ قال: «يا بِلاَلُ قُمْ» فَثَارَ مِنْ تَحتِ سَمُرَةٍ، كَأَنَّ ظِلَّهُ ظِلُّ طائِرٍ، فقَالَ: لَبَّيْكَ وَسَعْدَيْكَ وَأَنَا فِدَاؤُكَ، فَقَالَ: «أَسْرِجْ لِي الْفَرَسَ»، فأَخْرَجَ سَرْجًا دَفَّتَاهُ مِنْ لِيفٍ لَيْسَ فيه أَشَرٌ ولا بَطَرٌ، فَرَكِبَ وَرَكِبْنَا» وَسَاقَ الْحَدِيثَ.

قال أَبُو دَاوُدَ: أَبُو عَبْدِ الرَّحْمٰنِ الْفِهْرِيُّ لَيْسَ لَهُ إِلا هٰذَا الحدِيث، وَهُوَ حَدِيثٌ نَبِيلٌ جَاءَ بِهِ حَمَّادُ بنُ سَلَمَةَ.

[ت168/م155 ، 156] ـ بابٌ في الرجل يقولُ للرجلِ: «أَضحَكَ اللَّهُ سِنَّكَ»

5234 ـ حدّثنا عِيسَى بنُ إِبْراهِيمَ الْبِرَكِيُّ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ الطَّيَالِسِيِّ ـ وَأَنَا بِحَدِيثِ عِيسَى أَضْبَطُ ـ قال حدَّثنا عَبْدُ الْقَاهِرِ بنُ السَّرِيِّ ـ يَعني السُّلَمِيَّ ـ: أخبرنا ابنُ كِنَانَةَ بنِ عَبَّاسِ بنِ مِرْدَاسٍ، عن أَبِيهِ، عن جَدِّهِ: «ضَحِكَ رَسُولُ اللَّهِ ﷺ، فقَالَ لَهُ أَبُو بَكْرٍ أَو عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ» وَسَاقَ الحدِيثَ.

[169] What About Building?

5235- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was repairing a wall belonging to me and my mother, thereupon he asked: "What is that O Abdullah?" he said: "O Messenger of Allah! I'm mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of death) will be sooner to come upon you than that."

5236- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were setting right a bower belonging to us, thereupon he asked: "What is that (which you are doing)?" we said: "It is a bower belonging to us, and it was about to collapse; and we are mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not think but that the matter (of death) will be sooner than that."

5237- It sis narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day and found a high dome, thereupon he asked: "What is this?" his companions told him: "It belongs to so and so, a man from amongst the Ansar." He remained silent, and kept it in himself, until when that very man came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him among the people, he turned back from him. He did the same many times, until the man came to know that he was angry with him, and that he had estrangement towards him. He complained of that to his companions and said: "By Allah, I disapprove of the conduct of the Messenger towards me." They said: "He came out and saw your dome." He then went to his dome and put it down, and leveled it with the ground. One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out and did not see the dome. He asked: "What has happened to the dome?" they said: "Its owner complained to us your estrangement towards him, and we told him, thereupon he put it down." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, every building might be (a cause of) destruction to its builder unless it is inevitably necessary."

[170] What About Taking Rooms?

5238- It is narrated on the authority of Dukhain Ibn Sa'id Al-Muzani that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him", and asked him for food, thereupon he said: "O Umar! Go and

[ت169/م156، 157] ـ بابُ ما جاءَ في البِناء

5235 ـ حدّثنا مُسَدَّدٌ: حدثنا حَفْصٌ، عن الأعمَشِ، عن أبِي السَّفْرِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأنَا أُطَيِّنُ حَائِطًا لِي أنَا وَأُمِّي، فقَالَ: «**مَا هذَا يَا عَبْدَ اللَّهِ؟**» فَقُلْتُ: يَا رَسُولَ اللَّهِ شَيْءٌ أُصْلِحُهُ، فقَالَ: «**الأَمْرُ أَسْرَعُ لك مِنْ ذَاكَ**».

5236 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَهَنَّادٌ، المعْنَى، قالا: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأعمشِ بإِسْنَادِهِ بِهَذَا قال: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَنَحنُ نُعَالِجُ خُصًّا لَنَا وَهَى، فقَالَ: «**مَا هٰذَا؟**» فقُلْنا: خُصٌّ لَنَا وَهَى فَنَحْنُ نُصْلِحُهُ، فقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَرَى الأَمْرَ إلا أَعْجَلَ مِنْ ذَلِكَ**».

5237 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا عُثْمَانُ بنُ حَكِيمٍ، قال: أخبرني إِبْرَاهِيمُ بنُ مُحَمَّدِ بنِ حَاطِبٍ الْقُرَشِيُّ، عن أبي طَلْحَةَ الأَسَدِيِّ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَرَأَى قُبَّةً مُشْرِفَةً، فقَالَ: «**مَا هٰذِهِ؟**» قال لَهُ أَصْحَابُهُ: هٰذِهِ لِفُلاَنٍ ـ رَجُلٍ مِنَ الأَنْصَارِ ـ قال: فَسَكَتَ وَحَمَلَهَا في نَفْسِهِ حَتَّى إِذَا جَاءَ صَاحِبُهَا رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَلَيْهِ في النَّاسِ أَعْرَضَ عَنْهُ، صَنَعَ ذَلِكَ مِرَارًا حَتَّى عَرَفَ الرَّجُلُ الْغَضَبَ فِيهِ وَالإِعْرَاضَ عَنْهُ، فَشَكَا ذَلِكَ إِلَى أَصحَابِهِ، فقَالَ: وَاللَّهِ إِنِّي لأُنْكِرُ رَسُولَ اللَّهِ ﷺ، قالُوا: خَرَجَ فَرَأَى قُبَّتَكَ، فَرَجَعَ الرَّجُلُ إِلَى قُبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بالأَرضِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا فَقَالَ: «**مَا فَعَلَتِ الْقُبَّةُ؟**» قالُوا: شَكَا إِلَيْنَا صَاحِبُهَا إِعْرَاضَكَ عَنْهُ، فَأَخْبَرْنَاهُ، فَهَدَمَهَا، فقَالَ: «**أَمَا إِنَّ كُلَّ بِنَاءٍ وَبَالٌ عَلَى صَاحِبِهِ إِلا مَا لا**»، إلا مَا لا، يَعْنِي: مَا لا بُدَّ مِنْهُ.

[ت170/م157، 158] ـ بابٌ في اتخَاذِ الغُرَفِ

5238 ـ حدّثنا عَبْدُ الرَّحِيمِ بنُ مُطَرِّفٍ الرُّؤَاسِيُّ: حدَّثنا عِيسَى، عن إِسْمَاعِيلَ، عن قَيْسٍ، عن دُكَيْنِ بنِ سَعِيدٍ المُزَنِيِّ قال: «أَتَيْنَا النَّبيَّ ﷺ فَسَأَلْنَاهُ الطَّعَامَ فقَالَ: «**يا عُمَرُ اذْهَبْ فَأَعْطِهِمْ، فارْتَقَى بِنا إلى عُلِّيَّةٍ، فَأَخَذَ المِفْتَاحَ**

give them!" he rose with us up to a high room, picked up the key (of the store) from his chamber and opened the door.

[171] What About Cutting Off A Lot-Tree?

5239- It is narrated on the authority of Abdullah Ibn Hubshi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cuts off a lot-tree, Allah will direct his face to the fire (of Hell)."

Abu Dawud was asked about the significance of this Hadith, thereupon he said: It is abridged, and the complete version goes as follows: "He, who cuts off a lot-tree in a desert with whose shade the wayfarers and animals are shaded, and he does so playfully and wrongfully, with no just cause Allah will direct his face to the fire of Hell."

5240- The same is narrated on the authority of Urwah Ibn Az-Zubair, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

5241- It is narrated on the authority of Hassan Ibn Ibrahim that he said: I asked Hisham Ibn Urwah about cutting off the lot-trees and they were reclining against the walls of the palace of Urwah (his father), thereupon he said: "Do you see those doors and posts? Those are made of the lot-trees of Urwah, which Urwah used to cut off from his land, and he said: "There is no harm in that." In the narration of Humaid, there is the following addition: He said: "O Iraqi one! You've brought about a religious heresy." I said: "No doubt, the religious heresy has come from you. I heard such as says in Mecca that the Messenger of Allah "Allah's blessing and peace be upon him" cursed the one who cut off a lot-tree."

[172] Removing What Is Harmful From The Road

5242- It is narrated on the authority of Abu Buraidah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Everyone has three hundred and sixty joints (in his body), and an object of charity is due upon each joint of his body (everyday)." They said: "Who could endure that O Messenger of Allah?" he said: "To bury a sputum in the mosque (is an object of charity), and to move away a harmful thing from the road (is an object of charity); and if you do not find anything to do, then, offering the Duha two-rak'ah prayer suffices you (for charity)."

5243- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every joint of the body of anyone of you has to give in (its share of) charity everyday: to salute with peace whomever you meet is an object of charity to

مِنْ حُجْرَتِهِ فَفَتَحَ»

[ت171/م158 ، 159] ـ بابٌ في قَطْعِ السِّدرِ

5239 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا أَبُو أُسامَةَ، عن ابنِ جُرَيْجٍ، عن عُثْمَانَ بنِ أبي سُلَيْمَانَ، عن سَعِيدِ بنِ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عن عَبْدِ اللَّهِ بنِ حَبْشِيٍّ قال: قال رَسُولُ اللَّهِ ﷺ: **«مَنْ قَطَعَ سِدْرَةً، صَوَّبَ اللَّهُ رَأْسَهُ في النَّارِ»**.

سُئِلَ أَبُو دَاوُدَ عن مَعْنَى هٰذَا الحدِيثِ فقالَ: «هٰذَا الحدِيثُ مُخْتَصَرٌ، يَعْني: مَنْ قَطَعَ سِدْرَةً في فَلاَةٍ يَسْتَظِلُّ بها ابنُ السَّبِيلِ وَالْبَهائِمُ عَبَثًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُونُ لَهُ فِيهَا، صَوَّبَ اللَّهُ رَأْسَهُ في النَّارِ».

5240 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ وَسَلَمةُ ـ يَعني ابنَ شَبِيبٍ ـ قالا: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن عُثْمَانَ بنِ أَبِي سُلَيْمَانَ، عن رَجُلٍ مِنْ ثَقِيفٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ يَرْفَعُ الحديثَ إِلَى النَّبيِّ ﷺ نَحْوَهُ.

5241 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ وَحُمَيْدُ بنُ مَسْعَدَةَ قالاَ: حدَّثنا حَسَّانُ بنُ إبْرَاهِيمَ قال: «سَأَلْتُ هِشَامَ بنَ عُرْوَةَ عن قَطعِ السِّدْرِ وَهُوَ مُسْتَنِدٌ إِلى قَصْرِ عُرْوَةَ، فقالَ: أَتَرَى هٰذِهِ الأَبْوابَ وَالمَصارِعَ؟ إِنَّمَا هِيَ مِنْ سِدْرِ عُرْوَةَ، كَانَ عُرْوَةُ يَقْطَعُهُ مِنْ أَرْضِهِ وقال: لا بَأْسَ بِهِ. زَادَ حُمَيْدٌ فقالَ: هِيْ يا عِرَاقِيُّ جِئْتَنِي بِبِدْعَةٍ، قال: قُلْتُ: إِنَّما الْبِدْعَةُ مِنْ قِبَلِكُم، سَمِعْتُ مَنْ يَقُولُ بِمَكَّةَ: لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ قَطَعَ السِّدْرَ»، ثُمَّ ساقَ مَعْنَاهُ.

[ت172/م159 ، 160] ـ بابٌ في إماطةِ الأذَى عنِ الطَّرِيقِ

5242 ـ حدّثنا أَحْمَدُ بنِ مُحَمَّدٍ المَرْوَزِيُّ، قالَ: حدَّثني عَلِيُّ بنُ حُسَيْنٍ، قال: حدَّثني أَبِي، قال: حدَّثني عَبْدُ اللَّهِ بنُ بُرَيْدَةَ قالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«في الإِنْسانِ ثَلاَثُ مِئَةٍ وَسِتُّونَ مَفْصِلاً، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ**، قالُوا: وَمَنْ يُطِيقُ ذَلِكَ يا نَبيَّ اللهِ؟ قال: **«النُّخَاعَةُ في المَسْجِدِ تَدْفِنُها والشَّيْءُ تُنَحِّيهِ عن الطَّرِيقِ. فإِنْ لَمْ تَجِدْ، فَرَكْعَتَا الضُّحَى تُجْزِئُكَ»**.

5243 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ. (ح)، وحدَّثنا أَحْمَدُ بنُ مَنِيعٍ، عن عَبَّادِ بنِ عَبَّادٍ، وَهٰذَا لَفْظُهُ وَهُوَ أَتَمُّ، عن وَاصِلٍ، عن يَحْيَى بنِ عُقَيلٍ، عن يَحْيَى بنِ يَعْمَرَ، عن أَبِي ذَرٍّ، عن النَّبيِّ ﷺ قال: **«يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنِ ابنِ آدَمَ صَدَقَةٌ: تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ بالمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عن المُنْكَرِ صَدَقَةٌ،**

enjoin what is right is an object of charity; to forbid what is evil is an object of charity; to remove what is harmful from the road is an object of charity; and to have sexual relation with his wife is an object of charity." They said: "O Messenger of Allah! Should he fulfill his desire (from her) even though it is considered as an object of charity?" on that he said: "Tell me: if he fulfills it unlawfully: should he not be sinful? But to offer a two-rak'ah prayer at forenoon (everyday) suffices you for all of that."

5244- The same is narrated on the authority of Abu Dharr, through another chain of transmission; and a mention here is made of the Messenger of Allah "Allah's blessing and peace be upon him" in its middle portion.

5245- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man, who has never done good, moved a branch of thorn away from the road, and it was either in a tree, and he cut it off and threw it away, or on the road, and he moved it away, thereupon Allah appreciated his deed, and admitted him to the Garden for it."

[173] What About Extinguishing The Fire At Night?

5246- It is narrated on the authority of Salim from his father, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "Do not leave the fire kindled in your houses when you go to bed (at night)."

5247- It is narrated on the authority of Ibn Abbas that he said: A mouse came and went on dragging the fuse and brought it until it threw it in front of the Messenger of Allah "Allah's blessing and peace be upon him", on the sheet on which he was sitting and burnt as little as the like of a Dirham place, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed (at night), extinguish your lamp, for Satan guides such (a mouse) to that (fuse) therewith it burns you."

[174] Killing The Female-Snake

5248- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We never make peace with those (female-snakes) since we waged war against them, and he, who retracts from killing anyone of them out of fear does not belong to us."

5249- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

وَإِمَاطَتُهُ الأذى عن الطَّرِيقِ صَدَقَةٌ، وَبُضْعَتُهُ أَهْلَهُ صَدَقَةٌ» قالُوا: يَا رَسُولَ اللَّهِ، يَأْتِي شَهْوَتَهُ وَتكُونُ لَهُ صَدَقَةً! قال: **«أَرَأَيْتَ لَوْ وَضَعَهَا في غَيْرِ حَقِّهَا أَكَانَ يَأْثَمُ؟»** قال: **«وَيُجْزِىءُ مِنْ ذٰلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى»**.

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ حَمَّادُ الأَمْرَ وَالنَّهْيَ.

5244 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أخبرنا خالِدٌ، عن وَاصِلٍ، عن يَحْيَى بنِ عُقَيْلٍ، عن يَحْيَى بنِ يَعْمَرَ، عن أَبِي الأَسْوَدِ الدِّيلِيِّ، عن أَبِي ذَرٍّ بِهَذَا الحَدِيثِ، وَذَكَرَ النَّبِيَّ ﷺ في وَسْطِهِ.

5245 ـ حدّثنا عِيسَى بنُ حَمَّادٍ: أخبرنا اللَّيْثُ، عن مُحَمَّدِ بنِ عَجْلاَنَ، عن زَيْدِ بنِ أَسْلَمَ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ، عن رَسُولِ اللَّهِ ﷺ أَنَّهُ قال: **«نَزَعَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ غُصْنَ شَوْكٍ عن الطَّرِيقِ، إِمَّا كَانَ في شَجَرَةٍ فَقَطَعَهُ فَأَلْقَاهُ، وَإِمَّا كَانَ مَوْضُوعًا فَأَمَاطَهُ، فَشَكَرَ اللَّهُ لَه به، فَأَدْخَلَهُ الْجَنَّةَ»**.

[ت173/م160، 161] ـ بابٌ في إطفاءِ النارِ باللَّيلِ

5246 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أَبِيهِ رِوَايَةً، وقالَ مَرَّةً: يَبْلُغُ بِهِ النَّبِيَّ ﷺ: **«لا تَتْرُكُوا النَّارَ في بُيُوتِكُم حِينَ تَنَامُونَ»**.

5247 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ التَّمَّارُ: حدَّثنا عَمْرُو بنُ طَلْحَةَ: حدَّثنا أَسْبَاطُ، عن سِمَاكٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: جَاءَتْ فَأْرَةٌ فَأَخَذَتْ تَجُرُّ الْفَتِيلَةَ، فَجَاءَتْ بِهَا فَأَلْقَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ عَلَى الْخُمْرَةِ الَّتِي كَانَ قاعِدًا عَلَيْهَا، فأَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدِّرْهَمِ، فقَال: **«إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُم، فإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هٰذِهِ عَلَى هٰذَا، فَتُحْرِقُكُم»**.

[ت174/م161 ، 162] ـ بابٌ في قَتلِ الحيَّات

5248 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ، عن ابنِ عَجْلاَنَ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: **«مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ، وَمَنْ تَرَكَ شَيْئًا مِنْهُنَّ خِيفَةً، فَلَيْسَ مِنَّا»**.

5249 ـ حدّثنا عَبْدُ الْحَمِيدِ بنُ بَيَانٍ السُّكَّرِيُّ، عن إِسْحَاقَ بنِ يُوسُفَ، عن شَرِيكٍ، عن أَبِي إِسْحَاقَ، عن الْقَاسِمِ بنِ عَبْدِ الرَّحْمٰنِ، عن أَبِيهِ، عن ابنِ مَسْعُودٍ

"Kill all the female-snakes; and I have nothing to do with such as fears their retribution (and thus withdraws from killing them)."

5250- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (killing) the female-snakes for fear of their anger does not belong to us: indeed, we never make peace with them since we waged war against them."

5251- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "We intend to sweep (and clean the will of) Zamzam, but it has such of those young female-snakes (as you know)." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be killed.

5252- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the female-snake (in general), and that of two white lines on the back and that of short or mutilated tail in particular, for they damage the sight and cause miscarriage." He further said: Abdullah then went on killing every female-snake he found, and once, Abu Lubabah or Zaid Ibn Al-Khattab saw him while he was pursuing a female-snake, thereupon he said: "It was forbidden to kill those who live in houses."

5253- It is narrated on the authority of Abu Lubabah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the female-snakes which live in houses, unless it belongs to such as has two lines on the back, or has its tail sort or mutilated, since both damage the sight and cause miscarriage.

5254- It is narrated on the authority of Nafi' that Ibn Umar found a female-snake in his house after that, i.e. after Abu Lubabah had related to him that narration, thereupon he ordered that it be brought out and taken to Baqi'.

5255- The same story is narrated on the authority of Nafi' who said: Afterwards, I saw it in his house.

5256- It is narrated on the authority of Abu Yahya that he went with his friend to Abu Sa'id Al-Khudri in order to visit him and enquire about his health: We came out from his house, and met a companion of us, having the intention to visit him and enquire about his health. We both went to the mosque, and sat there. Then, he came and told us that he heard Abu Sa'id having said: The Messenger of Allah "Allah's blessing and peace be upon

قال: قال رَسُولُ اللَّهِ ﷺ: «**اقْتُلوا الْحَيَّاتِ كُلَّهُنَّ، فَمَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنِّي**».

5250 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ: حدَّثنا مُوسَى بنُ مُسْلِمٍ قال: سَمِعْتُ عِكْرِمَةَ يَرْفَعُ الحديثَ فِيمَا أُرَى إلى ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلَبِهِنَّ، فَلَيْسَ مِنَّا. مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ**».

5251 ـ حدّثنا أَحْمَدُ بنُ مَنِيعٍ: حدَّثنا مَرْوَانُ بنُ مُعَاوِيَةَ، عن مُوسَى الطَّحَّانِ، قال: حدثنا عَبْدُ الرَّحْمٰنِ بنُ سَابِطٍ، عن الْعَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ قالَ لِرَسُولِ اللَّهِ ﷺ: «إِنَّا نُرِيدُ أَنْ نَكْنِسَ زَمْزَمَ وَإِنَّ فِيهَا مِنْ هٰذِهِ الْجِنَّانِ ـ يَعني الْحَيَّاتِ الصِّغَارَ ـ فأَمَرَ النَّبيُّ ﷺ بِقَتْلِهِنَّ».

5252 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**اقْتُلُوا الْحَيَّاتِ، وَذَا الطُّفْيَتَيْنِ، وَالأَبْتَرَ، فإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبَلَ**»، قال: «وَكَانَ عَبْدُ اللَّهِ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ أَوْ زَيْدُ بنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً، فقالَ: إِنَّهُ قَدْ نُهِيَ عنْ ذَوَاتِ الْبُيُوتِ».

5253 ـ حدّثنا الْقَعْنَبيُّ، عن مَالِكٍ، عن نَافِعٍ، عن أَبِي لُبَابَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عنْ قَتْلِ الْجِنَّانِ الَّتي تَكُونُ في الْبُيُوتِ، إلا أَنْ يَكُونَ ذَا الطُّفْيَتَيْنِ والأَبْتَرَ، فإِنَّهُمَا يَخْطِفَانِ الْبَصَرَ، وَيُطْرِحَانِ مَا في بُطُونِ النِّسَاءِ».

5254 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ وَجَدَ بَعْدَ ذٰلِكَ ـ يَعني بَعْدَمَا حَدَّثَهُ أَبو لُبَابَةَ ـ حَيَّةً في دَارِهِ، فَأَمَرَ بِهَا فأُخْرِجتْ، يَعني إلى الْبَقِيعِ».

5255 ـ حدّثنا ابنُ السَّرْحِ وَأَحْمَدُ بنُ سَعِيدٍ الْهَمْدانيُّ قالاَ: أخبرنا ابنُ وَهْبٍ، قال: أخبرني أُسَامَةُ، عن نَافِعٍ في هٰذَا الحديثِ، قال نافِعٌ: «ثُمَّ رَأَيْتُها بَعْدُ في بَيْتِهِ».

5256 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن مُحَمَّدِ بنِ أَبِي يَحْيَى قال: حدَّثني أبي أَنَّهُ انْطَلَقَ هُوَ وَصَاحِبٌ لَهُ إلَى أَبي سَعِيدٍ يَعُودَانِهِ، فَخَرَجْنَا مِنْ عِنْدِهِ فَلَقِينَا صَاحِبًا لَنَا، وَهُوَ يُرِيدُ أَنْ يَدْخُلَ عَلَيْهِ، فأَقْبَلْنَا نَحْنُ فَجَلَسْنَا في الْمَسْجِدِ، فَجَاءَ فأَخْبَرَنَا: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْهَوَامَّ مِنَ**

him" said: "The female-snakes belong to the jinns: so, whoever sees anyone of those let him drive it away thrice, and if it returns after that, let him kill it, for in this case it is a devil."

5257- It is narrated on the authority of Abu As-Sa'ib that he said: I went to Abu Sa'id Al-Khudri, and while I was sitting, I heard something moving underneath his bed. I caught a glimpse and behold! There was a female-snake! I got up, thereupon Abu Sa'id asked me: "What is wrong with you?" I said: "There is a female-snake here." He asked: "Then, what you intend to do?" I said: "To kill it." He pointed to a house in front of his and said: "In that house, there was a paternal cousin of mine, and when it was the day of the Confederates, he took the permission from the Messenger of Allah "Allah's blessing and peace be upon him" to visit his wife, since it was a very short time after consummating his marriage, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission, and told him to take his weapon with him. He came home, and found his wife standing at the gate of the house. He pointed to her with the spear, and she said to him: "Do not be hasty until you see what caused me to get out." He came in and found a disprovable female-snake, which he stabbed with the spear. Then, it came out carrying it in the spear, and it was moving: I do not know which of them died first: he or the female-snake. His people went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah to forgive our companion!" he said: "Ask for (Allah's) Forgiveness for your companion." He further said: "A group of jinns have embraced Islam in Medina. So, if you see any of them, give it three warnings, and then if it seems to you to kill it after those three, kill it."

5258- The same is narrated on the authority of Ibn Ajlan, in which he said: "Let him inform it (to leave thrice), and if it seems to him after that let him kill it, for it is a devil."

5259- It is narrated on the authority of Abu As-Sa'ib that he visited Abu Sa'id Al-Khudri…and the rest is the same, even though more complete, in which he said: "Give it a three-day warning (to leave), and if it seems to you after that, kill it, for it is a devil."

5260- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the female-snakes of houses, thereupon he said: "If you see anything of those, say: "I beseech you by the covenant taken upon you by (the Prophet) Solomon not to harm us." If they return afterwards, then kill them."

الْجِنِّ، فَمَنْ رَأَى فِي بَيْتِهِ شَيْئًا، فَلْيُحَرِّجْ عَلَيْهِ ثَلَاثَ مَرَّاتٍ. فَإِنْ عَادَ، فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ».

5257 ـ حدّثنا يَزِيدُ بنُ مَوْهَبٍ الرَّمْلِيُّ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلَانَ، عن صَيْفِيٍّ أَبِي سَعِيدٍ مَوْلَى الأَنْصَارِ، عن أَبِي السَّائِبِ، قال: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ. فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ، سَمِعْتُ تَحْتَ سَرِيرِه تَحْرِيكَ شَيْءٍ، فَنَظَرْتُ فَإِذَا حَيَّةٌ فَقُمْتُ، فقالَ أَبُو سَعِيدٍ: مَا لَكَ؟ فقُلْتُ: حَيَّةٌ هٰهُنَا، قال: فَتُرِيدُ مَاذَا؟ قُلْتُ: أَقْتُلُهَا، فأَشَارَ إِلَى بَيْتٍ فِي دَارِهِ تِلْقَاءَ بَيْتِهِ، فقالَ: إِنَّ ابنَ عَمٍّ لِي كَانَ فِي هٰذَا الْبَيْتِ، فَلَمَّا كَانَ يَوْمُ الأَحْزَابِ اسْتَأْذَنَ إِلَى أَهْلِهِ ـ وَكَانَ حَدِيثَ عَهْدٍ بِعُرْسٍ ـ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَذْهَبَ بِسِلَاحِهِ، فأَتَى دَارَهُ فَوَجَدَ امْرَأَتَهُ قَائِمَةً عَلَى بابِ الْبَيْتِ، فَأَشَارَ إِلَيْهَا بالرُّمْحِ، فقالَتْ: لا تَعْجَلْ حَتَّى تَنْظُرَ ما أَخْرَجَنِي، فَدَخَلَ الْبَيْتَ فإِذَا حَيَّةٌ مُنْكَرَةٌ فَطَعَنَهَا بالرُّمْحِ، ثُمَّ خَرَجَ بِهَا فِي الرُّمْحِ تَرْتَكِضُ قال: فَلا أَدْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الرَّجُلُ أو الْحَيَّةُ، فأَتَى قَوْمُهُ رَسُولَ اللَّه ﷺ فقالُوا: ادْعُ اللَّهَ أَنْ يَرُدَّ صَاحِبَنَا، فقال: «**اسْتَغْفِرُوا لِصاحِبِكُم**»، ثُمَّ قال: «**إِنَّ نَفَرًا مِنَ الْجِنِّ أَسْلَمُوا بالمَدِينَةِ، فإِذَا رأَيتم أَحَدًا مِنْهُم فَحَذِّرُوه ثَلَاثَ مَرَّاتٍ. ثُمَّ إِنْ بَدَا لَكُم بَعْدُ أَنْ تَقْتُلُوهُ، فاقْتُلُوهُ بَعْدَ الثَّلَاثِ**».

5258 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ عَجْلَانَ بِهَذَا الْحَدِيثِ مُخْتَصَرًا قال: «**فَلْيُؤْذِنْهُ ثَلاثًا، فإِنْ بَدا لَهُ بَعْدُ، فَلْيَقْتُلْهُ فإِنَّهُ شَيْطَانٌ**».

5259 ـ حدّثنا أَحْمَدُ بنُ سَعِيد الْهَمْدَانِيُّ: أخبرنا ابنُ وَهْبٍ، قال: أخبرني مالِكٌ، عن صَيْفِيٍّ مَوْلَى ابنِ أَفْلَح قال: أخبرني أَبُو السَّائِبِ مَوْلَى هِشام بنِ زُهْرَةَ: أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، فَذَكَرَ نَحْوَهُ وَأَتَمَّ مِنْهُ، قال: «**فآذِنُوهُ ثلاثةَ أَيَّامٍ، فإِنْ بَدا لَكُم بَعْدَ ذٰلِكَ فاقْتُلُوهُ، فإِنَّما هُوَ شَيْطَانٌ**».

5260 ـ حدّثنا سَعِيدُ بنُ سُلَيْمَانَ عن عَلِيِّ بنِ هاشِم، قال: حدَّثنا ابنُ أَبي لَيْلَى، عن ثابِتٍ الْبُنَانِيِّ، عن عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلَى، عن أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عن حَيَّاتِ الْبُيُوتِ، فَقَالَ: «**إِذَا رَأَيْتُم مِنْهُنَّ شَيْئًا في مَساكِنِكُم، فقُولُوا: أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ نُوحٌ، أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ سُلَيْمَانُ، أَن لا تُؤْذُونَا. فإِنْ عُدْنَ، فاقْتُلُوهُنَّ**».

5261- It is narrated on the authority of Ibn Mas'ud that he said: Kill all the female-snakes barring the white jinn among them which seems as if it is a rod of silver.

Abu Dawud says: Some body told me that such a jinn walks straight with no crookedness. If it is so right, it is a sign of it Allah Willing.

[175] Killing Salamander

5262- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the salamander should be killed; and he called it the wicked mischief-doer.

5263- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a salamander from the first strike will have such and such good deeds; and he, who kills it from the second strike will have such and such, lesser than the former; and he, who kills it from the third strike will have such and such, lesser than the second (and so on)."

5264- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy (good deeds) will be received (by such as kills a salamander from) the first strike."

[176] Killing Gnats

5265- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One from amongst the Prophets halted under a tree, thereupon an ant bite him. On that he ordered that his luggage be brought out from underneath it (the tree), and ordered that the ants there should be burnt. Allah Almighty revealed to him: "Why have you not burnt only the very ant (which bite you)?"

5266- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An ant bite one of the Prophets, thereupon he ordered that the sect of ants should be burnt. Allah almighty revealed to him: "Is it that because an ant has bitten you, you ruined one of the sects which (Allah has created and they) glorify (Allah Almighty)?"

5267- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade the killing of four insects: the ant, the bee, the hoopoe, and the Surd.

5261 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا أَبُو عَوانَةَ، عن مُغِيرَةَ، عن إِبْراهِيمَ، عن ابنِ مَسْعُودٍ أَنَّهُ قال: «اقْتُلوا الْحَيَّاتِ كُلَّهَا، إلا الْجَانَّ الأَبيَضَ الَّذِي كَأَنَّهُ قَضيبُ فِضَّةٍ».

قال أَبُو دَاوُدَ: فقال لِي إِنْسَانٌ: الْجَانُّ لا يَنْعَرِجُ في مِشْيَتِهِ، فإِن كَانَ هٰذَا صحيحًا، كَانَتْ عَلاَمَةً فيه إِنْ شَاءَ اللَّهُ.

[ت175/م162، 163] ـ بابٌ في قَتْلِ الأَوْزَاغِ

5262 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عَامِرِ بنِ سَعْدٍ، عن أَبيهِ قال: «أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُوَيْسِقًا».

5263 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا إِسْمَاعِيلُ بنُ زَكَرِيَّا، عن سُهيْلٍ، عن أَبيهِ، عن أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ وَزَغَةً في أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا في الضَّرْبَةِ الثانيَةِ فَلَهُ كَذَا وكَذَا حَسَنَةً أَدْنَى مِنَ الأُولَى، وَمَنْ قَتَلَهَا في الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وكَذَا حَسَنَةً أَدْنَى مِنَ الثَّانِيَةِ**».

5264 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا إِسْمَاعِيلُ بنُ زَكَرِيَّا، عن سُهيْلٍ قال: حدَّثني أَخِي أَوْ أُخْتِي، عن أَبِي هُرَيْرَةَ، عن النَّبيِّ ﷺ أَنَّهُ قال: «**في أَوَّلِ ضَربَةٍ سَبْعونَ حَسَنَةً**».

[ت176/م163 ، 164] ـ بابٌ في قَتلِ الذَّرِّ

5265 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ، عن المُغِيرَةِ ـ يَعني ابنَ عَبْدِ الرَّحْمٰنِ ـ، عن أَبي الزِّنادِ، عن الأَعْرَجِ، عن أَبي هُرَيْرة: أَنَّ النَّبيَّ ﷺ قال: «**نَزَلَ نَبيٌّ مِنَ الأَنْبياءِ تَحتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهازِهِ فأُخرِجَ مِنْ تَحْتِها، ثُمَّ أَمَرَ بِها فأُحرِقَتْ، فَأَوْحَى الله إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً!**».

5266 ـ حدّثنا أَحْمَدُ بنُ صَالحٍ: حدَّثنا عَبْدُ الله بنُ وَهْبٍ قال: أخبرني يُونُسُ، عن ابنِ شِهابٍ، عن أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وَسَعِيدِ بنِ المُسَيَّبِ، عن أَبي هُرَيْرَةَ، عن رَسُولِ اللَّهِ ﷺ: «**أَنَّ نَمْلَةً قَرَصتْ نَبيًا فأَمَرَ بِقَرْيَةِ النَّمْلِ فأُحْرِقَتْ، فأَوْحى الله إِليْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ!**».

5267 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِاللَّهِ بْنِ عُتْبَةَ، عن ابنِ عَبَّاسٍ قالَ: «إِنَّ النَّبيَّ ﷺ نَهَى عنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةُ، والنَّحْلَةُ وَالْهُدْهُدُ، وَالصُّرَدُ».

5268- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah from his father that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when we saw a small bird having two babes, which we picked up, thereupon the mother bird came and started spreading its wings. The Messenger of Allah "Allah's blessing and peace be upon him" came and asked: "Who has aggrieved this by taking its babes? Restore its babes to it." On the other hand, he saw a sect of ants which we burnt, thereupon he said: "Who has burnt this?" we said: "We have done." On that he said: "It is not befitting for anyone to punish with the fire except for the Lord of the fire."

[177] What About Killing The Frog?

5269- It is narrated on the authority of Abd Ar-Rahman Ibn Uthman that a physician asked the Messenger of Allah "Allah's blessing and peace be upon him" to use (the blood of) a frog in his medicine, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to kill it.

[178] What About Throwing With Pebbles?

5270- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the throwing with pebbles and said: "It never catches a game, nor does it injure an enemy: but even it gouges out the eyes, and breaks the teeth."

[179] What About Circumcision?

5271- It is narrated on the authority of Umm Atiyyah that a woman used to practice circumcision (of girls) in Medina, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Do not be extreme in reducing the height of the clitoris, since (leaving the greatest portion of) it is more ready to cause pleasure to the woman, and more delightful in the sight of her husband."

Abu Dawud says: The same is narrated on the authority of Abd Al-Malik through the same chain of transmission.

[180] What About Women's Walking With Men On The Same Road?

5272- It is narrated on the authority of Hamzah Ibn Abu Usaid Al-Ansari from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him", when he came out of the mosque, and saw how men mixed with women on the street, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" addressed women saying: "Move

5268 ـ حدّثنا أَبُو صَالِحٍ مَحْبُوبُ بنُ مُوسَى: أخبرنا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عن أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عن ابنِ سَعْدٍ ـ قالَ أَبُو دَاوُدَ: وَهُوَ الْحَسَنُ بنُ سَعْدٍ ـ عن عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللَّهِ، عن أَبِيهِ قال: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في سَفَرٍ فانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ، فأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ، فَجَعَلَتْ تُعَرِّشُ، فَجَاءَ النَّبيُّ ﷺ فقالَ: «**مَنْ فَجَّعَ هٰذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْها**». وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فقالَ: «**مَنْ حَرَّقَ هٰذِهِ؟**» قُلْنَا: نَحْنُ، قال: «**إِنَّهُ لا يَنْبَغِي أَنْ يُعَذِّبَ بالنَّارِ إلا رَبُّ النَّارِ**».

[ت177/م164، 165] ـ بابٌ في قَتْلِ الضِّفدَعِ

5269 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن ابنِ أَبِي ذِئْبٍ، عن سَعِيدِ بنِ خَالِدٍ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن عَبْدِ الرَّحْمٰنِ بنِ عُثْمَانَ: «أَنَّ طَبِيبًا سَأَلَ النَّبيَّ ﷺ عَنْ ضِفْدَعٍ يَجْعَلُهَا في دَوَاءٍ، فَنَهَاهُ النَّبيُّ ﷺ عنْ قَتْلِهَا».

[ت178/م165، 166] ـ بابٌ في الخَذْفِ

5270 ـ حدّثنا حَفْصُ بنُ عُمَرَ حدَّثنا شُعْبَةُ، عن قَتَادَةَ، عن عُقْبَةَ بنِ صُهْبَانَ، عن عَبْدِ اللَّهِ بنِ مُغَفَّلٍ قال: نَهَى رَسُولُ اللَّهِ ﷺ عن الخَذْفِ، قال: «**إِنَّهُ لا يَصِيدُ صَيْدًا وَلاَ يَنْكَأُ عَدُوًّا، وَإِنَّمَا يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ**».

[ت179/م166 ، 167] ـ بابُ ما جاءَ في الخِتانِ

5271 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ، وَعَبْدُ الْوَهَّابِ بنُ عَبْدِ الرَّحِيمِ الأَشْجَعِيُّ، قالاَ: حدّثنا مَرْوَانُ: حدَّثنا مُحَمَّدُ بنُ حَسَّانَ، قال عَبْدُ الْوَهَّابِ الْكُوفِيُّ عن عَبْدِ المَلِكِ بنُ عُمَيْرٍ، عن أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ: أَنَّ امْرَأَةً كَانَتْ تَخْتِنُ بالمَدِينَةِ، فقالَ لَها النَّبيُّ ﷺ: «**لا تَنْهَكِي؛ فإِنَّ ذَلِكَ أَحْظَى لِلْمَرْأَةِ، وَأَحَبُّ إِلَى الْبَعْلِ**».

قال أَبُو دَاوُدَ: رُوِيَ عن عُبَيْدِ اللَّهِ بنِ عَمْرٍو عن عَبْدِ المَلِكِ بِمَعْنَاهُ وَإِسْنَادِهِ.

قال أَبُو دَاوُدَ: وَلَيْسَ هُوَ بالْقَوِيِّ وَقَدْ رُوِيَ مُرْسَلاً .يَقُولُ: وَمُحَمَّدُ بنُ حَسَّانَ مَجْهُولٌ، وَهذا الحديثُ ضَعِيفٌ.

[ت180/م167، 168] ـ بابٌ في مشْيِ النِّساءِ مع الرِّجالِ في الطَّريقِ

5272 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعني ابنَ مُحَمَّدٍ ـ، عن أَبِي الْيَمَانِ، عن شَدَّادِ بنِ أَبِي عَمْرِو بنِ حِمَاسٍ، عن أَبِيه، عن حَمْزَةَ بنِ أَبِي أُسَيْدٍ الأَنْصَارِيِّ، عن أَبِيهِ: «أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ خَارِجٌ مِنَ المَسْجِدِ، فاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ في الطَّرِيقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: «**اسْتَأْخِرْنَ، فإِنَّهُ لَيْسَ لَكُنَّ**

backward, since it is not fitting for you to be in the middle of the road (to mix up with men): I advise you to stick to both edges of the street!" from that time on, women used to stick to the walls(while they were walking) to the extent that the garment of anyone of them would hang to the wall because of her sticking to it.

5273- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should walk between two women.

[181] When One Abuses The Time

5274- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Allah Almighty says: "Mankind does harm to Me: he abuses the time, even though I'm the time (i.e. the Causer and Doer of all things which you ascribe to the time): all the matter is in My Hand, and I turn both night and day (which come in succession with no interval between them)."

أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ»، فَكَانَتِ المَرْأَةُ تَلْصَقُ بالْجِدَارِ، حَتَّى أَنَّ ثَوْبَهَا لَيَتَعَلَّقُ بالْجِدَارِ مِنْ لُصُوقِها بِهِ».

5273 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فارِسٍ: حدَّثنا أَبُو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ، عن دَاوُدَ بنِ أَبي صالحٍ المُزَنِيِّ، عن نافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ نَهَى أَنْ يَمْشِيَ ـ يَعني الرَّجُلَ ـ بَيْنَ المَرْأَتَيْنِ».

[ت181/م168 ، 169] ـ بابٌ في الرجل يَسُبُّ الدهرَ

5274 ـ حدّثنا مُحَمَّدُ بنِ الصَّبَّاحِ بْنِ سُفْيَانَ وَابنُ السَّرْحِ، قالاَ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدٍ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابنُ آدَمَ: يَسُبُّ الدَّهْرَ، وَأَنا الدَّهْرُ، بِيَدِيَ الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ**».

قال ابنُ السَّرْحِ: عن ابنِ المُسَيَّبِ مَكَانَ سَعِيدٍ، وَاللَّهُ أَعْلَمُ.

بعونه تعالى وتيسيره تم كتاب السنن لأَبي داود السجستاني
والحمد لله رب العالمين

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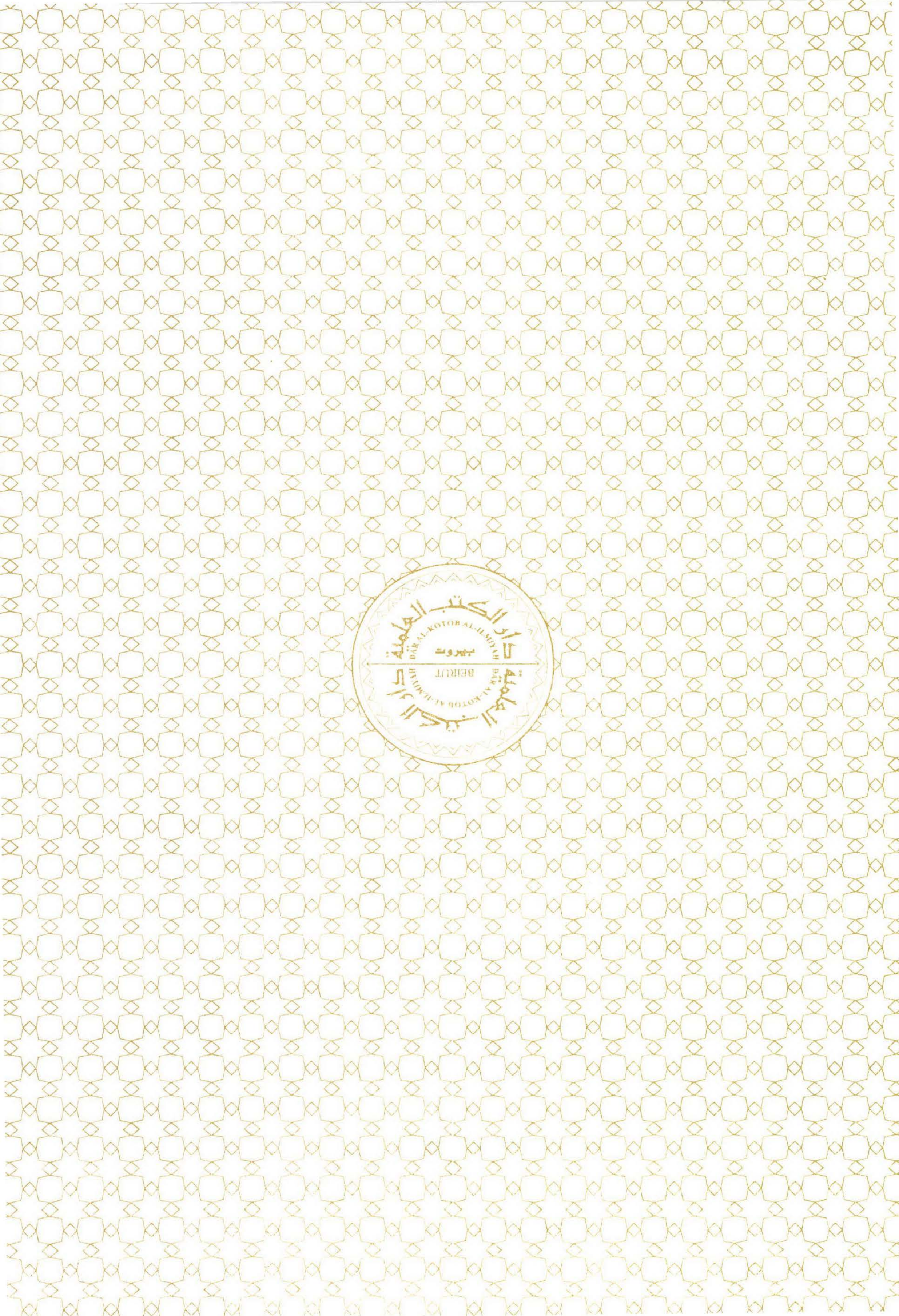
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